# Shri Sadguru Namah|

## Maharshi Mehi's Experiential Knowledge (Refined and Revised Edition)

(Note: This sacred text, "Maharshi Mehi Ashram Kuppaghat, Bhagalpur," has been compiled from the published magazine "Shanti-Sandesh." The discourses of Sadgurudev have been selected and printed here. Wherever there were errors or impure words in the original text, they have been corrected and revised under the term "Refined." Additionally, in anticipation of future volumes, we have included new discourses of Sadgurudev beyond the 108 already present. These additions fall under the term "Revised.")

**Compiled By:**
Swami Vyasanand Ji Maharaj
Maharshi Mehi Brahmavidyalaya
Anandvan, Saptasarovar, Haripur Kalan,
Geeta Kutiya, Lane No. 3,
Haridwar (Uttarakhand)

**Dedication**

To the source of bliss, Mukunda, Govinda, the wealth of truth, consciousness, and bliss,
The supremely detached, the epitome of righteousness, the eternally venerable,
The illustrious Sadguru
Maharshi Mehi Paramhansa Ji Maharaj,
Humbly dedicated at his lotus feet.

**Maharshi Mehi Experiential Knowledge**

[Illustration of the book titled "Maharshi Mehi Experiential Knowledge"]

**"O Gurudev, I dedicate this belonging entirely to you."**

— Vyasanand

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**Manager, Publication Department**
Maharshi Mehi Brahmavidyalaya, Haridwar
Phone: 9411160909

**Maharshi Mehi Knowledge Garden**
Maharshi Mehi Nagar, Post - Dhara, Via - Raipur
District - Dehradun (Uttarakhand) Pin - 248008
Phone: 9456745759

**Maharshi Mehi Monastery**
Domhareli, Laxmipur Road, Near J.D. Agarwal Firm
Bengaluru (Karnataka)
Phone: 8218823360

**Maharshi Mehi Yoga Garden**
Campbell, Pandeshwar, Mangalore (Karnataka)
Phone: 9880627700

**Maharshi Mehi Ashram**
Budhanathpur, Mohanpur, Deoghar (Jharkhand)
Phone: 9456745759

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# Editor and Translator's Notes

This volume is a collection of talks and poems by Maharishi Mehi, originally composed in Hindi. The primary resource for translating this work into English was ChatGPT o1, an advanced AI language model developed by OpenAI. While this tool provided a robust initial translation, we recognize that AI translations can sometimes miss subtle cultural nuances and contain errors inherent in automated processes.

To enhance the authenticity and accuracy of the translation, sections of the book were reviewed by Dr. Veena Howard, PhD—a native Hindi speaker with extensive expertise in both the language and its cultural context. Her review has in part confirmed that the translations capture the intended meanings, idiomatic expressions, and stylistic subtleties of the original text. However, due to the complexity and richness of the source material, some areas remain open to interpretation and may not fully convey every nuance.

Special regards to Swami  Vyasanda Ji for compiling the original Hindi version of the current English volume. It was a tremendous effort requiring countless hours of work gathering and compiling this wonderful work providing deeper insights into the teachings of Maharishi Mehi Maharaj.

We understand that no translation is perfect, and some inaccuracies may persist. Nevertheless, given the expansive nature of this work, we believe that this edition is a significant step toward making Maharishi Mehi's teachings accessible to an English-speaking audience. We appreciate your understanding and welcome feedback as we continue to refine this translation.

Don Howard

# Preface

The tone of this book itself makes it clear that it does not contain the casual words, imaginative concepts, or mental constructions of Sadguru Maharishi Paramhansa Ji Maharaj. Instead, it comprises insights derived from their profound experiential knowledge, which is aimed at the welfare of humanity and the ultimate realization of the self. As Sant Kabir Sahib has said:

*"A river can be formed from the drops of an ant's spit."*

This means that those who have merged themselves into the vast truth of existence—shedding their attachment to names and forms—are like that extraordinary ant. When such realized beings express their immense experiential knowledge in words, those words become the source of thousands of streams of wisdom, flowing outward and manifesting as answers to countless questions.

The term "Maharishi" is not used for ordinary individuals, nor is it a designation given to someone for their common achievements. Instead, it is reserved for someone of immense spiritual stature, someone whose mantra power and alignment with universal truths are extraordinary. Similarly, the word "Maharishi" is not used for materialistic individuals or entities but is meant to signify someone capable of revealing subtle and profound truths with precision.

The term "Experiential Knowledge" (Anubhav-Prakash)—this phrase is inherently meaningful. It signifies a progression from the general to the specific and from the specific to the profound. For example, any direct, unmediated realization of truth by an individual or an entity is called Anubhav. In scriptural terms, Pratyakshikaran (direct perception**),** Saakshaatkar (realization), or immediate awareness is referred to as Anubhav**.**

However, not everything termed "Anubhav" qualifies as experiential knowledge. For example, information derived from books or things heard from others is not considered true experiential knowledge. Neither is conceptual knowledge acquired in fleeting or mundane circumstances. Experiential knowledge is not a brief or imaginative awareness derived from the mind; instead, it is the direct realization of truth. Similarly, knowledge derived through sensory perception or logical reasoning does not qualify as Anubhav**.**

In essence, experiential knowledge transcends theoretical and intellectual understanding. It is rooted in the ultimate realization of truth, a self-revealed knowledge that arises from within and cannot be reduced to material or intellectual constructs.

# Maharshi Mehi's Experiential Knowledge

The realization cannot be considered true or eternal "experience." Instead, "experience" is the result of that state of consciousness where the distinctions between the knower, knowledge, and the object of knowledge dissolve. Similarly, distinctions between the means of knowledge, its tools, and objectives cease. In that state, only the Supreme Reality (Paramatma) remains visible, audible, or conceivable. This manifestation is called "experience."

The term "Prakash" (light) carries multiple meanings, one of which is "knowledge." Hence, "Maharshi Mehi Experiential Knowledge" is a spiritual expression — a revelation of the experiential knowledge of a realized soul, meaning self-knowledge (Nijgyan). In summary, transcending the bondage of the body and senses, the perception of the Supreme Being (Paramatma) by the soul is called "Experiential Light."

Neither auditory knowledge, nor contemplative knowledge, nor even assertive knowledge can be termed "experiential knowledge." Instead, when the realm of assertion dissolves, experiential knowledge is attained.

In Summary Knowledge expressed by anyone veiled by materialistic constraints cannot be called "experiential knowledge."

Ordinary people's knowledge cannot be considered true experiential knowledge. The question arises: Why is their knowledge not considered experiential knowledge? Even though they experience the tangible sensations of touch, the absorption of air, or the coolness of water, it is clear that these sensations are perceived through the body and senses, not the soul. Furthermore, the soul does not partake in physical pleasures or pains.

Hence, the subtleties of the soul, such as the heat of fire, the distress of air, or the coolness of water, cannot affect it. It would be meaningless to call such sensations the soul's experiential knowledge.

Thus, detached from bodily-based sensory abilities, the soul cannot perceive any material objects. However, even while residing within the bodily framework, any knowledge perceived is not necessarily false. What else...? The experience of the waking state cannot manifest in a dream state, and similarly. The experience changes the moment one enters deep sleep (sushupti). It does not remain constant, as no state other than the fourth state (Turiya) holds true reality. That reality is ever-changing. Therefore, the knowledge of these three states is merely apparent, not true experiential knowledge.

People often use the term 'experience' to convince others completely so that their statements are fully trusted and acted upon. People who are mortal, confused, deluded, consider their own intellect as supreme, entangled in the web of scriptures, corrupt, false religious contractors, trapped in despair, afflicted, or worried often seek a powerful person to resolve their recorded issues. That person claims—this is my personal experience.

When the gods were distressed and wondering where to proceed to offer their prayers to please Lord Vishnu, Lord Shiva said—
"Hari is all-pervading and omnipresent. With love, He is revealed—I know."
Here, the words "I know" are an expression of His 'Experiential Light,' through which the doubts of all the gods were dispelled, and they began their prayers right from where they were. Then, at another instance, Lord Shiva says to Goddess Parvati—
"Uma, I speak of my experience: True devotion to Hari is eternal, while the entire world is an illusory dream."
Here, Hari-bhajan (devotion to Hari) is real, and the entire world is as unreal as a dream—this is His 'Experiential Light.' By these words of the Lord, Parvati's delusion was removed. When Pakshiraj Garuda was deluded and approached Kamakupurush, his delusion was removed by the following words—
"I now share my personal experience, O king of birds."
Many such examples are found in scriptures and teachings of enlightened masters. These recorded words belong to ancient times, but when we look up to our teachers and. When we focus on the words of the teachings, we also find numerous examples like these in their words, some of which are illustrated below:
"Maharshi Mehi says, dwell on the truth, for truth alone liberates."
"Maharshi Mehi says, peace lies in silence; salvation is unattainable otherwise."
"Maharshi Mehi says, only a guru can show the path to supreme peace."
"Maharshi Mehi says, words have limits; realization transcends them."
"Dive deep within to find Mehi; dive sincerely to cross the ocean of existence."

"I often reflect on the fact that no one can shake my faith, and if anyone reads my writings, they will also become steadfast in their faith. This is my conviction."I do not say that I have reached the ultimate destination, but I know the first step." "Since 1904, I have been engaged in this search. As I delve deeper into the inner realms, the more bliss I encounter. This bliss is unparalleled.""Go further! Go further! Go further**!**""I gradually began to grasp everything."What have I done all these days? Have I meditated and contemplated, or studied deeply? During these days, nothing within me has changed, nor have I experienced anything."God's brilliance exceeds that of the sun and the moon."

"People often tell me they do not see anything while meditating, to which I reply, 'You cannot hold firmly to your own self; how will you behold the Lord?' etc."

Swami Vivekananda once posed this question to a group of sages and monks:
"Have you seen your God?"
Most of them avoided answering directly. However, one monk replied, "Yes, I have seen God. I see Him just as you see me now..Yes, in the same way, I see God.This statement gave him complete faith that humans indeed see God. Since the words of ordinary people lack the steadfastness of such conviction, similarly, the knowledge of Sadguru Maharshi Mehi Paramhans Ji Maharaj is experience-based and proven. Hence, I naturally believe that the book titled

*'Maharshi Mehi Anubhav-Prakash (* “Maharshi Mehi: The Illumination of Experience.)” *'* is worthy of publication. I am confident that readers who will reverently and thoughtfully engage with this text will find inspiration and faith in it.

When a collection of twelve discourses was being prepared under the title *'Maharshi Mehi Vachanamrut'*, one day, these words naturally emerged from my mouth:"Indeed, this scripture shall be immortal."

At this, some great saints respectfully asked me, "How?" I replied, *"*The discourses of the Sadguru are not only verbal expressions but are eternal principles encapsulated in literary form."

Their content is full and precise, yet their expressions are beyond limitations. The various books authored by Sadguruji's divine utterances and other revered saints' works contain commentary, elaboration, and reflections. Some books also include notes, explanations, and summaries of their transcendental words. However, *'Vachanamrut'* specifically compiles twelve discourses in their original, unaltered form.

Owing to the uniqueness of their nature, I initially limited my endeavor to publishing only the *Vachanamrut* text for a short while. When I began reading and analyzing several available books, full of fabricated stories and interpolated concepts, it encouraged me to undertake another publication. Just as Lord Ram incarnated to destroy Ravana's arrogance, the publication of *'Maharshi Mehi Anubhav-Prakash'* is intended to counter the falsehoods prevalent in other man-made books. This book contains essential truths in alignment with the Sadguru's vision and wisdom.

.Through the Sadguru, the misconceptions and fallacies of false religious traditions will be eradicated, and the world will attain true knowledge and understanding.

Within this sacred text, (108) selected teachings from various scriptures have been carefully choosen and harmoniously combined. The discourses are fully expressed while maintaining the essence of morning and evening prayers, including structured chanting and recitations. These have been compiled systematically.

The hymns of the revered Guru are presented in a manner that resonates deeply with spiritual seekers. Similarly, extracts of the supreme utterances of Sadguru Maharaj, composed and structured into 108 verses, are included here. Additionally, among the precepts of Sadguruji, *'Namami Amit Gyan Roop'* is highlighted for weekly recitation, along with the Guru directive: "Bhajuh man Sadguru, Sadguru, Sadguruji"“*Worship, O mind, the True Guru, the True Guru, the True Guru!”* Both these hymns, enriched with spiritual aspirations and aligned with the teachings of Maharshi Mehi, have been included for continuity and integration with his legacy.

Thus, I humbly request devoted readers to approach this text not merely with superficial curiosity but with thoughtful reverence. My firm belief is that readers who embrace the principles embodied within this scripture will attain a comprehensive understanding of spiritual wisdom.

Santmat Satsang Sevak

Vyasanand

*Om Guru Dhanyahai!*

# Introduction

The revered teachings of the supremely blessed Paramaradhya Sant-Sadguru Maharshi Mehi Paramhans Ji Maharaj are not limited to expressing His divine wisdom but also serve as a beacon of hope and faith for countless devotees. This truth, which embodies the universal essence of God, is universally accepted by all.

Indeed, the existence of the Almighty is an unwavering experience, a foundation that helps humanity rise above transient and uncertain futures, enabling the construction of a spiritual sanctuary where seekers from all faiths, whether Indian or foreign, can unite in worship of the One Supreme Being. The ultimate message is that there is no distance between us and Him, as we carry Him within us in every moment of our lives.

The collective wisdom of sages across ancient times has always acted as a guiding light, directing us toward truth and providing unwavering support as a solid pillar of faith. To fulfill this divine purpose, the revered discourses of Maharshi Mehi have been condensed into 108 (one hundred and eight) selections, ensuring that they encapsulate the highest ideals of spiritual practice and the ultimate goal of realization.

The language of these teachings is neither ornate nor convoluted but are presented in an effortless and lucid manner. With an inherent simplicity and clarity, these profound truths have been translated into straightforward expressions for the benefit of all. Guru Maharaj's teachings, while reaching the pinnacle of spiritual understanding, have deliberately avoided the inclusion of complex terminology. Instead, challenging topics have been simplified and articulated in a way that they become accessible to all.

Thus, the noble and divine instructions of the revered Paramaradhya Sant-Sadguru Maharshi Mehi Paramhans Ji Maharaj will remain invaluable for the entire world's spiritual aspirants, especially for followers of the Santmat tradition. They are worthy of deep reverence and serve as a timeless guide for all who seek the truth. Revered, sacred, and merciful—such is the essence of these teachings. Yet, how can those whose minds are bound by the grip of time and karma be drawn to the divine instructions of Sadgurudev?

It was a day when a single sincere devotee sat before Sadgurudev, seeking to hear his blessed guidance. However, over time, millions became drawn to his teachings, inspired by the clarity and light of his spiritual discourse. Through the medium of his wisdom, the seeds of inner knowledge, detachment, and divine virtues began to grow, transforming countless lives. As Swami Ramakrishna Paramhans Ji aptly said:*"When the lotus blooms, bees are not called; they arrive of their own accord.* In this way, the awakened inner knowledge, detachment, and pure devotion that blossoms within a seeker manifest naturally, and they become blessed by Sadgurudev's teachings, internalizing them fully.

The great sages of truth, like Maharshi Mehi Yogi, Swami Geetanand Ji, and other esteemed disciples and followers of Santmat, are living examples of this transformation. Many of these

luminaries are now regarded as paragons of the faith, spreading the essence of Sadgurudev's teachings globally. Among them, prominent saints like the revered Paramhans Brahmalin have compiled 108 divine works that continue to serve as guiding lights for seekers. Even today, millions have embraced these texts and transformed their lives.

An interesting example to highlight this transformative effect is of a young girl named Sushma from a well-known family. Despite being uneducated, she grasped the essence of Sadgurudev's teachings in her heart. Similarly, countless others have benefitted from these teachings, whether educated or not, demonstrating that Sadgurudev's wisdom transcends barriers and elevates all seekers.

Since 1950 CE, these discourses have been meticulously compiled and published in the "Shanti Sandesh" journal, growing from a single sermon to a vast collection of over a thousand works. However, these teachings are not mere texts—they are the profound essence of Sadgurudev's wisdom, intended to guide humanity toward liberation.

The lack of a systematic compilation of Sadgurudev's discourses led people to disregard them. They were treated like fleeting newspaper articles or thrown aside like mere pamphlets. For years, I constantly pondered the immense value of Sadgurudev's teachings and how they could be properly presented to the world. Each sermon of his was deeply profound, yet I could not find a means to adequately compile them.

For years, I endeavored to create a structured compilation of these divine teachings. However, due to financial constraints and the lack of resources, my attempts were unsuccessful. Those who possessed wealth showed no interest in supporting such a noble effort. Hence, I turned to the infinite grace of Sadgurudev, seeking guidance and praying for divine assistance. Through his blessings, my resolve found fruition.

Paramahans Sadgurudev once told me, *"I am writing my discourses; this work will remain eternal, and my teachings will live on as books."* His prophetic statement resonates in the existence of these compiled works. Indeed, these writings are not merely for physical preservation but to immortalize the taste and significance of his teachings. Much like the enchanting melodies of nature, only those who embrace these writings can truly understand their depth.

Today, despite his physical absence, his teachings continue to spread widely across the nation and beyond. Though his body is not present among us, his presence remains immortal through his teachings. His words compel us to ask, "Why should we honor his discourses?" Those who fail to understand their significance lack awareness of the eternal truth: a Guru's wisdom never dies.

Even though Ram and Krishna are no longer present in their physical forms, countless people still revere them as if they were alive. Temples dedicated to them continue to thrive. Likewise, in the Kaliyuga, the material form of Sadgurudev resonates in the faith and devotion of his disciples. His sermons, much like those of Lord Rama and Lord Krishna, continue to guide countless souls and inspire their spiritual journey.

The teachings are continuously spreading and influencing people. Why should the discourses published in this text be respected? The discourses of Sadguru, which guide one toward liberation and encourage good deeds, are the true source of virtue. Ignoring or neglecting these divine teachings and using them for unworthy purposes leads to sin. Therefore, if one cannot respect the teachings and earn merit through them, one should at least not misuse them for unholy purposes or become complicit in sin.

Hence, the texts *"Maharsi Mehi Upadeshmala"*, *"Maharsi Mehi Jnanmala"*, *"Maharsi Mehi Chintananjali"*, and *"Maharsi Mehi Anubhav-Prakash"* have been carefully compiled and published under the guidance of Sadguru's instructions to preserve and promote spiritual wisdom.

I believe that this publication will prove valuable, authentic, and beneficial for all aspirants and practitioners seeking spiritual guidance.

This text has been republished with the assistance of several revered individuals who supported its reprinting. I express my heartfelt gratitude to them. If there are any errors or unrefined words that have remained due to my limitations, I sincerely apologize to the readers for them.

**— Vyasaanand**
**Om Guru Dhyay Hai**

# Brief Biography

Maharsi Mehi Paramhans Ji Maharaj is considered a luminous link in the continuous lineage of sages and saints who have upheld spiritual traditions through the ages. He was a beacon of modern spirituality, guiding humanity toward enlightenment. His spiritual journey is intricately connected to the sacred Ganges in Bhagalpur, Bihar, where his profound aura and spiritual teachings continue to inspire seekers.

Born in this world to spread the eternal light of spiritual wisdom, his incarnation occurred on the Chaturdashi (14th day) of the bright fortnight in the month of Vaishakh, in the Vikram Samvat 1942, which corresponds to April 28, 1885, on a Tuesday. He was born in the village of Khokhsi Shyam (Madhuvan), under the jurisdiction of Udakishunganj police station in the Madhubani district of Bihar, into a devout family.

His father, Swami Lal Das, and mother, Janaki Devi, were natives of the sacred village of Sikligarh in the Mandal Kanthi region, a place known for its virtuous lineage.

It is often said: *"One's destiny is known at birth."*

From infancy, he exhibited extraordinary traits of wisdom and spirituality. It is said that seven "jatas" (locks of matted hair) adorned his head at birth, signifying divine blessing. Traditionally, such hair is ceremonially shaved; however, it was observed that as one lock was removed, another would emerge in its place. Villagers speculated that an extraordinary yogi or saint had been born.

At the age of four, his revered mother left this mortal world and attained the higher realms. At five, under the guidance of his family's priest, he underwent the sacred thread ceremony (Mundan-Sanskar) and began his primary education in his native village. His initial schooling started at the *Kendriya Pathshala* (central school) of his village, where he displayed exceptional intellectual prowess.

As he advanced in his primary studies, his divine qualities became evident. Despite limited resources, he learned the Nagari script and became proficient in it. By the time he turned eight, he was admitted to a renowned local school for further studies. During his school years, he developed a keen interest in spiritual literature and philosophical texts.The focus shifted more toward study and devotional practices. On July 4, 1904, he appeared for the entrance examination. The first question in the English paper was:

*"Quote from memory the poem 'Builders' and explain it in your own English."*

The meaning of the poem 'Builders' was to describe its essence and express its interpretation in English. The first stanza of the poem was written as follows:

*"For the structure that we raise,*
*Time is with material's field.*
*Our todays and yesterdays,*
*Are the blocks with which we build."*

The structure of one's life is built, shaped, or destroyed based on one's actions. What a person does determines their life. Hence, it was emphasized that people should build the walls of their life's temple with the most excellent bricks of devotion to God.

The temple of life that we build must be prepared with the following: the good and bad of today and tomorrow, profit and loss, love and hate, dharma (righteousness) and adharma (unrighteousness), and the results of virtuous and non-virtuous actions. A person's life is shaped by the present state of their actions and the time they spend, whether that time is beneficial or harmful. By using the past and present wisely, one can make their life beautiful, pure, eternal, and virtuous. Life is made meaningful and elevated through righteous and disciplined actions. With this strength, we can build a beautiful, strong, and stable palace. By implementing this divine force today and tomorrow in our efforts, we consecrate our lives into holiness and virtue-filled actions. In doing so, we elevate life to a state of eternal bliss and beauty.

It is emphasized that time is the most sacred offering of the Lord. Hence, devotion to God and bhajans (spiritual songs) are superior, as there is no greater truth than this. By elaborating on these verses and writing their commentary, the feeling of renunciation and detachment became so strong that they noted the answer as:

"Deh Dhare Ka Yahi Phal Bhai, Bhajan Ram Sab Kaam Bihai"
*The ultimate purpose of taking this body is to engage in devotion to Lord Ram and abandon all other tasks)*

After completing the examination and reflecting upon the events of the examination hall, Maharshi Mehi emerged with a renewed purpose to make his human life successful. This purpose was to tread the auspicious path of true devotion to God and seek complete knowledge and devotion to the Almighty.

After completing his formal education, Maharshi Mehi pursued spiritual practices to attain self-realization and knowledge of the ultimate truth. Through this journey, he came into contact with many individuals and eventually became a disciple of Baba Devi Sahab, a revered figure from Muradabad. Initiated by Baba Devi Sahab, Maharshi Mehi dedicated himself entirely to meditation and the spiritual path.

Maharshi Mehi's personality shone brightly like other saints such as Kabir, Guru Nanak, Dadu, and others, embodying the same radiant attributes. His life was a beacon of light for seekers of truth. He carried forward the traditions of simplicity, discipline, and devotion exemplified by saints like Sundardas, Nigam Das, and Ram Sunder Das, with his study and practice centered on scriptures and authenticated texts.

Maharshi Mehi's life was a paradigm of simplicity, dedication, and a heartfelt commitment to spiritual practice. His sadhana (spiritual practice) was based on a path that combined knowledge, yoga, and devotion to God. His principal spiritual practices included:

1. Manas-Jap (Mental Chanting): Chanting the name of God mentally.
2. Manas-Dhyan (Mental Meditation): Concentrating on God mentally.
3. Drishti-Yog (Vision Yoga): Inner vision-focused yoga.
4. Surat-Shabda-Yog (Yoga of Sound and Concentration): Meditation on the divine sound.

These practices were essential steps leading to a subtle and profound state of realization. Manas-Jap and Manas-Dhyan, in particular, were emphasized as essential preparatory stages for deeper meditation and self-purification.

A verse from his teachings:

"Gurushab Manas, Dhyan Manas, Keejai Dridh Sadhakar,
Inka Prayas Avasya Kar, Khud Shudh Karna Chahiye."

*Firmly practice mental chanting and meditation, ensuring your inner self is pure and devoted.*

After Manas-Jap and Manas-Dhyan, the advanced practice of Drishti-Yog naturally follows, enabling subtler spiritual insights.

In his book titled *Satsang-Yoga,* Maharshi Mehi elaborates on Drishti-Yoga. He writes: *"*For a seeker, subtle observation is essential. Observation (drishti) means to focus on a point or bindu (dot). This bindu is subtle and luminous, radiating brilliance and purity. This bindu is considered the foundation of the cosmic reality, as mentioned in the scriptures. Thus, it is called bindu or the point of origin."

Drishti-Yoga:

The practice of Drishti-Yoga involves focusing on this bindu. Focusing externally on something physical or the tip of the nose is not relevant here, as such practices are distractions. The actual practice involves turning inward, as Drishti-Yoga trains one to focus on the internal point of observation. Failing to practice it correctly, however, may cause strain to the eyes, leading to discomfort or even visual issues. This is why Maharshi Mehi cautions that the eyes must not be used with excessive force to locate or observe the bindu; rather, it is about internal alignment.

When properly followed, Drishti-Yoga opens the doorway to subtle and divine inner vision. Maharshi Mehi describes this practice as *Bindu-Dhyan* (dot-focused meditation). Following the principles of submission, surrender, and detachment from external distractions, a seeker's progression depends on mastering this practice.

On "Bindu":

The term *bindu* symbolizes the focal point. Maharshi Mehi references Sant Kabir's words:

"Jo koi nirgun darshan pave,
Pratham surat jamave til par."

*"He who achieves the vision of the formless begins by focusing his attention on the dot (bindu).”*)

Maharshi Mehi also emphasizes:

"Teesar til me drishti dhare, pind tyagi brahmand chale."

*"Focus your sight on the third til (bindu) and rise above the physical to the cosmic plane."*

Here, pind tyagi brahmand chale signifies transcending the physical realm (pind) and entering the cosmic realm (brahmand) through submission, surrender, and detachment. This process is facilitated by inner concentration and cannot be achieved by merely engaging with the external world.

Beyond Drishti-Yoga:

After mastering Drishti-Yoga, the next step in practice is Surat-Shabda-Yoga, which involves attuning to the divine sound currents. Maharshi Mehi describes the five distinct centers in the human body as focal points of sound or resonance. These are referred to by the saints as:

1. Gross
2. Subtle
3. Celestial
4. Supra-Celestial
5. Absolute

Each center holds its unique resonance and vibration, symbolized by specific sounds, and is collectively referred to as *Naubat Bajana* (the orchestra of the divine).

In *Surat-Shabda-Yoga,* attention is focused on these sounds. Five primary melodies are heard in the five centers of the *Kaivalya-Mandal* (realm of absolute consciousness). The sound of these centers directly connects to the supreme divine (*Paramatma*). These melodies, collectively referred to as *Surat,* carry the seeker to the highest truth, as sound possesses the unique quality of elevating consciousness and guiding it to its origin. The sound emanating from the center of the *Kaivalya-Mandal* is described in the Vedas and Upanishads with terms such as *Aum, Sphota, Udgeeth, Pranava-Dhyan,* and *Brahmanada.* Saints and sages refer to it as *Saarshabd, Satshabd, Ramtaranga,* and *Adinaad.* It is also referred to as the *divine resonance* (*Pranava*) that pervades all realms as the eternal vibration.

Guru Nanak explains this through his teaching:

"Shabd Tanu Beej Sansara"

*The word is the seed of creation.*

It signifies that creation stems from sound and its vibrations, which permeate every particle, much like oil hidden within a mustard seed.

Maharshi Mehi emphasizes that the sound current originates from the supreme source, traversing through all levels to connect with the ultimate truth (*Satyeshwar*). According to the Indian tradition of philosophical thought, he views Brahman as *infinite, eternal,* and beyond attributes. Brahman is both *with qualities (Saguna)* and *without qualities (Nirguna)* but cannot be divided into these parts. It is indivisible and infinite.

The verse he quotes is:

"Anaadi Ananta Prabhu, Nir Avayava Vibhu,"
Nirgun Sagun Brahma Doi Aansh Jako."
*The eternal and infinite lord is formless yet all-pervasive,*
*Both with and without attributes are merely its aspects.*

He explains that the individual soul (*Jiva*) is also a part of the universal Brahman. However, this does not imply any inferiority or separation. He further elaborates that the soul is neither diminished nor increased, much like how space within a jar remains unchanged when compared to the vast sky.

The metaphor of the *Mahakasha* (cosmic space) and *Matakasha* (space contained within a pot) is used to explain the relationship between the soul and Brahman. The individual soul is a part of Brahman, and even though it may appear distinct, it is not separate from the cosmic whole.

The distinction between the small and the vast exists only until the point where the small merges with the vast (*Mahakasha*). When the small pot merges with the vast sky (*Mahakasha*), its individual identity ceases, and both unite to become one indivisible whole. In this state, the pot and the sky become indistinguishable. This perspective highlights the unity of the individual soul (*Jiva*) with Brahman.

Maharshi Mehi explains the relationship between the soul and Brahman with the following verse:

*The soul is a fragment of the supreme being. Observe that the fragment dissolves into the whole. Do not separate the fragment from the whole; let it merge into the oneness.*

When the fragment merges into the whole, it loses its separateness and becomes the entirety—it transforms into Brahman itself. In this state, there is no distinction between the soul and Brahman.

Through his teachings, Maharshi Mehi emphasized simplicity, non-attachment, and selflessness. His writings, such as *"Sattguru Devi Aru Se Bhaye Hain, Honge Sab Charanan Shira Dharai"*, reflect his humility and spiritual devotion. Despite his deep focus on inner discipline and spiritual practices, Maharshi Mehi remained mindful of societal and national responsibilities.

He advocated for maintaining one's cultural identity and traditions while contributing to collective welfare. Maharshi Mehi was aware of the impact of imperialistic invasions on the cultural and spiritual heritage of nations. He emphasized the importance of protecting and nurturing one's culture, traditions, and values.

In his teachings, he remarked:
*Today or tomorrow, this body will perish. Yet, let this body be a sacrifice for the welfare of others and for the noble tasks of the world.*

This highlights his dedication to selflessness and his unwavering commitment to serving humanity through spiritual and social contributions.

Maharshi Mehi said:

"It is my utmost honor and duty to serve my nation. Though I have grown old and my hands tremble, if the government calls me to join the war for the defense of the nation, I will gladly step forward. For the protection of our nation, no individual should refrain from contributing their body, mind, or wealth. True patriotism demands cooperation with the government, vigilance, and active participation to ensure that the nation's crises are averted."

Maharshi Mehi was a remarkable organizer. His speech was sweet, devoid of ego, and his communication style was simple, relatable, and easy to understand. He conveyed spiritual teachings in such a comprehensive manner that they resonated deeply with the masses. Even towards his critics, he extended a sense of compassion, ensuring his words never turned bitter or offensive. He believed in addressing faults and wrongdoings with gentleness and understanding. His ability to inspire people stemmed from his immense spiritual strength and persuasive aura, which turned his teachings into a movement rather than just a message. His words were always filled with profound love, and his relatable examples brought clarity to even complex ideas. Through his daily life and teachings, he offered many practical examples and narratives, which people began to see as a distinct "philosophy." His "philosophy" gained importance over time as followers recognized his message as a guiding force. Maharshi Mehi set up fixed schedules for meditation and daily introspection at the same times—noon, midday, and evening—urging discipline in spiritual practices.

He held the Hindi language in great regard. In 1951, he was made the president of the fourth session of the "Purnea District Hindi Sahitya Sammelan," held at the Banmankhi High School in the Purnea district of the state of Bihar.

While speaking as the president, Maharshi Mehi said:

"Literature is always beneficial; it only brings good to society. Literary contributions in the country bring no harm but only upliftment. A society without literature suffers from loss after loss, ultimately leading to utter deprivation and helplessness. A language whose literature encompasses spiritual and material knowledge will be most beneficial. The literature created with such a language will help in the universal upliftment of its people."

He emphasized the need for everyone to collaborate in developing such literary achievements. During the session, Maharshi Mehi established a strong emphasis on the importance of words like "Hind," "Hindustan," and "Hindi." He explained that in the Persian language, "Hind" symbolized art, culture, and virtue, not degradation or scorn. Thus, words like "Hindi," "Hindustan," and "Hind" hold great significance for Indians, connecting them deeply to their culture.

He said:

"When nations stop respecting their own heritage and start imitating others, they fall into decline. If we strengthen our literary treasures, rooted in Indian language and thought, we ensure the preservation of our identity."

He renamed this literary session as "Indian Literary Conference" and advocated for the Indian language (Hindi), urging its comprehensive integration into literature for the complete prosperity of the nation. Maharshi Mehi's significant contributions to literature are evident in his teachings and written works, which include:

- "Santmat Siddhant and Guru Krititva"
- "Pravartaman Santmat Saar-Sarita"
- "Vicitra Patrika Saar-Sarita"
- "Paushtik Sahitya and Dharmacharan"
- "Santmat-Yoga"
- "Maharshi Mehi Padavali"
- "Ved-Sant-Yoga"
- "Santmat Sudha"
- "Santwani Sarita"
- "Ishwar's Existence and its Realization"
- "Jnana-Yoga-Centric Ishwar Bhakti"
- "Moksha Darshan"

These significant works encompass various aspects of philosophy and life lessons. Maharshi Mehi has authored 14 compositions. Among these, his edited and written work, "Santmat-Yoga, Four Parts," holds significant importance. This book synthesizes the discourses of saints, divine personalities, and spiritual scholars, encapsulating their teachings into a comprehensive treatise of spiritual knowledge. The profound thoughts presented in this text are of such a high philosophical nature that understanding them without thorough reading and contemplation is nearly impossible. Without delving into its depth, even an individual familiar with spiritual sciences would find themselves lacking an understanding of the fundamental essence.

In his verses, Maharshi Mehi exemplifies simplicity and humility, earning the admiration of the masses. His profound spiritual experiences are reflected in his writings, which emphasize the purity of thought. In "Raghvrittivilasam-Saar-Sarita," he has presented tales of virtuous and moral conduct, narrating inspiring accounts of ideal behaviors and ethical actions. These narratives encourage readers to embrace similar principles.

In "Shrimadbhagavadgita-Yoga-Prakasha," Maharshi Mehi highlights the essence of the Gita's teachings, integrating its yogic and devotional philosophies with the doctrines of saints. His work demonstrates how these timeless truths can guide spiritual seekers while also addressing practical aspects of living a meaningful life. This book is a must-read for those who desire a fundamental understanding of the Gita from a spiritual perspective.

"Ved-Darshan-Yoga" is another remarkable work by Maharshi Mehi, bridging the gap between the Vedas and Santmat. This composition emphasizes the philosophical and spiritual congruence between Vedic teachings and Santmat's ideals.

In "Santvani-Sarita," Maharshi Mehi explores the profound meanings embedded in the teachings of saints. This work not only provides clarity on the subject but also highlights its

spiritual depth. This is not a product of imaginative intellect but stems from the deeply realized spiritual experiences of a great sage. Santmat's principles, rooted in the Vedas and Upanishads, are the foundation of this text, making it an invaluable resource for spiritual seekers.

Maharshi Mehi unified the different ideological approaches of saints into a harmonious synthesis. Initially, the seeds of Santmat were sown in India by the esteemed saint Tulsi Sahib of Hathras through his pioneering thoughts. Baba Devi Sahab nurtured these seeds into flourishing plants, and Maharshi Mehi expanded them further, transforming them into a grand tree that continues to grow and spread. His focus area has been particularly on aiding the impoverished, distressed, downtrodden, and suffering humanity. Many individuals have benefited from your spiritual practices. One day, someone asked you, "Who is unqualified to receive initiation?" To which you humbly responded, "The one who does not respect or trust me cannot receive initiation from me."

Maharshi Mehi consistently emphasized that the pursuit of God is not to be sought outside but rather within. Through "Manas-Jap" (mental repetition of divine names), "Manas-Dhyan" (concentration on the divine form), "Drishti-Yoga," and "Naadanu-Sandhan" (Surat-Shabd-Yoga**),** one must delve deep within oneself. There is no need to seek refuge in any external object for realizing God. Focus on honest work and righteous living, avoiding excessive desires and complaints. Maintain inner and outer purity, striving for a life of peace, contentment, and discipline. Always uphold truth and righteousness, avoiding falsehood, theft, addiction, violence, and misconduct. Cultivate unwavering faith and trust in your Guru and God. Regularly practice meditation and remembrance of the divine, and never let the wheel of time ensnare you in material illusions.

**Conclusion:**

Maharshi Mehi's life is a testament to truth, spirituality, and righteous living. His life and teachings exemplify a commitment to a disciplined approach to self-realization, emphasizing the importance of purity in thought and action while maintaining harmony with spiritual and worldly responsibilities. Maharshi Mehi endeavors to inspire everyone through his thoughts. His literary works are not just expressions but also a reflection of his deep study, contemplation, spiritual practices, and personal experiences. His thoughts and teachings carry the essence of truth and divinity, which make them timeless and universally applicable. Therefore, saints are like torches that illuminate the path, guiding people out of darkness into light, and enabling them to pass on this wisdom to future generations.

He believed in the idea of enriching one's thoughts and spiritual practices with the essence of divine truth. His teachings emphasize that one must strive for self-purification and enlightenment to pass on a legacy of wisdom that can inspire others to seek truth and divinity.

On the sacred banks of the Ganges, Maharshi Mehi spent his last days while continuing to inspire countless souls through his teachings. On June 8, 1986, Maharshi Mehi completed 101 years of his glorious life and peacefully departed this earthly realm. However, his promise echoes through time:

"I do not seek absolute liberation; I shall return again for the liberation of others."
|| Jai Guru ||

## Renunciation and Household Life

Swami Vivekananda states in his literature, Volume 3, that:

The duties of renunciates should not negatively influence householders. A renunciate has no connection to the wealth of people; instead, their duty lies in being compassionate toward the poor. They must act with love and complete integrity and dedicate all their energy to selfless service. Accepting gifts or seeking donations should not become their goal. In our country, this has been a prominent issue, as many renunciates focus on materialistic tendencies rather than their spiritual practice. Such actions contradict the essence of true renunciation. The behavior of such individuals cannot lead to liberation for themselves or others. Renunciates must avoid hypocrisy and duality in all forms.

Referring to this, Shri Ramakrishna once mentioned an example of prayer in which a devotee says, "Mother, I do not seek comforts or luxuries but a simple life of spiritual service." He added that people must practice an earnest approach to spiritual living where attachment to wealth and luxury does not creep in. A genuine renunciate would endure even the harshest circumstances to uphold their vows.

Similarly, Shri Ramakrishna's teachings reflect the idea that the spread of spiritual values cannot occur through hypocrites. Such individuals, devoid of true sincerity, fail to inspire people. Only those who sincerely follow their renunciatory vows, while also fulfilling household responsibilities when necessary, can lead society. A true householder must balance spiritual practice and worldly duties with integrity and dedication. When householders lead by example, they inspire others and contribute to the greater good of society.

A religion devoid of renunciates or dedicated householders cannot stand. Both are essential pillars of spiritual and moral societies.

A reflection on the differing roles of a renunciate and a householder:

Swami Ji once remarked:

*"A renunciate who adheres to truth and a householder committed to righteous living complement each other and strengthen the foundation of spiritual life."*

A renunciate, until they achieve the highest spiritual state (Paramhansa), should refrain from consuming food, clothing, and other material offerings given by householders. This should not stem from disdain for householders but rather as a measure to maintain their own detachment and discipline. On the other hand, a householder should respect the renunciate by greeting them with "Namo Narayanaya" and offering their blessings to the renunciate.

*"The difference between the vastest mountain and a grain of sand, between the sun and a lamp, between the ocean and a stream, is as significant as the difference between a renunciate and a householder."*

# Collection of Scriptural Verses:

**निर्वेदं मुनिः शान्तं निवृत्त निरवद्यासूं,**
**अनुव्रजस्य नित्यं पूते चेतसिः श्री गुरुह्रदये**

From the Shrimad Bhagavatam

1

*The one who has no expectations, who is completely detached from worldly thoughts, and whose mind remains unwavering despite the worldly attachments of day and night—that great soul leaves behind the marks of dust as they move forward and beyond. Those footprints are like sacred relics for the devotees to follow.*

2

"Bhavārṇava Pravishya Hridayābhiś Chāntoṁ Nayasiḥ |
Yena Sadāsukhaṁ Pathā, Tasmeś Shri Gurave Namaḥ."

From the Skanda Purana

*Upon entering the ocean of worldly life, when one sees no visible path of salvation, it is the guidance of the Guru's path that illuminates and leads the way. Bow down to such a revered Guru.*

*3*

"Tavāyā Bhaktayā Paraṁṇītidaīyaṁ Vatsāya Namsukrutāya Śriram."

From **the Ramayana**

*Lord Shiva says to Parvati:*

*"Today, your heartfelt devotion has overcome everything, Parvati, and I am answering your prayers wholeheartedly. Just as Ram also did not only establish Dharma, but also gave himself to those surrendering by self-prayer."*

4

*From Meditative Stotra from Mehi-Rajasthra Tamil Bhagavad line.. Proceed Remaining. .*

Sukt-Sangrah

**5.**

*A person who neglects Sandhya (prayers and meditation) is considered impure and unworthy of all actions. Whatever actions such a person performs, they do not yield any fruit.*

**6.**

***मूकजडस्ति को वा बधिरस्त को वा नु मूर्ख समये समर्थः।***

***तथं सुपुष्ठं न शृणोति वाचां विश्वासपत्रं न किमस्ति नारी।।***

*– प्रशनोत्तरी श्री मदाध्याशंकराचार्य*

*Who is mute? The one who cannot speak wisely at the right time. Who is deaf? The one who does not listen to wise words. A woman who cannot be trusted is the one who is not reliable.*

**7.**

***यस्य पादौ च हस्तौ मनश्चैव सुसंयतम्।***

***विद्या तपः कृतिस्तस्य स तथ्यफलभाग्भवेत्।।***

*– विद्या*

*One who controls their hands, feet, and mind well, along with education and discipline, is entitled to true success and results.*

**8.**

**आसामञ्चग्रथभोजनतात्पण्भात्पातकसङ्गजात।**

**सङ्क्रान्त्नहि पापानि तैलविन्दुरिवाम्भसि।।**

– प्राचीन स्मृत

*Just as a drop of oil spreads in water, the company of sinners quickly spreads sin. Hence, avoid the association of impure people.*

**9.**

**गृहस्थस्य कियायोगो बतनायं बतस्यति।**

**तपस्विनं ग्राम सेवा विश्वश्रीन्दर्य लोकलता।**

**आश्रयापमस्न होते खल्वाश्रमविदंबका।।**

– श्री महाभारत

*A householder must perform righteous actions, provide for the village, and work for the welfare of society, as this reflects his true character. Hypocrisy in these duties brings shame to one's household.*

## Verses 10-20

*The qualities of a disciplined person include:*
*The desire to listen with purity, understand what is heard, contemplate upon the meaning, accept knowledge through reasoning, reject futile arguments, renounce wasteful talks, and attain knowledge of practices and truth through dedication and self-discipline.*

**11.**

**परोपदेशवेलायां शिष्यातः सर्वं विस्मृतिः।**

— विष्णु पुराण

*At the time of advising others, all students appear knowledgeable, but they forget their own duty*

**12.**

**आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानं च सर्वं विदितं।।**

— बृहदारण्यकोपनिषद्

*Through self-awareness—by seeing, hearing, reflection, and understanding—the entire essence of knowledge is attained.*

**13.**

**तन्मे मनः शिवसंकल्पमस्तु।।**

— यजुर्वेद

*May my mind always have auspicious and benevolent resolutions.*

**14.**

**यादृच्छिं धारां तपस्या विद्यात्।**

— ऋग्वेद

*One can achieve their goals through diligent focus, effort, and dedication.*

**15.**

**तल्कुपमेह बन्धा वा गृहें सन्नाम् पुरुकेशयः।**

— अथर्ववेद

*May we all unite and pray together, fostering goodwill and harmony among everyone.*

**16.**

**यथा वृक्षस्य संपुष्पितस्य दूराद् गंधो वायति,**
**एव पुण्यस्य कर्मणो दूराद् गंधो वायति।**

— नारायणोपनिषद्

*Just as the fragrance of a flowering tree spreads far and wide, so does the virtue of righteous deeds reach far and wide.*

**17.**

**यस्मिन्सर्वाणि भूतान्यात्मन्येवा अनुपश्यति।**

**सर्वभूतेषु चात्मानं ततो न विजुगुप्सते।।**

— ईशोपनिषद्

*One who sees all beings within themselves and sees their own self in all beings, no longer feels hostility or separation.*

**18.**

**धर्मं लभेत धर्मसारमित्य जगत।**

— वाल्मीकि-रामायण

*Through adherence to righteousness, one achieves the essence of righteousness, which is the soul of the world.*

***न वित्तेन तपनीयों मनुष्यः।***

— *कठोपनिषद्*

*Man does not become venerable through wealth.*

**20.**

**क्षिप्रं विजानाति चिरं शृणोति विनयाच चार्थं भजते न कामात्।**

**नारासंपृष्टो व्युपयुज्यते परार्थं तत् प्रज्ञानं प्रथमं पंडितस्य।।**

— विदुर-नीति

*A wise person quickly discerns, listens carefully for a long time, seeks meaning without selfish desires, and does not speak unless necessary. Such discernment defines true wisdom.*

## Verses 21 to 30

**21.**

**यस्मिञ्श्रुतार्थं प्राप्य दृष्टे स्मृतिमुपागते।**

**आनंदं यांति भूतानि जीवितं तस्य शोभते।।**

— योगवासिष्ठ

*One whose conduct is noble, whose presence inspires joy, and whose memory uplifts all living beings, leads a life that is truly admirable and fulfilling.*

**22.**

**अहंन्यहनि भूतानि गच्छन्ति यमालयम्।**

**शेषाः स्थिरत्वमिच्छन्ति किमाश्चर्यमतः परम्।।**

— महाभारत

*Every day, countless beings journey to the abode of Yama (death), yet those who remain think they will stay forever. What could be more astonishing than this?*

**23.**

**ईश्वर की आग कितनी ही आड़ से दिखाएं,**

**वह कभी धोखे में नहीं आ सकता।**

— स्वामी रामतीर्थ

*No matter how much one tries to obscure or shield God's presence, He can never be deceived.*

**24.**

**गुरु के पांव न दबाना इतना पावन नहीं,**

**जितना गुरु की आज्ञा का उल्लंघन करना।**

— स्वामी रामतीर्थ

*Reverence is not merely in physically serving the Guru, but in never disobeying the Guru's commands.*

**25.**

**निर्मलं न मनो यावत् तावत्त सर्वं निष्फलं।**

— देवी भागवत

*Until the mind is pure, all actions remain fruitless.*

**26.**

**चिन्तया चिन्तायन्ताम् आत्मदेवत्वमेव च।**

**प्रयक्षं जायते तस्मात् चिन्ता तां परिवर्जयेत्।।**

— राममाला

*Worry clouds the divine nature of the self and hinders peace. Therefore, abandon unnecessary worry.*

**27.**

**तरति शोकमात्मवित्।**

— छांदोग्य उपनिषद्

*One who knows the self crosses over sorrow.*

**28.**

**भीख मांगने से हांड़ी तो चढ़ जाती है,**

**लेकिन मनुष्य का गौरव गिर जाता है।**

*Begging might fill the pot, but it diminishes human dignity.*

**29.**

**स्वःकर्मधर्मः कुर्वीत पूर्वाह्नेष्वचारणं कृतम्।**

**न हि प्रतीक्षते मृत्युः कुंठ वायसस्य न वक्रम्।।**

— महाभारत

*Fulfill your righteous duties without delay, for death waits for no one, just as a crow never hesitates in its movements.*

**30.**

**प्रसङ्गादेषुतत्वानां गुणानां चन्द्रसौरिभाम।**

**संधातं वातदायचैव सकृद्ददत्युत्तमा मृदा।।**

— सुभाषित सप्तशती

*The fleeting moonlight or qualities like refined goodness, when dispersed like the moon's rays, can diminish any impurity in its presence. This means that just as moonlight purifies its surroundings, qualities of truth and refinement can dispel negativity and enhance goodness.*

## Verses 31 to 40

**31.**

**देहेवितचन्ना हांताच, देहस्थः पंच देवता।**

**सहते निर्यात गच्छंती धू-श्रृ-हो-शांति-कौत्सिः।।**

— ब्रह्मपुराण

*"Bestow something"—this phrase signifies the qualities of intellect, prosperity, peace, and patience that emanate from a person. A man retains his greatness and virtues as long as he doesn't beg or rely on others. The act of giving is self-purifying and preserves the giver's dignity.*

**32.**

**निधुरंण परमं जीवलोके कुत्यायिश्थः पंथिव यात्यमानः।**

— महाभारत

*In the world, those who depend on begging are often despised.*

**33.**

**विभेदानि हित वे धर्या: ये ये दैण्यतप्तित।**

**धर्मे समानलंचिंता मालालम्लेच्छ जये स्ते नष्टां।**

— स्कंदपुराण

*Blessed are those who, even amid great misfortune, do not succumb to hopelessness or dishonor themselves through reckless means. These individuals preserve their righteousness even in hardship, not allowing desperation to break their resolve.*

**34**

**दुःशील माता दोषेण पितृ दोषेण मूर्खता।**

**कुलीन्य वंश दोषेण आत्म दोषे दरिद्रता।।**

— सुभाषितानि

*The character flaw of the mother causes ruin, the ignorance of the father leads to foolishness, the flaws of the lineage bring dishonor, and self-inflicted flaws result in poverty*

**35.**

**दानं स्वधर्मो नियमो यमस्य श्रुतं कर्माणि च सद्व्रतानि।**

**सर्वे मनोरुग्ण लक्षणात्ताः परेहि योगो ममः समाहितः।।**

**प्रशांतं दानादिशिखि: किं वक्तव्यं कृपया।**

**असंसत्तायममति विनश्यत दानादिविचेथ्य चक्रियाः।।**

— श्रीमद्भागवत

*Charity, adherence to one's dharma, discipline, moral conduct, study of sacred texts, and virtuous practices all contribute to a peaceful and focused mind. The ultimate fruit of these actions is inner peace and unity with oneself. Without these practices, one's mind remains restless and the fruits of virtuous deeds cannot be realized.*

**36**

**क्वचिन्मूढ़ो विष्णुं क्वचिदपि महाराज विप्रः।**

**क्वचिद्शांतः सौम्य: क्वचिद जगतार कलित्रः।।**

**क्वचिदपात्रिभूः क्वचिद्वृत्तः क्वचिद्विदितः।**

**चरंतंव प्राह सतत परम आनंद सुखिनः।।**

— विवेक चूड़ामणि

*Those who have attained true bliss, compared to the Supreme Consciousness, remain unfazed like a wise sage or ruler. At times, they appear silent and peaceful; at other times, active in worldly affairs. Sometimes, they are known and respected; at other times, they are misunderstood or criticized. Regardless of external circumstances, they walk through life constantly immersed in supreme joy and contentment*.

**37**

**तो कभी अध्यात्म — इस प्रकार के बाहरी नाना भावों में विचारण करते हुए दीख पड़ते हैं, पर उनके अंदर में आनंद का झरना झरता रहता है, उनके गम्भीर आनंद-अनुभूति में कहीं खंड नहीं पड़ता है।**

**हीयते हि मतित्वाल्ता हीनैः सह समागमात्।**

**समक्ष्य च समातीतैः विशिष्टैश्च विशिष्यते।।**

— सुभाषित-भाष्

*By associating with inferior individuals, one's intellect diminishes, and by associating with equals, it remains stagnant. However, by associating with distinguished individuals, intellect becomes superior.*

**38. यच्च काम सुखं लोके यच्च दिव्यं महत्सुखम्।**

**तृष्णाक्षय सुखस्यैते नाहं षोडशीकलाम्।।**

— महाभारत

*The worldly and heavenly pleasures are great joys indeed, but they do not compare even in the slightest to the bliss that arises from the cessation of desires.*

**39. परे वा बन्धुवर्गे वा मित्रे द्रोहाय तथा।**

**आपदः रक्षयेत् तु दवे वा परिचारिताम्।।**

— अत्रि-संहिता

*Whether it's strangers, relatives, or friends, no one should be harmed. Instead, one must strive to protect and care for others in times of distress.*

***40. अकीञ्जनंवं राज्ञः च तुल्यं रम समा तोलयेत्।***

***अकीञ्जनं वह मृद्वक राज्ञापि हितात्मनः।।***

— *अत्रि-संहिता*

*Neither wealth nor power equals the worth of a compassionate and selfless individual, for such a person far outweighs the value of even the greatest rulers.*

## Verses 41 to 50

**41. इदं वंदे वस्तु प्रीयं दानं वेंकुं तो दयाम्।**

**तस्माईं ग्राह्यमेवेतत् सुभमान्त्यात्मपुष्टया।।**

— अत्रि-संहिता

*The act of giving—whether it be wealth, love, or compassion—is truly noble. This action, filled with pure intent, serves as the cornerstone of all spiritual growth and self-enrichment.*

**42. अनन्तं पारा दुष्पारा तृष्णायाः शतवहाः।**

**अर्थं बहुलं चैव तस्मात् परिवर्जयेत्।।**

— भारतीय-संहिता

*The desire for wealth is endless and insatiable, leading to numerous sorrows and hardships. Therefore, one should abandon the greed for wealth and worldly possessions.*

**43. चतुः सागर पर्यन्तं यो भुंक्ते पृथिवीमहम्।**

**तुल्याय कज्जल यथः सक्तुत्वं न पाणिना।।**

— विश्वामित्र-संहिता

*Even if someone rules the entire earth up to its oceans, their greed is no less than the futility of trying to grasp the vastness of the sky with one's hand.*

**44. संतोषामृत तृष्णायाः यमुषः शान्त चेष्टस्य।**

**कृतत्वज्ञ लुभामिन्त्रोचेत् धारा-स्तनोः।**

**अस्तनोः परं दुःखं संतोषः परं सुखम्।**

**सुखार्थी पुरुषस्तस्मात् संतोषः सदा भवेत्।।**

— गार्गव-संहिता

*The nectar of contentment is the antidote to greed, and the peace of mind it brings is unparalleled. Greed results in immense sorrow, while contentment is the ultimate joy. Thus, those who seek happiness should always cultivate contentment.*

**45. अंग मध्ये यशोऽग्गंगे कुर्वन् संकोचयेद् धृतम्।**

**योगि प्रत्प्रवाह देवमिन्द्रज्ञाणिन यथानलम्।।**

— गौरोप-संहिता

*As fire is contained and directed in its intensity, a true yogi channels their energy and wisdom, restraining unnecessary impulses and keeping their mind balanced amidst all challenges*.

**46. अपमानात् तपो वृद्धिः समानाश्च तपः क्षयः।**

**अतिः पूजितो विध्वस्तदुःख गोरिव गच्छति।।**

**अमृतस्तेव तृप्तये अपमानस्म योगिनः।**

**विषवच्च जुगुप्सेत समानस्य सदा नरः।।**

*"From insult, one's ascetic power grows; from being treated as an equal, that ascetic power declines. One excessively honored becomes undone, departing in sorrow as if like a cow. For a yogi, insult is like nectar that brings satisfaction, while being treated as an equal one should shun like poison, always."*

**47. युगश्चित निमेषण यक्षुभाः प्रावाभ्यातिम्।**

**शून्यार्थ्येव जगन्निष्ठ गोविन्द विरहणे मे।।**

— गोविन्दादेव

*"In separation from Govinda, even a moment feels like an era. Tears stream down like rivers from both my eyes, soaking the world with grief as I long for him."*

**48. न पश्यति च जन्मस्थः काममथो न पश्यति।**

**मदोनमता न पश्यलि ह्यधौं दोषं न पश्यति।।**

— अष्टावक्रगीता

*"The one trapped in material desires does not see the purpose of birth. Similarly, one addicted to indulgences like alcohol and wealth does not perceive the flaws and consequences of these actions."*

**49. च्युत दन्ताः सिताः केशा तुंडुरिनिर्घोषः पदे पदे।**

**यात सन्नजम्बिम देहं तृष्णा साक्षी न मुज्यति।।**

— योगवाशिष्ठ

*"Even as teeth fall, hair turns white, and the body becomes frail with every step, the thirst for desires does not leave the person. Despite the body's decline, their greed remains intact."*

**50**. विष्णुलोकोपयोग्यस्य चंचल त्वं वामन कृता।।"**

— योगवाशिष्ठ

*"Oh Desire! I bow to you. You destroy the stability of dharma in a person. Vishnu, who is revered in all three worlds, reduced you (desire) to Vamana (small) in form. Renouncing desire leads to liberation."*

## Verses 51 to 60

**51. **"कामेन विजितो ब्रह्मा कामेन विजितो हरः।**

कामेन विजितो विष्णुः शक्तः कामेन निस्त्रिया।।"**

— आत्म-पुराण

*"Even Brahma is defeated by desire, Shiva is defeated by desire, and Vishnu too is conquered by it. Desire is the root of all, and even the strongest fall prey to it."*

**52. **"वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा।

मलिना जन्महेतुः शुद्धा जन्मविनाशिनी।।"**

— वाल्मीकि रामायण

*"Desires are of two types: pure and impure. Pure desires liberate one from the cycle of birth and death, while impure desires are the root cause of rebirth. Impure desires arise from attachment to material pleasures, while pure desires arise from the quest for liberation."*

**53. **"गर्भं दुर्गतिम भूयिष्ठं दुःखितं प्रच्युतं प्रथितं।**

दुःखं भयानां चंत्रशालालनीयं कुम्भीपाकानलक्षयम्।।"**

— योगवाशिष्ठ

*"A person burdened with heavy sorrows and despair is like an unborn child trapped in a womb. The pains and fears are akin to being locked in a dark chamber, burning in the fire of eternal hell."*

**54. **"हा कंतो हा धनं नष्टं कलत्रं सुदुःख्णम्।**

**मंडूकू इव संपन्न मृत्युं गायंते नरः।।"**

**— योगवाशिष्ठ**

*"People lament, 'Alas, I lost my wealth, my beloved, and my possessions!' Their cries resemble the croaking of frogs as they helplessly face death, trapped in sorrow and despair."*

**55.**

**"अयः पाशेन कालस्य स्नेह पाशेन बन्धुभिः।**

**आत्मानः कृच्छ्रमानस्य न खल्वस्ति परायणम्।।"**

**— देवी-भागवत**

*"At the time of death, the soul is bound by the iron chains of time and the affectionate bonds of relationships. However, there is no ultimate refuge or liberation for one trapped in these bonds."*

**56.**

**"नरस्य बन्धनार्थाय शृङ्खला स्त्री प्रकृतिता।**

**लोह बन्धनानि मृत्यो: स्त्री बन्धं नैव मुच्यते।।"**

**— देवी-भागवत**

*"For binding a man, chains in the form of women are created. While physical chains of iron may be removed, the emotional attachment to women cannot be severed so easily."*

**57.**

**"विवेकशाश्रयमहा पाशात् यो विमुक्तः सुदुर्लभजातः।**

**स एकः कल्पान्ते मुक्तये नान्ये पचुष्याश्रवे वेदिना।।"**

**— विवेक चूड़ामणि**

*"Rare is the person who becomes free from the great bonds of ignorance through discernment. Such a person alone attains liberation, while those attached to transient pleasures do not."*

**58.**

**"ज्ञानहीनो गुरुस्तस्माज्यो मिथ्यावादी विडम्बकः।**

**स्वार्थश्चित्तो न जातास्ति पर शान्तिं करोति किम्।।"**

**— गुरु-गीता**

*"A teacher devoid of knowledge, one who speaks falsehoods or is self-centered, should be renounced. For such a teacher, focused only on self-interest, cannot bring peace or benefit to oth***.**

**59. "नैव प्रार्थयते लाभं नालाभं नानुशोचति।**

**धीरस्य शीतलं चिन्तामग्नं नैव पूर्यते।।"**

**— आत्मपुराण**

*"A wise person neither desires gain nor grieves over loss. The mind of the steady and composed remains cool and calm, never consumed by excessive thoughts."*

**60.**

**"आलस्यं जुगुप्सा निद्रा धूर्तिनिष्ठितं भयम्।**

**नीचालापरसेवां कोपो जघ्यं वादं विवर्जयेत्।।"**

**— आत्मपुराण**

*"One must abandon laziness, deceit, excessive sleep, flattery, anger, gossiping, unnecessary talk, and indulging in fears. These are vices that disrupt life."*

## Verses 61 to 70

**61.**

**"कामक्रोधौ महाराज देहिनां सहजोपरि।**

**ते विहाय नरः शत्रू यः जयत्येष मन्द्धियः।।"**

**— आत्मपुराण**

*"Desire and anger are the natural enemies of beings. A person who overcomes these and triumphs over their internal foes is truly wise."*

**62.**

**"अपकारिषु च साधुः साधुत्वे तस्य का गुणः।**

**अपकारिषु च साधुः स साधुः कीर्तितेजनेः।।"**

**— स्कन्दपुराण**

*"What is the virtue of being kind to those who are already kind to you? True virtue lies in being kind and righteous even to those who harm you. Such a person is considered noble among humanity."*

**63.**

**"अधीत्य वेद शास्त्राणि संसारं रागिणो ये।**

**तेषाम् परो न मूढोऽस्ति स्वधर्मांश्चाश्रये सदा।।"**

**— देवी भागवत**

*"A man who studies the Vedas and scriptures but remains attached to worldly desires is the greatest fool. Such attachment renders him incapable of grasping true dharma (righteousness)."*

**65.**

**६८, वासना यत्रयस्य स्यात्सतं स्वप्नेषु पश्यति ।**

**स्वप्नवान् मरणेद्वेयं वासनाति वपुर्नृणाम् ॥**

**--आत्म-पुराण**

*"The human body is rare to obtain, but if the study of Vedas and scriptures leads one to remain bound in worldly attachments, then who will free them from this bondage?"*

*— Devi Bhagavat*

**66.**

**जिसमें जिसकी वासना रहती है, सो उसको स्वप्न में दीखता है, स्वप्न की तरह**

**मरण में भी जान लेना । मरण-काल में जिसकी वासना जिसमें रहती है, उसी रूप को**

**वा उसी को वह प्राप्त होता है, क्योंकि वासनामय ही उसका वपु है।**

*"Victory in a war does not make one a hero, nor does mere scripture reading make one a scholar. A scholar is one who speaks for the welfare of others and respects all."*
*— Vyasa Smriti*

**67.**

**९, कामक्रोधादि संसर्गादशुद्धं जायते मन: ।**

**अशुद्ध मनसी ब्रह्मज्ञानं तच्च विनश्यति ॥**

**-आत्म-पुराण**

*"Desiring a woman leads to the destruction of virtue. Thus, why gaze, converse, or touch, when this path leads to certain downfall?"*
*— Atma Puran*

**68.**

**काम-क्रोधादिकों के सम्बन्ध से मन भी अशुद्ध हो जाता है, अशुद्ध-मन में**

**उपदेश किया हुआ ब्रह्मज्ञान भी नष्ट हो जाता है।**

**७०. कामक्रोधादि संसक्तो ब्रहाज्ञान विवर्जित: ।**

**मार्गद्वय परिश्रष्टस्तृतीयं मार्ग मा व्रजेत् ॥**

**--आत्म-पुराण**

*"He who wishes for self-welfare and takes the path of renunciation must abandon all attachments of the mind, body, and senses. Associating with women undermines the sanctity of renunciation."*
*— Atma Puran*

**69.**

**जो पुरुष काम-क्रोधादिकों में आसक्त है और ब्रह्मज्ञान से हीन है, वह दोनों**

**मार्गों से अर्थात् ज्ञान और उपासना से भ्रष्ट हुआ, तीसरे मार्ग को याने कृमि-कीटादि**

**योनियों को प्राप्त होता है।**

*"A mind consumed by lust and greed becomes impure and detached from Brahmavidya (knowledge of the ultimate reality). An impure mind cannot attain divine wisdom."*
*— Atma Puran*

**70.**

**७१. बुद्ध्वाद्वैतस्य तत्त्वस्य यथेष्टा चरणेयदि।**

**शुनां तत्त्व दूशां चैवंको भेदो5शुचि भक्षणे ॥**

**-पंचदशी**

*"He who is entangled in lust and greed cannot walk the path of spiritual discipline or supreme knowledge. His journey remains confined to the material plane, unable to transcend towards*

*liberation."*
*— Atma Puran*

## Verses 71 to 80

**71.**

**जिसने अद्वैत-तत्त्व को परोक्ष-ज्ञान से जान लिया है और फिर वह यथेष्टाचरण का कर्ता है अर्थात् संन्यास-धारणकर अद्वैत को जानकरके भी यदि वह मांस-मदिरा, परस्तरं का संग करता है, तब कूकर में और तिसमें क्या फर्क है अर्थात् कुछ भी नहीं ।**

*"One who realizes the essence of the self and gains experiential knowledge of the ultimate truth must avoid even the slightest attachment to external entities. Engaging in such attachments disrupts their balance and destroys their peace."*
*— Chandogya Upanishad*

**72.**

**७२. नीरोग उपविष्टो वा रुग्णो विलुंठनभुवि।**
**मूर्च्छितो वात्यजत्येष प्राणान् भ्रान्तिनं सर्वथा ॥**
**-पंचदशी**

*"A person who neither holds resentment nor desires and remains calm, even when provoked, has truly mastered their inner self. Such equanimity paves the way for eternal peace."*
*— Panchdashi*

**73.**

**७३. तनुंत्यजति वा काश्यां शवपचस्य गृहे तथा।**
**ज्ञान सम्प्राप्ति समये मुक्तोडसौ विगताशय: ॥**
**ज्ञानवान् काशी में शरीर परित्याग करे अथवा चाण्डाल के घर में त्याग करे, वह ज्ञान-सम्प्राप्ति काल में ही मुक्त हो जाता है, क्योंकि जिसकी वासनायें सब नष्ट हो गयी हैं, उसको काशी-मगहर बराबर ही है।**

*"The one who is free from ailments or even one who is afflicted by illness, whether alive or nearing death, finds no peace if they are consumed by desires or ignorance at the time of their last breath."*
*— Atma-Puran*

**74.**

**७४, ज्ञानामृतेन तृप्तस्थ कृत कृतस्ययोगिन:।**
**नैवास्ति किंचित्कर्त्तव्यमस्ति चेड्स तत्त्ववित् ॥**

**--पंचदशी**

*"The one who, even while residing in their home or at a sacred place like Kashi, attains enlightenment and detachment, achieves salvation equivalent to residing in Kashi itself."*
*— Chandogya Upanishad*

**75.**

**जो पुरुष ज्ञान-रूपी अमृत पान करके तृप्त है और कृत-कृत्य है, उसको किंचित् भी कर्त्तव्य नहीं है। यदि वह अपने में कर्त्तव्य मानता है तब वह तत्त्ववित् भी नहीं है।**

**७५, इदंतीर्थमिदंतीर्थ भ्रमति तामसाजना: ।**
**आत्मतीर्थ न जानाति कथंमो क्ष: श्रुणुप्रिये॥**

**--कपिल-गीता**

*"He who, having realized the ultimate truth, does not cling to anything, nor considers anything as his duty, achieves supreme liberation as he transcends all attachments."*
*— Panchdashi*

**76.**

**महादेव जी पार्वती जी के प्रति कहते हैं-- हे पार्वती ! यह तीर्थ है, वह तीर्थ है, ऐसा जानकर अज्ञानी-जीव शभ्रमते फिरते हैं, जो आत्मा-रूपी तीर्थ को नहीं जानते हैं, वे मोक्ष को कैसे प्राप्त कर सकते हैं**

**७६, मनोवाक्काय शुद्धानां राजंस्तीर्थ पदे-पदे।**
**तथा मलिन चित्तानां गंगापि कीकटाधिका ॥**

**--देवी भागवत**

*"O Parvati! This sacred place and pilgrimage are for those who wander aimlessly in ignorance. Those who have not realized the soul within themselves cannot attain liberation, even at the holiest of places."*
*— Kapila Gita*

**77.**

**जिन पुरुषों के मन और वाणी आदिक शुद्ध हैं, हे राजन् ! उनके पद-पद में तीर्थ निवास करते हैं। जो मलिन चित्त है, उसके लिये गंगा भी कीकट-देश के समान है।**

*"Those who are pure in their mind, speech, and actions, O King, find every place they reside as a holy pilgrimage. However, for those with impure thoughts, even the Ganges becomes like the desolate Kokata region."*
*— Devi Bhagavata*

**77.**

७७, परोपकारः: कर्त्तव्य: प्रापैरपि धनैरपि।

परोपकारज पुण्यं न स्यात् क्रतुशतैरपि ॥

धन देकर और प्राण की आहुति देकर भी परोपकार करना चाहिये। क्योंकि

परोपकार के बराबर सौ यज्ञों का भी पुण्य नहीं।

*"Charity of wealth and the sacrifice of one's life are incomparable acts of benevolence. Nothing, not even the best of rituals, equals the merit of helping others."*

*— Unknown*

**78.**

७८, परोपकार शुनस्यधिड मनुष्यस्य जीवितम् ।

यावन्त: पशवस्तेषां चर्माप्युपकरिष्यति ॥

जो मनुष्य परोपकार से शून्य है, उसके जीने को धिक्कार है, क्योंकि जितने

पशु हैं, उनके चर्म भी परोपकार करते हैं।

*"The person who avoids helping others is like a useless tree, alive only to serve animals but of no value to humanity."*

*— Unknown*

**79.**

**७९, आत्मार्थ जीवलोकेस्मिन् कोन जीवति मानव: ।**

**परं परोपकारार्थ यो जीवति स जीवति ॥**

**अपने लिये इहलोक में कौन मनुष्य नहीं जीता है, परन्तु जो परोपकार के लिये**

**जीता है, वही जीता है, दूसरा नहीं ।**

*"A human being is considered truly living when their life is dedicated to the welfare of others. Otherwise, they merely exist."*

*— Unknown*

**80.**

**८०, मनोहि द्विविधं प्रोक्तं शुद्ध चाशुद्धमेवच ।**

**अशुद्धं कामसंकल्पं शुद्ध काम विवर्जित: ॥**

**मन दो प्रकार का होता है-- एक तो शुद्ध-मन होता है, दूसरा अशुद्ध-मन होता**

**है। जो मन कामना करके युक्त है, अशुद्ध-मन कहलाता है और जो मन कामना से**

**रहित है, वह शुद्ध-मन कहलाता है।**

*"The mind has two states—one is pure and the other is impure. The pure mind is free from desires, while the impure mind is bound by them."*

*— Unknown*

## Verses 81 to 90

**81.**

**८९, मन एव मनुष्याणां कारणं बन्ध मो क्षयो: ।**

**बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥**

**मनुष्य का मन ही बन्ध-मोक्ष का कारण है, जब मन विषयों में आसक्त हो**

**जाता है, तब बन्धन का कारण हो जाता है और जब निर्विषय हो जाता है, तब मोक्ष का**

**कारण हो जाता है।**

*"The mind is both the cause of bondage and liberation. When attached to material desires, it binds, and when detached, it liberates."*

*— Unknown*

**82.**

**८२. तावदेव निरोद्धव्यं यावदहदि गतं क्षयम्।**

**एतज्ज्ञानं च मो क्षश्च हातोन्योग्रन्थविस्तर: ॥**

**तावत्पर्यन्त मन का निरोध करना चाहिये, यावत्पर्यन्त मन हृदय में नाश को**

**नहीं प्राप्त हो जाता है। मन के नाश हो जाने का नाम ही ज्ञान है और मोक्ष भी है और**

*"The mind should be disciplined to avoid wandering into desires. The one who understands and conquers their mind achieves liberation and knowledge."*

*— Unknown*

**83.**

**८ रे. संसार वृक्षस्य द्वे फले अमृतोपमे।**

**काव्यामृत रसस्वादं अलाप: सज्जनैसहा ॥**

**--गुरु-कौमुदी**

**इस संसार-रूप वृक्ष के दो फल हैं, जो अमृत के समान हैं--. काव्यरूपी**

**अमृत का रसास्वादन 2. सत्पुरुषों की संगति ।**

*"The tree of this world bears two fruits, which are like nectar: the joy of poetic essence and the company of virtuous individuals."*

*— Guru-Gita*

**84.**

**रेतसो निर्गमो यावत्सुखंतावद्धिविद्यते ।**

**विण्मूत्रयोरविंसर्गोपि ततोवै नाधिकं सुखम् ॥**

**स्त्री के साथ भोग-काल में वीर्य के त्याग करने में जितना सुख होता है, उतना**

**ही सुख विष्ठा और मूत्र त्याग करने में होता है, इसलिये स्त्री के संभोग का सुख**

**अधिक नहीं है।**

*"Renouncing sensory pleasures and attachments yields unparalleled joy. However, this joy cannot compare to the peace obtained from renouncing material desires and ego."*

*— Atma Purana*

**85.**

**८५, जायते ग्रियते ब्रह्मा विट्क्रिमिश्च तथेव हि।**

**सुख दुःख कर तद्वत्ू सदेहत्वं समं द्वयो: ॥**

**--आत्म-पुराण**

**जैसे कृमि जन्मता मरता है, वैसे ही ब्रह्मा भी जन्मता मरता है। सुख-दुःख और**

**सदेहत्व भी दोनों को बराबर ही है।**

*"Just as insects and worms perish upon birth, even the creator Brahma is not free from death. Both joy and sorrow are equal aspects of existence."*

*— Atma Purana*

**86.**

**८६. निंदयामो वयं यद्वत् कष्ट जन्मशुनो5धना: ।**

**अस्माकंच तथैवैते निन्ंदन्ति ब्रह्मवादिन: ॥**

**--आत्म-पुराण**

**ऋषि कहते हैं-- हे इन्द्र ! जैसे हमलोग निर्धन के कूकर के जन्म की निन्ंदा**

**करते हैं, वैसे ही ब्रह्मवादी लोग हमारे जन्म की निन्दा करते हैं।**

*"Oh Indra! Just as people scorn the birth of worms and insects, so too do the critics of Brahmavadis (those who seek ultimate truth) condemn our existence."*

*— Atma Purana*

**87.**

**८७, उत्कृष्टता यथास्माकं स्वदेहे शक्र विद्यते।**

**शुनो$पि चस्वदेहे सा तादृश्येवदिवर्तते ॥**

**-एआत्म-पुराण**

**हे इन्द्र! जैसे हमलोग की उत्कृष्टता अपनी देह में है, वैसे ही कूकर की**

**उत्कृष्टता अपनी देह में है।**

*"Oh Indra! Just as insects are proud of their small existence, so too do humans exhibit a sense of pride in their mortal bodies."*

*— Atma Purana*

**88.**

**८८. पाठका: पठितारश्च येचान्ये शास्त्रचिन्तका: ।**

**सर्वे व्यसनिनोमूर्खा य: क्रियावान् स पण्डित: ॥**

**--आत्म-पुराण**

**जितने शास्त्र के पढ़ने और पढ़ानेवाले हैं और जो केवल चिन्तन ही करनेवाले हैं, शास्त्रोक्त धारणा से शून्य हैं, वे सम्पूर्ण व्यसनी और मूर्ख हैं। जो कि शास्त्र को पढ़कर वैराग्यादि गुणों को धारण करता है, वही पण्डित है।**

*"Those who only read and teach scriptures without true contemplation are considered empty and ignorant. The one who adopts the virtues of detachment mentioned in the scriptures is the real scholar."*

*— Atma Purana*

**89.**

**८९, यस्याभिमानो मो क्षेडपि देहेडपि ममता तथा।**

**न वा योगी न वा ज्ञानी केवल दुःख भागसौ ॥**

**-अष्टाबवक्-गीता**

**जिस पुरुष का मोक्ष में अभिमान है और देहादिकों में ममता है, वह पुरुष न तो योगी है और न ज्ञानी ही है, केवल दुःख को भजने वाला है।**

*"A person who boasts about liberation but is attached to the body is neither a yogi nor a knowledgeable one; they are simply a person who suffers."*

*— Ashtavakra Gita*

**90.**

**९०, न निन््दति न च स्तौति न हृष्यति न कुप्यति।**

**न ददाति न गृहणाति मुक्त: सर्वत्र नीरस: ॥**

**जो न किसी की निन््दा करता है और न किसी की स्तुति करता है, न हर्षित होता है, न क्रोध करता है, न किसी को देता है और न किसी से लेता है, जो सर्वत्र राग से रहित है, वही मुक्त कहा जाता है।**

*"One who neither criticizes nor praises, neither rejoices nor grieves, neither gives nor takes with attachment, and remains unaffected by all actions is truly liberated."*

*— Unknown Source*

**91.**

**९९, य आत्मज्योति रुत्सृ ूज्यो दयास्तमय वर्जितम्।**

**उदयास्तमयं ज्योति: सेवते सोडन्ध ईरयते ॥**

**-देवी-भागवत**

**जो पुरुष अन्तर में ज्योतिर्मय नित्य आत्मा का त्याग करके उत्पत्ति नाशवाली**

**सूर्य-चन्द्रमा आदि ज्योतियों की उपासना करता है, वही अन्धा है, नेत्र-हीन पुरुष**

**अन्धा नहीं है**

*"The one who abandons the destructive attachment to material illumination and instead worships the eternal light of the soul is not blind but truly enlightened."*

*— Devi Bhagavatam*

**९२. कि दानेन कि तपसा किमन्यत्तीर्थसेवया ।**

**श्री गुरोरचिंतो येन पादौ ते नार्चितो जगत् ॥**

**-तंत्र-शास्त्र**

**दान और तप करने से कोई लाभ नहीं है, तीर्थों के सेवन से भी कोई लाभ नहीं,**

**परन्तु जिस पुरुष ने गुरु के चरणों की पूजा की , उसने सम्पूर्ण-जगत् की पूजा की ।**

**92.**

*"What is the use of charity or austerities, and what is the point of serving the Vedas if one does not worship the feet of their guru? Worshipping the guru's feet is equivalent to worshipping the entire universe."*

*— Tantra Shastra*

**93.**

**९३. न स्नानेन न होमेन नैवाग्नि परिचर्यया।**

**ब्रह्मचारी दिवं याति संयाति गुरु पूजनात् ॥**

**-एशंख**

**स्नान, हवन और अग्नि-सेवन से ब्रह्मचारी स्वर्गलोक में नहीं जाता, किन्तु**

**गुरु-पूजन से स्वर्गलोक में जाता है।**

*"One does not attain the divine abode of the celestials through bathing, rituals, or fire worship, but through the worship of the Guru."*

*— Shrankha*

**94.**

**९४, जन्म हेतूहि पितरौ पूजनीयो प्रयत्नत: ।**

**गुरु विशेषतो पूज्यो धर्माधर्म प्रदर्शक: ॥**

**--कुलार्णव**

**माता और पिता जन्म देने में कारण हैं, अतः प्रयत्नपूर्वक इनकी पूजा करनी चाहिये। किन्तु धर्माधर्म के प्रदर्शक गुरु हैं, इसलिये गुरु की पूजा विशेष-रूप से करनी चाहिये ।**

*"Parents are revered for being the cause of birth, but the Guru, who shows the path of dharma, is especially worthy of worship."*

*— Kularnava*

**95.**

**९५, गुरु भकते: पर नास्ति भक्ति शास्त्रेषु सर्वत: ।**

**गुरु पूजां बिना नाथ कोटि पुण्यं वृथा भवेत् ॥**

**--सरुद्रयामल**

**सम्पूर्ण भक्ति-शास्त्रों में गुरु की भक्ति से बढ़कर और कोई दूसरी भक्ति नहीं है। इसलिये हे नाथ ! गुरू-पूजा किये बिना शिष्य के करोड़ों प्रकार के पुण्य सब व्यर्थ हो जाते हैं।**

*"Without devotion to the Guru, devotion to scriptures is fruitless. O seeker, worshipping the Guru surpasses countless acts of merit."*

*— Hridayamala*

**96.**

९६. गुरुमभ्यर्च्य वर्द्धन्ते धर्मसायशसा श्रिया।

--महाभारत

गुरु-पूजन करने से शिष्य के धर्म, कीर्ति और लक्ष्मी की वृद्धि होती है।

*"Through Guru worship, the disciple’s dharma, fame, and prosperity increase."*

*— Mahabharata*

**97.**

**९७, वर्षे वर्षे डश्वमेधेन योजयेत शतंसमा: ।**

**मांसानि चन खादेद्यस्तयो: तुल्य फलं समम्॥**

**-मनुस्मृति**

जो प्रत्येक वर्ष, सौ वर्ष तक अश्वमेध-यज्ञ करता है और जो बिल्कुल ही मांस नहीं खाता है, इन दोनों का पुण्य-फल-बराबर है।

*"A person who performs the Ashvamedha Yajna (a great Vedic ritual) for a hundred years and one who refrains from eating meat are equal in their merit."*
*— Manusmriti*

**98.**

९८, मानुष्ये कदली स्तम्भनिःसारे सारमार्गणम्।

करोति यः: स संमूढ़ो जलबुदबुदेसंनिभे ॥

जो व्यक्ति एक केले के स्तम्भ के समान निःसार और जल के बुलबुले के

समान नश्वर इस मनुष्य-लोक में स्थिरता की इच्छा करता है, वह मूढ़ है।

*"A person who places their hope in this human world, like a monkey hoping for fruit from a mirage or a bubble floating in water, is indeed a fool."*
*— Unknown Source*

**99.**

**पट, गुरुणामध्यधि क्षेपो वेदनिन्दा सुहद्रधः ।**

**ब्रहमाहत्यासमं ज्ेयमधीतस्य च नाशनम् ॥**

**गुरु पर मिथ्या दोषारोपण, वेद की निन्ंदा, मित्र की हत्या और पठित-वेद एवं**

**शास्त्र का आलस्यवश विस्मरण--उन सबको ब्रहमहतत्या के ही समान समझना**

**चाहिये।**

*"One who falsely accuses their Guru, criticizes the Vedas, harms friends, or disrespects sacred scriptures — such a person is equivalent to a Brahma Rakshasa (a cursed demon)."*
*— Unknown Source*

**100.**.*"*

**१००, ..... न तथा मे प्रियतम आत्म योनिर्नशंकरः ।**

**नच संकर्षणो न श्रीनैवात्मा च यथा भवान् ॥**

**--श्रीमद्भागवत**

**उद्धव! मुझे तुम्हारे जैसे प्रेमी भक्त जितने प्रिय हैं, उतने प्रिय मेरे पुत्र ब्रहमा,**

**आत्मा, शंकर, सगे भाई बलराम जी, स्वयं अर्धांगिनी लक्ष्मी जी और मेरी अपनी**

**आत्मा भी नहीं है।**

"*O Uddhava, none is so dearly loved by Me as you. Not Brahmā, born from My own being, not Śaṃkara (Lord Śiva), not Saṃkarṣaṇa (My brother), not Śrī (Goddess Lakṣmī), nor even My own Self is as dear to Me as you are.*"
*— Shrimad Bhagavat*

## Verses 101 to 108

**101.**

**१०१, धर्म: सत्य दयो पेतो विद्या वा तपसान्विता।**

**मदभक्त्यापेतमात्मानं न सम्यक् प्रपुनाति हि॥**

**--श्रीमपद्भागवत**

**जो मेरी भक्ति से वंचित हैं, उनके चित्त को सत्य और दया से युक्त धर्म और**

**तपस्या से युक्त विद्या भी भली भाँति पवित्र करने में असमर्थ है।**

*"Religion comprises truth, compassion, knowledge, and austerity. Anyone devoid of these virtues is incapable of sanctifying themselves through even the greatest penance."*

*— Shrimad Bhagavat*

**102.**

**१०२, संभाषयेत्स्त्रियं नैव पूर्व दृष्टां चन स्मरेत्।**

**कथां च वर्जयेत्तासां नो पश्येल्लिखितामपि ॥**

**यस्तु प्रक्रजितो भूत्वा पुन: सेवेतु मैथुनम्।**

**पष्टि वर्ष सहस्त्राणि विष्टायां जायते कृमि: ॥**

**विषयासक्तचित्तो हि यतिर्मोक्षं न विन्दति।**

**यत्नेन विषयासक्तिं तस्माद्योगी विवर्जयेत ॥**

**--धर्मशास्त्र**

*"It is better to remain silent than to utter meaningless words, for those without education and wisdom remain unnoticed in assemblies, just as an unlit lamp stays hidden in the dark."*

*— Dharmashastra*

**103.**

**१०३, वरं ना राज्यं न कुराज राज्य,**

**वरं न मित्र न कुमित्र मित्रें ।**

**वरं न शिष्यो न कुशिष्य शिष्यो**

**वरं न दारा न कुदार दारा॥ थ**

**--भर्तत नीतिशतकम्**

*"Better no kingdom than a bad one, better no friend than a bad friend, better no disciple than a bad disciple, and better no wife than a bad wife."*

*— Bhartri Neeti Shatakam*

**104.**

**१०४, पिता पुत्री महावीर्यौ कामक्रो धौदुरासदौ ।**

**विजित्य सकल विश्व वर्त्तते जय काशिनौ ॥**

**--आत्मपुराण**

*"Lust and anger are like a father and son — both powerful and destructive. They conquer the entire world and yet remain unsatisfied."*
*— Aatma Puran*

**105.**

**२१०५. ... कौपीनं शतखण्डजर्जरतरं कन्था पुनस्तादृशी ।**

**नैशि्चंत्यं निरपे क्षभै कष्यमशन निद्रा श्मशाने वने ॥**

**स्वातंत्रयेण निरंकुश विहरणं स्वांत प्रशांत सदा।**

**स्थैर्य योगमहोत्सवे5पिच यदि त्रैलोक्यराज्येनकिम् ॥**

**--भर्त नीतिशतकम्**

*"The cloth (loincloth) of an ascetic, though old and tattered, is better than luxurious clothing. The life of one who does not beg, sleeps on the ground, and lives free from attachments is ideal."*
*— Bhartri Neeti Shatakam*

**106.**

**२०६, अपूज्या यत्र पूज्यन्ते पूजनीयो न पूज्यते ।**

**त्रीणि तत्र भविष्यन्ति दुर्भिक्षो मरणं भयम् ॥**

**-स्कन्द पुराण**

**जहाँ अपूज्य की तो पूजा हो और पूज्य की पूजा नहीं होती हो, वहाँ दुर्भिक्ष, मृत्यु एवं भय जैसे तीन संकट होते हैं।**

*"Where neither offerings are made to those worthy of worship nor the worship of deities is conducted, three calamities arise there — misfortune, untimely death, and fear."*
*— Skanda Purana*

**107.**

**२१०७, साधूनां समचित्तानामुपहासं करोति यः।**

**देवोवाप्यथ वा मर्त्यः स विज्ञेयो5डधमाधमः ॥**

**--स्कन्द पुराण**

**जो समतायुक्त साधु पुरुषों का उपहास करता है, वह देवता हो या मनुष्य, उसे अधम से भी अधम जानना चाहिये।**

*"A person who criticizes virtuous and noble beings is like a demon. Whether a deity or a human, such a person should be recognized as a sinner."*
*— Skanda Purana*

**108.**

**१०८, पर निन्ि्दा महा पापं पर निन्ि्दा महाभयम्।**

**पर निन्ि्दा महद् दुःखं न तस्या: पातक: परमू ॥**

**--स्कन्द पुराण**

**पर-निन्ि्दा महापाप है, पर-निन्ि्दा महाभय है, पर-निन्दा महान् दुःख है और**

**पर-निन्ि्दा से बढ़कर कोई पातक नहीं है।**

*"Slander is the greatest sin, the greatest fear, and the greatest sorrow. There is no greater sin than slander."*
*— Skanda Purana*

॥ Om Guru Dhanya Hai ॥

*Om, Guru is truly blessed.*

# Guru ,Santmat and Hymns to the Divine

- Beyond all fields, finite and infinite; beyond the perishable and imperishable.
- Beyond all divisions and boundaries; beyond existence and non-existence, I am.
- Beyond all names and forms; beyond the mind, intellect, and speech.
- Beyond all qualities, senses, and the five elements; beyond motion and vibration,.
- Beyond the essence of light and sound; beyond all the greatest and the tiniest.
- Beyond the manifested and the unmanifested; beyond all dualities, I am.
- Beyond all states of consciousness, waking, dreaming, and deep sleep.
- Beyond all actions, past and present; beyond time, cause, and effect.
- Pure, untainted, infinite, absolute, and transcendent.
- The eternal support of everything, I am.

*"Surrender and let go, merging with the infinite. Guru's compassion guides the seeker to transcend beyond all veils and arrive at the ultimate truth."*

## Verses in Praise of the Guru

**Morning and Evening Hymn (प्रातः सायंकालीन स्तुति):**

*"I bow to all the saints; their praises should be sung with devotion. Though my mind is lowly, overwhelmed with sorrow and ignorance, their teachings destroy grief and illusion, enlightening and uplifting the soul. Simple practices like meditative focus on sound and silence lead to inner peace.*

**Gratitude to the Great Sages and Saints:**

Blessed are the sages and saints; blessed are Buddha, Shankaracharya, and Ramanujacharya.
Blessed is Adi Shankara, revered Kabir Sahib, and the glory of Guru Nanak.
Goswami Tulsidasji, an unparalleled guide and benefactor, whose teachings illuminate.
Dadu, Sundar, Sura, and the poetic brilliance of Surdas reflect the eternal truth.
In the footsteps of these saints, the Guru's path lights the way to salvation.
Satguru Devi is the ultimate refuge; surrendering at their feet brings eternal peace.
Mehi Maharaj sings their praises, deeply grounded in the eternal wisdom of saints.

**Guru Hymn (गुरु-स्तुति):**

The Guru is the auspicious embodiment of truth, the foundation of all virtues.
Endlessly fostering welfare and wisdom, removing ignorance and granting liberation.
I bow again and again to the Guru, the remover of doubts and the provider of grace.
The Guru’s teachings destroy all ignorance and bring about clarity and understanding.
Granting a vision of divine truth, they guide the seeker towards eternal light.

Guru, in your form lies the essence of all gods and ultimate compassion.
I bow to you, my master, for guiding me from ignorance to enlightenment.and liberation."

**Hymn in Praise of the Guru (छप्पय):**

Salutations to the benevolent Guru, the destroyer of ignorance and illusion.
Grantor of supreme wisdom and remover of doubts, the compassionate Satguru.
I bow to the Guru who illuminates everything beyond comprehension,
Greater than all beings, spreading the teachings of the saints.

Victory to the supreme, the mighty one,
Destroyer of darkness, ignorance, and delusion.
Victory to the redeemer, pure and wise,
Who uplifts the ignorant and guides them towards truth.
Hail to the one who enlightens humanity,
The embodiment of all virtues and greatness.
Victory to the Guru, the supreme master,
Whose grace removes all ignorance and suffering.
You are infinite, eternal, and immeasurable.
May I always remember you, O benevolent Guru.
In your name lies the essence of devotion and enlightenment.

May devotion and meditation grow,
And may knowledge and wisdom flourish.
You guide humanity towards simplicity, peace, and understanding.
Victory, victory, endless victory to the Guru!

**Name Chanting (नाम-संकीर्तन):**

The eternal, the beginningless, the infinite, the unchangeable, the primal source.
The essence of all remembrance, the eternal stream of divine energy.
The one who is both the origin and the ultimate destination.
The supreme creator, Brahman, beyond words yet present in sound.
The eternal vibration, the fundamental force of life,
The ever-compassionate Lord, the name is both infinite and eternal.
The perfect being, the master of meditation, the all-pervading supreme.
The Ram (divine name) is the eternal truth, transcending limitations.
O supreme power! Shiva, Shankar, Vishnu, and Krishna all reside in your name.
The name is the embodiment of meditation and knowledge.

Recite, "Om Om Om," the supreme name.
Recite, "Om Om Om," the eternal truth.

## Santmat Philosophy

1. The supreme reality, infinite and eternal, without beginning or end,

Beyond the material and spiritual, is the all-encompassing Lord.
One must recognize and accept this Supreme as the eternal support of all.
It transcends both the physical and the conscious,
Beyond dualities, eternal, omnipresent, and timeless.

1. Nameless and Beyond the Mind and Senses:

The supreme power that transcends name, mind, intellect, and senses. This entire creation operates as a grand machine governed by that Supreme Force.
The Supreme is neither personal nor impersonal, free of all material constraints, and beyond external limitations. It is eternal, ancient, and omnipresent.
Santmat refers to this as the supreme spiritual entity, the ultimate Lord and Master of all Kul Malik.

2. The Soul as a Fragment of the Supreme:

The individual soul is a fragment of this Supreme Lord.

3. Creation's Beginning and End**:**

The entire creation, including its beginning and end, is the Supreme's design.

4. Cycle of Rebirth**:**

The soul, bound by illusions *Maya*, remains caught in the cycle of birth and death. This is the root cause of all suffering, and liberation can only be achieved by devotion to the Supreme Lord.

5. Devotion as the Path to Liberation**:**

Through mental worship, meditation, visual contemplation, and sound yoga (Surat-Shabd Yoga), one can transcend the physical, luminous, and sound realms to merge with the Supreme.
The one who attains this knowledge and unity with the Supreme is considered liberated..

6. Avoidance of Major Sins:

Lying, consuming intoxicants, engaging in misconduct, committing violence, and stealing—these five major sins must be avoided as they lead to immense suffering.

7. Faith in the Supreme:

Absolute and unwavering faith in the Supreme, complete trust, and devotion in one's heart are essential.
Diligent practice of service, devotion, and deep meditation are the means to liberation.

These practices help one understand the root causes of bondage and achieve ultimate freedom.

## Core Teachings of Santmat

1. Remember the Essence of the True Guru's Teachings**:**

One must hold unwavering faith and love for the True Guru. Devotion to the Guru is paramount.

2. Detachment from Material Desires**:**

All worldly attractions, objects, and sorrows must be left behind. Direct your inner consciousness towards the Lord with single-minded devotion, surrendering to the supreme and rejecting all worldly entanglements.

3. Recognize the Infinite Supreme Lord:

The eternal and boundless Supreme Lord deserves love and devotion. The soul, being a fragment of this Supreme, must strive to unite with its source.

4. See the Supreme in Every Aspect of Creation**:**

View every part of creation as a reflection of the Supreme Lord. It is essential not to divide or limit this understanding.

5. Liberation from the Cycle of Suffering**:**

The cycle of birth and death is the root cause of suffering. To break free, one must practice deep devotion to the Supreme.

6. Guru's Devotion is the Path to Salvation**:**

All devotion should be offered to the Guru, both internally and externally. This devotion should remain steadfast and complete.

7. Meditation and Detachment from Ignorance**:**

Regularly practice meditation and detach yourself from ignorance. Focus on the divine light and sound within, which leads the soul to liberation.

8. Unity with the Supreme**:**

By surrendering the ego and attachments, one achieves unity with the Supreme. When all obstacles are removed, the heart becomes one with the Lord.

9. Selfless Surrender:

Surrender all to the Guru, discarding ego, pride, and desires. This service and surrender are the essence of Santmat teachings.

10. Dedication to Truth and Service**:**

The true purpose of life is to serve and meditate on the Supreme under the guidance of a Guru. Detach from falsehood and violence, and adopt a life of truth, self-discipline, and service.

## Definition of Santmat

1. Definition of Peace and Stillness

Peace or stillness is referred to as "Shanti."

2. Attaining Peace

Those who achieve peace are called "Saints" (Sant).

3. Santmat and Righteousness

The thoughts and faith of saints are termed as "Santmat."

4. Inspiration for Peace

The inspiration to attain peace resides naturally in the hearts of people. In ancient times, sages, inspired by this urge, deeply explored and reflected on attaining this state. Their discoveries and practices were expressed in teachings, which have been passed down through various traditions.

Saints like Kabir Saheb and Guru Nanak Dev, among others, have universally spread Santmat across India, Punjab, and other regions. Despite these teachings being presented under different names and variations, their essence remains the same.

5. Essence of Santmat Teachings

The essence of Santmat lies in the practice of Surat-Shabd-Yoga (the yoga of sound and light) meditation. These practices were prominent in ancient times and were the foundation of the saints' path, transcending geographical and temporal boundaries.

6. Diverse Names and Traditions

Different saints have presented Santmat under various names and terminologies across regions and eras. Differences often arise due to linguistic and cultural variations.

7. Unity in the Core Teachings

If one removes external distinctions and focuses on the core essence of Santmat, it becomes evident that the teachings of all saints are fundamentally the same. This unified essence highlights the eternal truth shared by all saintly traditions.

## Suplication to Guru

Grant me love and devotion towards the Guru,
Keep me united, and let me not stray away.
Do not let me be separated for even a moment,
Bless me with the grace of the Guru.
Through the ages, I have wandered in sorrow,
Grant me freedom from the cycle of suffering.
Let my heart remain steady,
May my sorrows and tears find peace.

May my faith in devotion never waiver,
Let my tears flow, mingled with devotion.
Kind Guru, bestow your mercy,
Show me the path of wisdom and remove my ignorance.
Let the soul find strength in your grace,
As true wealth and accomplishments arise through it.
When my eyes fixate on you,
May the vision dissolve the sense of separateness.
Let my devotion rise above the worldly illusions,
Uniting with the eternal melody.
Listening to the divine sound,
May my thoughts dissolve into their origin.
May I be absorbed in that sacred vibration,
Returning home to my inner self.
In surrender, I leave all worldly desires,
All possessions and attachments aside.
Let my mind dwell in your shelter,
Residing in peace, free of turmoil.
Rid me of desires, anger, pride, greed, and delusion,
Replace them with surrender and peace.
All relationships, attachments, and wealth,
Let them dissolve in love and truth.
May the Guru's boundless compassion shine,
Grant me shelter at your feet.
To you, my eternal guide, my source of wisdom,
I bow each day and pray for your grace and blessings.

# 1 The Profound Connection Between True Satsang and Spirituality

*I bow to the Guru's lotus feet—Hari, the ocean of compassion in human form, whose words scatter the dense darkness of delusion.*
*O beloved devotees of Dharma!*

I am delighted to have reached this satsang temple. I learned in Bhagalpur that its inauguration is destined for you. Though in my older years I seldom go out, upon hearing of the opening of this satsang temple I came here, and it filled me with great joy to see you all.

What is satsang? Until one attains complete fulfillment, one cannot be called a saint; those who are complete are saints, and their company is true satsang. As stated in the great Upanishad, "When the Supreme is beheld, the knots of the heart are untied, all doubts are dispelled, and one's karmas perish." In other words, when one sees the Supreme, the heart's obstructions are removed, all uncertainties vanish, and all past deeds are destroyed.

The distinction between the inert and the conscious is clear. Everyone recognizes the inert, but those who elevate the conscious from the inert are saints. Goswami Tulsidas declares that deep knowledge, minimal indulgence, and unwavering commitment to truth are the marks of a saint. No yogi can ever be perfect—this is the definition of a true saint.

What do a devotee and the Divine know? There is none greater than God, yet even greater than God are the saints.

In the *Ramayana* by Tulsidasji, if one observes the way he sang, it would become evident—he must have recognized the greatness of the saints. But who can identify a true saint? Saints are those who tread the righteous path and exhibit straightforward behavior. They pass the highest tests of wisdom and knowledge. However, their wisdom is difficult to measure. Only saints can recognize other saints. Their company is referred to as "Satsang."

The one who loves truth, regards truth as supreme, recognizes God, and remains aligned with the omnipresent Lord, is called a saint. A saint reveals secrets to those who seek them and provides guidance on a straightforward and direct path. Only saints can do this. There is no external path to finding God; the path lies within oneself. The journey within leads to understanding God, and the process is explained through disciplines such as yoga and scriptural knowledge. When the soul sits still, withdrawing from the body, the path to the divine self within becomes clear—that is the path to liberation.

## A Saint Must Live in Harmony, and Walk the Path of Devotion

*"Somewhere, a saint poet exclaimed: 'O seeker, follow the words of ancient texts, and align yourself with purity.'"*

This internal path is one that aligns with divine intent. Walking along it is akin to flowing in a river, guided by devotion, wisdom, and serenity, like the confluence of the Ganga, Yamuna, and Saraswati.

## Where Devotion Flows, Knowledge Flourishes

*"Ram Bhakti resides where the flowing streams of divine wisdom and the pure Ganga nurture spiritual thoughts.*
*Eliminating darkness, the knowledge of the self (Brahma Vidya) thrives, granting insight into transcendental truths.*
*This knowledge blossoms where great tales of God's incarnations, such as Ram, Krishna, Shiva, and Vishnu, are sung."*

The knowledge of God is like the Ganga's flow. Just as the Ganga nourishes life, divine wisdom quenches the thirst of seekers. Alongside flows the Yamuna, carrying the truth of unity. Without the Saraswati, the river of wisdom, the profound realization of the Supreme Brahman (God) remains inaccessible.

It's insufficient to merely speak of *Satsang*; one must strive for the harmony of all three—devotion (Bhakti), wisdom (Gyaan), and righteous company (Satsang). Together, they lead to the realization of divine wisdom.

"The Spiritual Essence of Satsang is Greater than its Physical Form"

In the realm of spirituality, Santmat Satsang inevitably involves intellectual and divine contemplation. Without it, no aspect of true wisdom (Brahma-Vichar) or profound reflection can arise. To say "Satsang" and omit the spiritual depth is to miss its essence. As the verse states:

*Infinite knowledge and unyielding wisdom emerge in the company of truth. Without the union of yoga, knowledge does not exist. Santmat Satsang cannot exist devoid of spiritual grounding.*

Thus, the spiritual connection within Satsang is inseparable. Simply calling something "Satsang" does not suffice; its spiritual depth must persist. A mere flow of superficial dialogue (*Ganga's stream*) without the introspective and intellectual profundity (*Saraswati's depths*) does not truly encapsulate *Santmat Satsang*. This is the fundamental distinction.

I declare, "If the temple of Santmat-Satsang becomes synonymous with religious and denominational divisions—whether Islamic, Christian, or any other sectarian boundaries—it would bring pain to my heart. Violence, born out of divisive practices, cannot be equated with truth. God speaks all languages; God does not confine prayer to any one dialect or form. To revere God is to honor universal truth beyond linguistic barriers.

In prayer or song, all human languages can equally glorify God."

A Quotation from the *Agnipariksha Khand*:

*"O Agni! O Radiant One! You are the essence of illumination, guiding all truth beyond worldly boundaries. Your praises echo in the supreme realms, unparalleled in wisdom and knowledge. You surpass all with your attributes of strength, understanding, and virtue. Both the worldly and the divine bow to your glory, as your essence unites them.*

God's grandeur cannot be confined to a single approach or destination. Satsang transcends mundane actions, abstaining from the pitfalls of violence or worldly entanglements. It remains a sanctuary for harmony and spiritual progress. Whether this sanctuary is named the *Santmat-Satsang Mandir* or the *Satsang Bhavan*, it carries no weight. What matters is its purpose—to nurture unity, devoid of disputes or conflicts. However, let this purpose never stray from the essence of *Santmat*

If you ask me, I will say—keeping the name *"Santmat-Satsang Mandir"* is appropriate; because whether or not spirituality stays connected with it, only Satsang or spirituality remains relevant.

People often recite and listen to Tulsidas's *Ramayana*. But what is this? It is written there that God cannot be found outside. What happens outside is merely vision and appearance. Whatever happened in history, that is *Ramayana*. Read it, or read the books too. But refer to *Ramayana* itself—

*The formless essence of truth is subtle and infinite; to comprehend it entirely is beyond intellect. Only through the grace of wisdom can one fully understand its essence. Outer acts may create delusion, but the inner reality is the true essence.*

Even Tulsidas, with his own clear discernment, wrote in the essence of his beliefs—

*Let me sing the praises of Lord Hari. Let me set aside the doubts and delusions of the heart and connect my mind with Him.*

Let the disturbances of your mind settle. Wandering outside only creates confusion. Recognize your inner self and abandon all illusions. With great devotion, remember the Supreme essence, for it is only by leaving worldly desires behind that you will find the path to the Divine.Remove the restlessness of the heart, and instead, adopt patience. Restless thoughts will find their solution. Whether in calm or storm, let your thoughts rest upon the Divine. Free yourself from all illusions and seek the essence within.

People often say that in *Chitrakoot*, Tulsidas had the vision of Lord Shri Ram but could not recognize him. Even when Shri Ram appeared as a prince, Tulsidas initially failed to realize who he was. Later, when Shri Ram revealed himself along with his divine attributes, Tulsidas was overwhelmed. Similarly, Gokarn recited the *Ramayana* and stated:

*The formless essence of truth is subtle and infinite; comprehending its entirety is beyond intellect. Let us embrace the ultimate truth, abandoning all worldly delusions.*

It has been said: In the formless, there is no delusion, because the essence lies in the phrase *"Subham Agam Nana Charitra"*. Do not worship the form; I do not say this. I say to know that the formless even surpasses knowledge. This path is not outside, but within. *Santmat* teaches this—it

explains the way to attain God and connects to divinity. There is no difference between the divine essence taught by Santmat and other religious paths such as Christianity, Jainism, or any other spiritual discipline. Stay with something; know it internally and proceed along that path. There is no distinction in Santmat. Understand its teachings, follow its wisdom, and walk its path.

The way to attain God is singular—there are not many paths, but only one. Wandering is unnecessary—the path is direct. It is said:*"Walk directly there, and you will not lose your way.*The way to God is singular, like the way to eat food—it is straightforward. The way to accept the ultimate truth is through seeing, hearing, and feeling. *Go where your inner voice directs you; do not stray.* Those who wander are still unaware. They remain seated where they are but do not explore their inner selves. To overcome delusions, adopt divine virtues; however, the paths of delusions must be abandoned. There is only one route—whether through religion, philosophy, or spirituality—it all converges inwardly.

*Tulsidasji* said: *Teen Awastha Taj Bhaj Bhagwanta, Mann Pran Vachan Agiyar Vyapak Vyapak Ananta.* By relinquishing the three states (of ignorance), one must progress towards worship. The fourth state (the ultimate realization) is found within—understand this truth. But those who prioritize personal convenience above realization are bound to delusion. Stay conscious, and remain focused on the end goal.

In conclusion, I am grateful to everyone who contributed to building this temple and organizing this *Santmat Satsang*. My sincere thanks to all.

*This talk was delivered on 02.12.1965 AD at Durgakund Satsang Mandir.*

1

# 2. An Introduction to the Teachings of Santmat

*Bend the lotus of the Guru's feet, offer your heart in reverence. The great master and treasure of kindness, his words shine like the morning sun.*

Dear people,

Everyone should follow Santmat and engage in Satsang, just like how a kingdom's people live peacefully under the shade of a wise king. Similarly, under the guidance of Santmat's teachings, everyone should attain peace and remain content in their lives.

The teachings of Santmat are simple, not vast. The primary teaching is to seek God within oneself. God cannot be found in the external world. Those who run after worldly distractions searching for God only end up being bewildered. The saints have shown the path inward; focus there and engage yourself in that quest.

To become self-aware, as advised by saints, people should stop relying on external distractions and look inward. Make your entire day and night revolve around inner contemplation. Set aside specific times for this practice. Japa and meditating are necessary to shed the layers of ignorance. When these layers are removed, one can experience and realize the presence of God within themselves. This is not an external spectacle; it is a realization that occurs through the awakened soul. When the awakened soul, freed from materialistic layers, stands alone, it will experience God's divine presence. This will fulfill the saying: *"When you know yourself, you will know God."* Such a person attains freedom from the cycles of rebirth and breaks free from worldly attachments. They will no longer return to this transient world of happiness and sorrow.

With this, I extend my blessings to all of you, hoping for your spiritual progress and well-being. Stay happy, engage in Satsang, and meditate. Go to your respective homes and focus on your family and household duties. Tasks that are meant to be done here should not be brought home. It is impossible for a single person to manage all aspects at once. This will take time, so be patient. Due to old age and health issues, I cannot sit here for long hours. Therefore, I seek forgiveness from all of you.

*This discourse was delivered at the Sant Hall of Krupanagar Ashram (Bhalpur) on 20-07-1986, on the occasion of Guru Purnima. (Editors note: Sant Maharishi Mehi entered Mahasamadhi about a year after the above talk. It is one of the few remaining public talks before his passing)*

Words of Sant Garibdas Ji - 1

*"In the heart, the moon shines, dear saints, in the heart, the moon shines.*
*The sound of the damaru roars like thunder, resounds the voice of the Guru.*

In the eternal kingdom, where there's no throne or pride,
The five virtues become a chariot, wisdom becomes the guide.

Words sail upon the ocean, the journey nears the shore,
A sanctuary found where no battles roar.*

Meditate upon the moonlit palace, shimmering in divine glow,
Strike the lamp of devotion, the dark ignorance will go.
The conch-shell melodies lead to the doorstep of the Lord,
Awake in the eternal truth, where deceit holds no sword."

# 3. The Nature of Truth

*"Hail to the Guru's lotus feet,May grace and compassion flow;Great is their tapasya, May their speech bring wisdom's glow."*

Dear spiritual seekers,

Let me share a few insights. As far as I understand, there are two types of "Truth" (Sat):

1. The Immutable Truth**:** It never changes but may sometimes appear to dissolve into something else, meaning it merges. This Truth is constant and eternal.
2. The Truth of Creation**:** This Truth comes into existence and has a form. What is it? It is nature. Nature is categorized into two types:
    - The Higher Nature (Para Prakriti): The unchanging, eternal aspect of nature.
    - The Lower Nature (Apara Prakriti): The mutable, ever-changing aspect.

The Lower Nature (Apara Prakriti) includes the five elements—earth, water, fire, air, and space—as well as the mind, intellect, and ego. These combined form the material nature, which undergoes transformation. The Higher Nature, on the other hand, is unchanging and eternal.

**Understanding the Scriptures:**

The Bhagavad Gita describes these two types of nature. The lower one is the material aspect, while the higher one is consciousness. Anything created from the material world is called Lower Nature (Apara Prakriti). When merged into Brahman, it loses its individuality. The Higher Nature(Para Prakriti), however, is pure consciousness and never dissolves. It is eternal.

The Immutable Truth resides in the Higher Nature (Para Prakriti). The knowledge of this Truth is called "Santmat." Santmat teaches us to recognize this Higher Truth within us, which is our ultimate nature. This eternal Truth is consciousness. The *"Higher Nature"* is the essence of the eternal, changeless reality. Knowing this truth leads to liberation and the cessation of ignorance. Let us strive to grasp this wisdom to transcend worldly illusions and embrace eternal consciousness. This Lower Nature is perceived through the senses. The senses provide knowledge of form, taste, smell, touch, and sound. The eyes perceive form, the tongue perceives taste, the nose perceives smell, the skin perceives touch, and the ears perceive sound. Beyond these sensory perceptions, the mind processes thoughts, the intellect makes decisions, and the ego affirms "I am." Together, these faculties function as tools for understanding.

The senses and their objects, which are created from the Lower Nature, lead to knowledge. However, beyond these senses lies the true essence of self—your inner self. This inner self is not the body or senses but the conscious observer within. This conscious self is the giver of knowledge and awareness. Its purpose is to transcend sensory limitations and recognize the Eternal Truth.

## The Process of Recognition

When one looks beyond the limitations of the senses, they begin to recognize the true self, which is the essence of God. This recognition happens not through the senses but through higher awareness and divine realization.

- Recognizing the Divine: Just as one recognizes themselves in a mirror, they must recognize their own inner self as divine. This realization leads to higher knowledge and devotion to God.
- Importance of Devotion**:** Devotion (bhakti) and self-awareness are essential for understanding the divine. True devotion involves transcending the material world and aligning with the divine consciousness.

## The Path of Realization

This understanding is achieved through disciplined practices such as:

1. Mental Repetition (Manas Japa)**:** Repetition of divine names or mantras to focus the mind.
2. Subtle Meditation (Sookshma Dhyana)**:** Deep meditation that transcends physical awareness.
3. Vision and Sound Meditation (Drishtiyoga and Nadanasthana**):** Focusing on inner visions and divine sounds as described by saints.

These practices help transcend the senses and the body, leading to a direct experience of God. Through these, one can achieve ultimate truth and liberation.

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Special Note on Intoxicants**:** Kabir Sahib says:

*"Bhang (marijuana), tobacco, opium, and liquor—reject all these, they destroy the soul. Those intoxicated with these lose their way in ignorance, wandering aimlessly in life."*

If one desires divine realization, they must avoid such vices entirely, whether through smoking, chewing, or drinking in any form.

Only by rejecting all forms of intoxication can one attain spiritual truth and eternal bliss

*This discourse was delivered by Sant Satguru Mahirshi Mehi Paramhans Ji Maharaj at Kuppaghat Ashram, Bhagalpur, on May 4, 1970, during a special Satsang.*

# 4. Never Abandon Satsang

## Company of the Truthful, It Will Surely Lead to Supreme Liberation

*_Hail to the Guru's lotus feet,May grace and compassion flow;Great is their tapasya,*
*May their speech bring wisdom's glow.*

Dear Followers of the Truth!

You are doing well by attending Satsang every Sunday here. As long as people adopt the way of life through Satsang, it is beneficial. However, if Satsang is left, the consequences will unfold after death. Once a person passes away, they will not regain this human body; there will be no second chance. Currently, people come here for Satsang, but some who left earlier never returned. Goswami Tulsidasji wrote:

*"The greatest favor one can do for the world is to guide others toward the ultimate truth. Only in Satsang can one realize the ultimate essence of existence and become free of delusion."*

By bringing our physical form to Satsang, we recognize ourselves and the vast universe around us. Those who have been coming regularly for many days will continue to benefit, and others will begin their journey. All those who participate in this Satsang, regardless of religion—be it Hindu, Muslim, Christian, or any other faith—are entitled to its benefits. Participating in Satsang ensures spiritual merit, which is why it is regarded highly across all paths of wisdom. It is emphasized here that just like the construction of a great building does not happen in one day, similarly, the profound benefits of Satsang take time to unfold. It requires continuous effort and dedication. Engineers gradually build structures over time. Similarly, through consistent Satsang, the construction of a higher spiritual understanding is achieved.

The point being emphasized is that you must consistently engage in Satsang (spiritual gatherings), Bhajan (devotional singing), and adhere to righteous conduct. By doing so, your life will progressively transform into a more refined state, and your name and legacy will grow. Gradually, Satsang will become a natural part of your routine, making it difficult for you to live without it. There may come a time when you reach a stage where you cannot function without engaging in Satsang, and eventually, you will attain spiritual enlightenment. Once that happens, you will transcend the cycle of worldly suffering and will not need to return to the material world.

Participating in Satsang during one lifetime sets the foundation for continued spiritual practice in future lives. Over many lifetimes, the association with saints and righteous individuals becomes ingrained, leading ultimately to supreme liberation in a particular lifetime. When this liberation occurs, the soul is freed from the cycle of birth and death. If everyone achieves supreme liberation, how can the world continue to exist?

Dear seekers, the world will persist because the purpose of the world is to serve as a stage for spiritual growth and divine play (Lila).

Saint Kabir Sahib's words are:

*The seeds of devotion don't sprout if they are not sown.*
*An idle life remains fruitless like uncultivated land.*
*Only those who tirelessly engage in spiritual cultivation*
*Will one day harvest the supreme reward of liberation.*

I, too, urge you to never abandon Satsang. If you persist in your spiritual practice, the day will surely come when you achieve the ultimate realization of supreme liberation. Without Satsang, the world will exist but remain devoid of divine light. If the world ceases to exist, how can one explain the mysteries of God's creation? God has created everything, and God can also destroy it. Both creation and destruction serve His divine purpose. Why should you be concerned about this? Just focus on your own spiritual growth and practice. I am here to guide you on this path of liberation, emphasizing that the world will continue to exist as a manifestation of God's divine Lila (play).

As long as the world exists, continue to engage in Satsang. This is the essence of spiritual life. We must continue to strive and ensure that others, too, remain engaged in Satsang (spiritual gatherings) so that the tradition of spreading divine wisdom persists. This is an excellent thought, and with this, today's discourse comes to an end.

This discourse took place on 24 January 1915 CE, during the weekly Satsang, in the Satsang Hall of the Gyanaghat-Rihikunj Ashram in Bhagalpur city.

**The Words of Goswami Tulsidas Ji:**

*"Listen to the tales of Lord Ram,*
*Be engrossed in his virtues; let your mind rest on him.*
*Place your head at his holy feet and cast aside worldly doubts.*
*Don't follow the restrictive laws of fleeting pleasures;*
*Embrace instead the eternal devotion."*

*"Worldly temptations, full of deceit and falsity,*
*Like the floods during torrential rain, overwhelm the spirit.*
*How can you settle your mind amidst sinful distractions?*
*Without Satsang's guidance, even righteous deeds bring no fruit."*

*"Listen to the holy names, the core essence of all scriptures.*
*Without remembering these, even rivers of wisdom dry up."*

*"Cling not to worldly affiliations; they bind the soul in endless loops.*
*Seek the company of sages; their wisdom brings clarity."*

*"Anger and desires attach us to delusions,*
*Dragging the soul deeper into worldly struggles."*

*"O Lord, compassionate and kind-hearted,*
*Remove the troubles from my mind and guide me."*

*"When the filth of my mind dissolves in the pure waters of your grace,*
*Only then will my heart truly be at peace."*

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# 5 True Satsang Ensures Liberation.

*I bow to the Guru's lotus feet,Hari in human form, the ocean of grace.*
*He who dispels the dense darkness of great delusion,Whose words shine like the sun's rays.*
Dear people,
This great gathering has been organized for Satsang. You have come –
here to attend Satsang. Satsang holds immense significance. Just as the land yields various types of crops when cultivated, Satsang similarly yields the fruit of all kinds of knowledge. However, that subject-knowledge which does not liberate is not the right kind of knowledge. The knowledge that liberates is known as "Nirvighna-Gyaan." The association of saints is called Satsang. In "Ramayana," Goswami Tulsidas Ji has written:
*"Having witnessed Hari and Hara, the wise poet speaks,*
*Proclaiming the greatness of the saints to all.""*

Even Brahma, Vishnu, and Shiva cannot fully express the glory of the saintly company. Who can describe it in its entirety? That which is complete and understands the body to be offered, that which relinquishes attachment to the body and discovers its true essence, is the absolute being that exists without material boundaries, which no father or mother can create. Baba Nanak has described it as:

"Na Tasya Mata Pita Suta Bandhu, Na Tasya Kaam Na Naari,
Akul Niranjan Apar-Parang Param Jyoti Tumari."

Saint Daadu Dayal Ji states: Who is that God? Then he himself answers:
"Avinashi Anant An Antar Pat, Amar Agochar Agoi,
Suni Suni Sukh Ke Paara, Anup Sang Nahi Doi."

If you journey inward to the unseen recesses of the body, you will find Him. What is Avinashi? That which exists everywhere yet cannot be found anywhere; that is God—Paramatma. It is known as such that just by seeing Him, one recognizes and understands Him.

In this context, Goswami Tulsidasji states:
*"In realizing You, one dissolves into You."*

Those who recognize Brahma do not just understand Him; they become one with Brahma. What else can be said about it? Satsang has immense significance. Goswami Tulsidasji writes in his prayer letter:
*"Ved Path Sindhu Subhichar Mandir Maha,*
*Akhil Muni Buddhi Nirbhayan Karati,*
*Saar Satsang-Mukta Itti Nishchitam,*
*Vadati Shri Krishnavedbhritam."*

What does this statement convey? Rukmini's Lord, Shri Krishna Bhagwan, states:
Knowledge is like an ocean, and the highest thought is like a mountain. The seeker churns this mountain and extracts its essence. The essence of Satsang is the realization of this understanding.

If we attempt to grasp the true nature of Lord Krishna as expressed in the above lines, then it is clear that Lord Krishna is someone beyond familial ties, as Baba Nanak said:

*"Na Tasya Mata Pita Sut Bandhu Na Tasya Kaam Na Naari"*

He has no mother, no father, no siblings, no spouse, and no desires. He belongs to no family or dynasty. He is above all categories—whether Brahmakul, Kshatriyakul, Vaishyakul, or Shudrakul. Yet, He is the father of the entire universe and the mother of all creation. Where can one find His origins?

*"Avinashi Ant Ana Antar Pat, Amar Agochar Agoi"*

Go within yourself and venture to the unseen recesses of your being, and you will find Him. What will you find there? You will find the all-encompassing, supreme Paramatma. This speaks to the ultimate inner and outer realities. According to Goswami Tulsidasji:

*"Mati Karita Gati Bhuti Bhalaayi, Jab Jehi Janat Jahaan Jehi Payi,*
*So Janahu Satsang Prabhau Lokahu Bed Na Aan Upayi."*

Saint Dadu Dayal Ji adds:

*"Suni Sukh Ke Paara"*

This means the essence of Satsang reveals these ultimate truths.One must contemplate what is meant by the three-voids and what lies beyond them. This requires understanding.

Begin with the gross void, the sky-like emptiness. Transcend it to find light. Then go beyond light, for beyond all light and darkness resides the divine. That divine is God. That divine is where He exists, and when you reach Him, nothing else remains. Knowledge is found there, glory is found there, liberation is found there, contentment is found there, peace is found there, and ultimate bliss is found there. When all these things are attained, what remains to seek? Nothing will be left.

You all do well to come here weekly, every Sunday, leaving behind your household duties to participate in Satsang. In Satsang, everything is attained. This is not achieved elsewhere; it is only through Satsang. Satsang endures forever, while wealth and material comforts do not last. Therefore, Goswami Tulsidasji has written in the Uttarakanda of the Ramayana:

"Jeevanmukt Brahma Par, Charitra Sunehi Taj Dhyan.
Jo Hari Katha Na Karahi Rati, Tinh Ke Hriday Pavan."

Even liberated beings and great souls focus on Satsang, letting go of all else. Satsang refines one’s intelligence and impacts others positively. Apply this to your lives. For those who are strictly worldly or ritualistic, this Satsang is not meant for them. Those who lack a longing for it, how can they appreciate what they do not seek? Stay immersed in Satsang, maintain purity, and liberation will follow. Stay steadfast in Satsang; happiness will follow. In time, a deep and unwavering spiritual understanding will be achieved. Once one attains liberation, deeper knowledge will emerge.

*This discourse was delivered at Rajghat, Bhagalpur Nagar, at the Santmat hall of the Maharsi Mehi Ashram on the occasion of a weekly Satsang on March 28, 1960.*

# 6 By Obtaining Knowledge, One Attains Shanti.”

*"I bow to the lotus feet of the Guru, the ocean of compassion, who is Hari (God) in human form.He dispels the dense darkness of great delusion, and whose words shine like the rays of the sun."*

Dear ones,

Ask yourselves, look within, and question your inner being: what is it that you truly love? Ask me, what is the thing I love the most? I will say that the thing I value the most is peace. If you ask me where in this world, or in objects acquired through the senses, have I found peace? The answer is—nowhere. Peace does not arise from pleasure, for after pleasure comes pain, and after pain comes pleasure again. In this manner, days and nights pass, alternating between pain and pleasure. The joy derived from pleasure is fleeting, for it ultimately leads to suffering again.

What must one do to find lasting peace, one that doesn't waver? Saints have said—give up the desire for things. True peace is where there is no desire for anything, where there is no asking, no seeking. How can that state be achieved? Saints have explained—ascend through the three states (wakefulness, dream, and deep sleep) and go beyond to the fourth state, called Turiya. Enter the Turiya state, where the mind comes to a complete standstill. Learn this practice through a Guru, for only a Guru can teach the way to transcend into the fourth state. The desire to seek is destroyed upon reaching Turiya.

But what is the recognition of the Guru who can lead you there? It is difficult to recognize such a Guru. Saints have said that a Guru who has ceased all external and internal desires and has reached the state of perfect stillness is such a Guru. Tulsidasji also wrote:
"Without knowledge, there is no light; without light, there is no illumination.
Without Nirguna (the formless), there is no true Guru; so says Tulsidas."

In other words, rise above ignorance, rise above darkness. Close your eyes, close your ignorance, and you will reach the light.

The one who remains, leaves the path of qualities (Saguna) and ascends to the state of Nirguna (formless). How can this be understood? Only faith can accomplish this.

When we went to school to study, the Guruji said, "This is 'A'." We learned that, but we did not debate or argue. As we grew up, our intelligence and wisdom developed. It is said that God resides in the mind, but this is not entirely true. When the mind wavers, how can it recognize God? The state of emotions reflects as the state of the mind. If we do not stabilize ourselves in that state, we cannot attain true knowledge. It is essential to remain steadfast in devotion and faith to acquire knowledge.

**The** Bhagavad Gita says: "Faithful people gain true knowledge;
By attaining knowledge, they achieve supreme peace."

Now, about closing the eyes—let me tell you what Santseviji Maharaj narrated. While narrating about closing one's eyes, he referred to an ancient story. Once, Rishi Shamik closed his eyes and sat in meditation. During that time, King Parikshit, the grandson of Arjuna, was ruling the land. The king went to the Rishi's hermitage feeling thirsty. Shamik Rishi, being immersed in meditation with closed eyes, did not respond to the king's call. The king felt disrespected and insulted, which led to anger. Out of frustration, he placed a dead snake around the Rishi's neck and left. Later, Shamik Rishi's son came and saw the snake around his father's neck. Enraged, the son cursed the king, saying that within seven days, a serpent named Takshaka would bite and kill him. Despite performing a sacrificial ritual to ward off the curse, Takshaka bit the king, resulting in his demise. This tale reminds us that the act of closing one's eyes in meditation holds ancient significance. Let me now continue further with this saying:

".Close your eyes and turn your vision inward, open the gateway to divine knowledge within yourself.Seal your ears and lips and listen to the sound of the eternal word."When both petals meet, see the spectacle of the blossomed rose."

In these lines, "the meeting of both petals" refers to focusing the two eyelids inward to behold the inner light. Saints have described this as the practice of concentration. The journey begins with visual meditation (Drishti-Sadhana) and progresses to auditory meditation (Shabd-Sadhana). When the mind becomes sufficiently focused, it perceives the divine center (Bindu). At that stage, what one sees cannot be expressed in words; it is beyond explanation. When the currents of vision converge, the spiritual light (Jyoti-Bindu) appears. Observing this, one also begins to listen within. Seeing and hearing the inner essence leads to deeper connection with the soul. Saints have elaborated:

"In this body, located is the ultimate Shivling, the temple of the Self."

(Yogashikhopanishad)

Meaning: The great vibration of light and sound within is the Shivling—the sacred meeting point of Shiva (consciousness) and Shakti (energy). The physical body is the divine temple for all beings to realize this truth.

Another scripture states:

"The sound and light are the gateways to Vishnu and Lakshmi's divine abode."

This signifies that the state where the vibrations of light and sound merge is the dwelling place of the divine Vishnu and Lakshmi. By following this practice, one receives their blessings, becomes enriched, and attains the protection of God.

# 7 Guru, Meditation, and SatsangDevotional Verse:

*"I bow to the lotus feet of the Guru, the ocean of compassion, who is Hari (God) in human form.*
*He dispels the dense darkness of great delusion, and whose words shine like the rays of the sun."*

Dear people!

You all know that it is now the rainy season.
Sometimes the sun is visible, and sometimes it is not.
Sometimes the sun rises, but at other times, it is hidden behind the clouds.
Sometimes the wind blows, and sometimes it does not.
Sometimes raindrops fall, and sometimes they do not.
You are blessed because, even in such a season,
You have left behind your household work and dedicated your time to Satsang (spiritual gathering).

The Meaning of Santmat (The Path of Saints) the very name Santmat (The Path of Saints) indicates that it brings peace. The Supreme Being is the embodiment of peace,And those who meet Him also become peaceful. The teachings of such saints are known as Santmat.

The principle of Santmat is very simple: This couplet is from Goswami Tulsidas Ji's Dohavali.

*A true Guru is one who has risen above ignorance and speaks only of true knowledge.*
*Ignorance is darkness.*
*A Guru should speak from a place beyond darkness, in the realm of light.*
*To move from darkness to light, the only path is Drishti Yoga (inner vision meditation).*
*If one speaks of the formless (Nirguna),*
*It should be in such a way that it is not tied to the realm of the manifest (Saguna).*

In this world, both Nirguna (formless) and Saguna (with form) exist together.There are three gunas (qualities) Sattva (purity), Rajas (passion), and Tamas (inertia). But true meditation focuses on something beyond these three gunas, and only those who dwell in that higher state or are on the path to it can recognize a true Guru.

The Importance of Satsang (Spiritual Gathering)Even if one attends Satsang for a short time, it still brings some benefit. But if one remains in Satsang for a long time,
One gradually understands the Guru’s qualities. Then the Guru’s qualities are truly known,

# 8 What Is God Like?

*"I bow to the lotus feet of the Guru, the ocean of compassion, the divine in human form. He dispels the dense darkness of delusion, and his words shine like the rays of the sun."*

Dear people!

Through this satsang, the method of practicing devotion to God has been taught. To practice such devotion, one must first understand the existence of God. Then, one must comprehend His nature and essence, as understanding His essence is essential.

The word "God" (Ishwar) is used in many contexts. For example, the phrases Nar-Ishwar and Dev-Ishwar refer to God in the form of humans or deities, where the term Ishwar has been added. However, the Ishwar being referred to here is beyond the ordinary. Just as Nar-Ishwar transcends humans and Dev-Ishwar transcends deities, the God being discussed here is Supreme and beyond comparison.

The term "God" is applied to the Supreme Being. It refers to the one who is eternal, infinite, formless, all-pervasive, and whose power is immeasurable. This God is beyond the sensory knowledge of the physical body and mind. He cannot be measured or comprehended through the senses. His existence is beyond time, space, and material boundaries. He is the essence of all and exists eternally.

To truly know and attain this God through the physical body and senses is impossible. He cannot be perceived through sensory observation. For one to believe in God based on sensory perception is incomplete. True belief comes from inner understanding and faith, not from outward sensory proofs. It is the knowledge of the soul that reveals Him.

The question arises: How can God be known? The answer is: through the consciousness of the soul, not through the eyes, ears, or other sensory means.

One should comprehend God through the inner light of their soul, not through the limited perceptions of the physical senses.

Because of this, sensory knowledge is limited and fragmented. It does not know everything about the subjects. We see forms with our eyes, hear sounds with our ears, smell with our nose, taste with our tongue, and feel touch with our skin. This is how sensory knowledge functions. Due to the limitations of the senses, knowledge also becomes fragmented.

But what is your own work? Your own work is recognizing the ultimate truth—recognizing yourself and your identity. The one who believes that the soul cannot exist without the body, also believes it cannot exist in subtle and causal bodies. Its knowledge is partial. From the gross body to the subtle body, from the subtle body to the causal body, and from the causal body to the Supreme body, there exists a connection. That self-awareness of the conscious soul leads to recognition of the ultimate truth.

Beyond this, the ultimate Truth cannot be comprehended by anyone. One must accept an abstract concept. The question arises, what will remain after the dissolution of all physical

elements? Without accepting the abstract, this question has no answer. Hence, one must acknowledge the abstract. If someone says it is imaginary, then knowledge becomes false. Imagination refers to something without existence, created by the mind, but an infinite and eternal essence always exists. Its existence is definite. How can one measure the infinite, whose power is limitless and understanding is beyond limited intellect?

Modern science has advanced significantly, but ask them, "You see a baby bird on the edge of a sea—how far will it fly as it grows?" They will say, "Its potential growth is unknown." However, they cannot measure the limits of its possibilities. Limited intellect cannot encompass the infinite. Today, intellect has reached far, and it will go further, but how much further will it go? Can anyone say? Today, exploration continues in our country and abroad. If you know this, explain it. If not, then understand that your knowledge is limited.

People of the country take pride in their accomplishments, saying, "We created unprecedented structures, stars, the moon, and the sun. What have others done?" If people from other countries show us something better, we may feel demoralized, and they will boast that they created everything.

The Vedas have taught that God cannot be grasped by the senses. Kabir Sahib says:
"Ram Niranjan Nyara Re, Anjan Sakal Parasa Re.
Anjan Utpati Vo Ounkara, Anjan Mandal Sab Vistara.
Anjan Braha Shankar Indra, Anjan Gopi Sang Govinda*".*
*"Speech is steeped in illusion, the Vedas are in illusion, and illusion creates countless distinctions of name.*
*Knowledge, scriptures, and epics lie in illusion; by this illusion, even wisdom is rendered futile.*
*Water is in illusion, fire is in illusion, all outward forms appear infinitely varied in illusion.*
*In illusion one dances, in illusion one sings, putting on myriad guises that are themselves illusions.*
*Where does illusion not play its game? Even charity, wealth, and pilgrimages are caught in its sway.*
*Kabir says: Only a rare seeker truly understands—abandon the illusion (Anjan) and embrace the spotless One* (Niranjan)"

.By saying this, Kabir refers to the world as an illusion and highlights the reality of God, the Niranjan "(unblemished and eternal one). Guru Nanak Dev Ji also explained:
*He is unseen in Himself, beyond reach and beyond perception,*
*Untouched by time or the fruits of action.*
*He has no caste, no birth, no womb, no associations;*
*In Him there is no illusion, no confusion.Meaning, the supreme, all-pervading God is beyond perception by the mind or senses. He is without caste, lineage, birth, time, karma, or delusions."*

One who considers God to be merely a physical entity or attaches multiple forms to God is in error. The Supreme Being resides in every particle. To realize Him, one must search within. When you turn inward and explore yourself, you will discover Him and recognize God

One who does not consider God as eternal, infinite, and omnipresent but rather believes in a separate God residing in each body, what kind of God is that? Think about it—if there were an individual God in each body, would one God quarrel with another, abuse Him, or fight with Him? Would one God file lawsuits against another or make false judgments? Is this the God being worshiped? None of these are truly God. In reality, the Supreme Lord is one, infinite, and eternal.

*This discourse was delivered at the Santmat Satsang Temple in Mahishi, Katihar District, Bihar, on 16-08-1915 during the Aparahnakal Satsang.*

**The Words of Shri Anandnandan Ji:**

Now my guide is the divine Lord Niranjana.
Where to bow, where to smash my head, where to pour the people's cries?
I will not apply collyrium made of smoke nor think about adornments.
In the sacred chamber of my soul resides the Supreme Lord,
Who banishes all fears and destroys suffering.
This single aim, this single path, is my pure essence of thought.
'Anandnandan' proclaims that the divine is in this chamber,
It is the intellect, not the elephant, that tramples.

# 9 One God Exists in Everything

बंदऊँ गुरुपद कंज, कृपासिन्धु नररूप हरि। महामोह तमपुंज, जासु वचन रविकर निकर॥

*"I bow to the Guru's lotus feet—Hari in human form, an ocean of compassion—who dispels the dense darkness of delusion, and whose words shine like the sun's rays".*

Beloved followers of dharma,

Through Satsang (spiritual discourse), one attains the knowledge of truth. Satsang leads to the knowledge of righteous conduct. Through Satsang, one gains awareness of truthful living. If people can adopt truth, righteous conduct, and truthful living, it would be a great thing.

Truth is eternal; it neither changes nor perishes. That which is eternal and immutable is ruth. Truth should always be accompanied by humility. Truth combined with humility is essential. When humility and calmness coexist with truth, the world progresses. Calmness and humility must prevail alongside truth wherever there is no room for wickedness or destruction. Truth eradicates all evils. Truth is not merely a concept but a divine path that transforms human life.

If lies are abandoned, theft is renounced, violence is avoided, intoxications are forsaken, and immoral actions are relinquished, then it is said that renunciation is complete. Humility coupled with truth reflects this complete renunciation. The essence of this is found in calmness and divine conduct.

Our body is temporary; it will not remain forever. Many have observed the inevitable decline of the body and its activities. Hiranyakashipu performed intense penance. He asked for a boon from Brahma for immortality, requesting a state where death would not come upon him—neither on earth nor in the sky, neither in the day nor at night, neither from any weapon nor by any human or animal. Brahma granted this boon but tied it to the boundaries of mortality. Hiranyakashipu's devotion was great, and he revered Shiva immensely. However, he despised Lord Vishnu. He refused to even hear Vishnu's name. Prahlada, the son of Hiranyakashipu, was born into this lineage. Prahlada's mother spent some time under the guidance of Narada Muni. She often listened to Narada Muni's teachings about devotion to Lord Hari. Prahlada inherited these qualities and became an ardent devotee of Lord Vishnu, even though his father, Hiranyakashipu, despised the name of Lord Vishnu. Hiranyakashipu did not accept Prahlada's devotion and was enraged. Finally, Hiranyakashipu confronted Prahlada and asked him, "Tell me, where is your God?" Prahlada replied, "My Lord resides everywhere, in every particle, in all beings."

Hiranyakashipu mockingly asked, "Is your God also present in this pillar?" Prahlada confidently said, "Yes." Furious, Hiranyakashipu struck the pillar with his sword, and Lord Narasimha emerged from it. Narasimha destroyed Hiranyakashipu and saved Prahlada. This

incident signifies that while the body perishes, the soul is immortal. The ultimate truth is that the soul transcends the body and is eternal.

This episode teaches us that death is inevitable for the body, but the soul continues its journey beyond. After death, rituals like "Shraddha" are performed to honor the departed soul and guide it toward liberation. The purpose of Shraddha is to express gratitude and pay homage to ancestors. It emphasizes the distinction between the mortal body and the immortal soul.

The Puranas describe the concepts of heaven and hell. One's deeds determine whether one enjoys the pleasures of heaven or endures the sufferings of hell. However, according to Lord Rama in the Ramcharitmanas, material pleasures are fleeting and do not bring ultimate fulfillment. Lord Rama instructed his devotees:

*"O brother, do not seek pleasures of this body. Even the joys of heaven ultimately bring sorrow."*
—Shri Ramcharitmanas, Uttarakhand

Desiring heaven is not the ultimate goal. True devotion means surrendering to the Supreme and merging with the eternal truth, Brahman. This is the essence of spirituality. People often debate whether God exists or not. The wise believe that God exists as the eternal, unchanging truth. Those who question the existence of God must reflect on the ancient scriptures, which emphasize that the Supreme Being is timeless and beyond comprehension. Rejecting this truth leads to ignorance and delusion

The Supreme Being, who fills the universe and leaves no space empty, is the original existence. That original essence is self-existent, unchanging, and eternal. This is the foundation of spiritual knowledge, which differs from the physical sciences that rely on assembling materials to create something. The Supreme Being is unlike these scientists, who require materials to build something. The Creator, without the need for any material, brought everything into existence. Even if God uses something to create, there is no difference between the Creator and His creation. The entire cosmos is under His control. He is the master and ruler of everything.

Goswami Tulsidasji Maharaj has beautifully described the greatness of the Supreme Being in these words:

*Lord Rama is the source of countless oceans of nectar, vast as the cosmos itself.*
*He is the sustainer of countless universes, the destroyer of countless sins and obstacles, and boundlessly compassionate.*
*His name is more potent than countless sacred rivers and is the eternal purifier.*
*His glory surpasses countless mountains like the Himalayas, and His divine qualities exceed even the righteousness of sages like Raghunath.*
*He is the destroyer of endless evils, the savior of countless devotees, and the source of infinite compassion. He protects countless worlds, performs countless duties, and sustains creation without any aid. Lord Rama is beyond comparison, matchless in every way, and boundlessly kind to all beings.*
*Such is the Supreme Being, who comprehends the feelings of all, showers endless grace, and is the source of infinite wisdom and bliss.*

Tulsidasji concludes by emphasizing the immeasurable depth of the Lord's compassion, wisdom, and universal presence

Goswami Tulsidasji has presented examples of the omnipresence of God to describe His eternal and absolute nature. These examples aim to illustrate that God's greatness remains unaffected, no matter what analogy is used. Just as millions of suns cannot diminish the glory of one sun, or countless Vishnus, Karods, or Brahmas cannot lessen the existence of the Supreme Being, these analogies cannot confine God's essence. God is the ultimate well-wisher of all, omnipresent, and the source of grace and blessings. Tulsidasji beautifully states:

*O Lord, Your essence is beyond comparison, Your speech is unmeasurable, and Your intellect transcends all understanding.*

*You are infinite, boundless, and beyond time and space. None can define You, nor comprehend You fully. Even endless explorations cannot encompass You"*

Contemplating such statements reveals that the true essence of the Supreme Being transcends all analogies and examples. Humans, limited by sensory knowledge, fail to recognize the Divine. Only by transcending sensory perceptions and attaining self-knowledge can one begin to comprehend God. Just as the eyes see through light, similarly, one's own wisdom, strengthened by dedicated practice, reveals the Divine.

To reach the Supreme, sensory and physical knowledge must be transcended. This is the work of the intellect—connecting one's inner knowledge with the Supreme. Bhakti (devotion) is the path where such unity with God is found. To attain God, knowledge of the Supreme must precede it through listening, reflection, and experimentation. This is why saints have called the path of yoga, knowledge, and devotion the ultimate practice. When the three—company of saints, yoga, and wisdom—are combined, one attains God. This is the true "Satguru's" (True Master's) guidance, leading to liberation.

# 10 Manifested Objects Are Not God

*"I bow to the Guru's lotus feet—Hari in human form, an ocean of compassion—*
*who dispels the dense darkness of great delusion, and whose words shine like the sun's "rays*

Dear followers of the path of Dharma,

Just as a child trusts completely in its mother to fulfill all its needs and desires, devotees too, along with myself, have unwavering faith that for all the joys of life, there is but one Mother. Beyond this, there is no other. That one Mother is God, the embodiment of devotion. God, in the form of a loving mother, takes care of her children. She is never invisible to those who trust in her presence. This knowledge, this trust, brings peace and liberation from the worldly entanglements of illusion.

Devotion to God transforms the sorrowful into the blissful and leads one to ultimate liberation. In the web of worldly desires, humans become trapped and fail to recognize the true essence of happiness. The joy found in this illusion is incomplete and fleeting. Thus, saints and sages instruct that devotion to God provides all forms of fulfillment. To attain the highest bliss, one must take refuge in the lap of this divine Mother.

This divine Mother has been described as the essence of God's devotion by our Guru Maharaj. He taught this devotion throughout his life, and we too are guided to spread this message to others. Saints of all times and the vast lineage of Indian sages have continued to share this knowledge.

The root of this belief lies in the realization of God's maternal love. I assure you that if you truly understand this concept of God's devotion, you will realize that the Mother who bore you into this world is none other than the embodiment of God. She is the one who nurtures you, who keeps you surrounded by joy and protects you from sorrow. She will never let you feel forsaken. The joy of the material world is granted by the nurturing Mother, but true and everlasting happiness cannot come from material objects. It never has, and it never will, because material objects lack the essence that brings true joy. Hence, one should cultivate devotion to God, for it is in this devotion that the essence of joy lies.

In ancient times, our land was called Bharat, and prior to that, it was known as Aryavarta. Later, it came to be known as Hindustan. This term evokes memories of a historical and cultural legacy. Many centuries have passed since then, yet when performing certain karmic rituals or sacrifices, one recalls the name of one's land as part of the ritual tradition. By naming the region Aryavarta, Bharatvarsha, or Jambudweepa, one pays homage to their heritage. However, "Hindustan" is not recalled in these rituals, as it is a more recent term in comparison. It is good to remember these ancestral names as they connect us to the heritage and identity of our forefathers.

When one forgets their own identity and origins, they lose a part of themselves. The Vedas emphasize the recognition of God within oneself and faith in His existence. The Vedas do not simply state that God exists—they emphasize that the unmanifest is God and the manifest is not.

Manifested objects are merely illusions. What is unmanifest, infinite, and eternal is God. This eternal essence does not diminish or perish. If one's devotion to God is true, it leads to enlightenment and transcendence beyond the illusion of material forms. The knowledge gained through sensory perception recognizes the manifest but fails to grasp the eternal unmanifest. This unmanifest essence is what leads one beyond worldly attachments to the ultimate truth. You can only understand the material elements through sensory knowledge. Believing that sensory tools can lead to understanding the unmanifest reality is delusional. The instruments of perception you use to know material elements are attached to your body and its senses, both external and internal. My Guru taught me this knowledge and emphasized that such knowledge is not ultimate wisdom. What the senses perceive as knowledge is transient and limited.

God is beyond materiality, unmanifest, and cannot be grasped through the senses. Sensory knowledge is not your knowledge; it is an external interaction. Until you understand your own true nature, you will remain lost. If you think sensory perception is the only knowledge, you are mistaken. True knowledge transcends the limits of sensory experience. When you realize this, your perception will rise above superficial understanding, and your awareness will encompass the infinite. At that point, nothing will remain hidden from you, as your knowledge will be expansive and universal. The realization of the unmanifest is transformative. Once you recognize your true nature, you will no longer need others to teach you this truth. The unmanifest reality does not need validation through material tools. It exists beyond the reach of sensory knowledge. God, being unmanifest, cannot be confined by physical or sensory limitations. Tulsidasji describes this as follows:

*Your form is infinite and indescribable, your speech transcends thought,*
*Infinite, eternal, unchanging—beyond all rules and boundaries.*
*The abode of absolute bliss and consciousness,*
*Formless, beyond knowledge, omnipotent divine essence.*

This verse emphasizes that the divine is formless, all-encompassing, and limitless, residing beyond the grasp of the senses or the material mind. True realization requires transcending sensory knowledge to attain the profound truth of God. Formless, without attributes, and without illusion. Eternal, detached, blissful, and free from doubts. Beyond nature, the Supreme Lord resides everywhere. Free from ignorance, victorious, and eternal.

This is the essence of God's form. To perceive this essence, one must completely detach oneself from the gross physical body and its associations. Without this detachment, such a realization may seem lofty or unattainable. However, it is essential to move beyond these limitations to understand God's true nature. The perception of your true self has been kept obscured by these layers: the gross body, subtle body, causal body, and the great causal body. These layers bring sorrow and must be transcended to realize the eternal truth.

When you transcend all layers, attaining the pure state of "Chidānanda" (the blissful consciousness), you will recognize that the soul is beyond change and unaffected by transformation. To reach this state, you must practice self-discipline and connect with your inner

essence. Guru Maharaj advises that you must practice and reflect deeply to grasp this truth. When you experience this state, the unmanifest form of God will become apparent.

The sun, though unmanifest at night, reappears at dawn and becomes visible. Similarly, God's essence is always present but remains unmanifest to those unable to perceive it. Just as the heat of the sun makes its presence known even when the sun itself is not visible, the truth of God can be sensed by those who seek it.

The world often changes its perspective, and people may ask how one can recognize the unmanifest essence. The saints have beautifully explained this: to understand the essence of God, you must cultivate devotion. What is devotion? It is the unwavering faith in the unseen, cultivated through the teachings of saints. True devotion leaves no room for doubt and helps dispel ignorance. Thus, devotion to God is taught across generations, sustaining faith and guiding seekers toward realization.

Our land, in ancient times, was known as "Anādikāl." This term signifies the timeless nature of this sacred land. The origin of this land and its spiritual culture cannot be pinpointed, as it has existed beyond the boundaries of time. Thus, the saints have always referred to this land as timeless, eternal, and beyond description. This eternal land reveals Vedic knowledge. It is essential to have the right understanding of God or divine knowledge in this eternal land. Weak knowledge cannot suffice. To consider God as an entity bound by the senses is a weak understanding. God is not confined to sensory forms; rather, God transcends the limitations of the senses and reflects the essence of the ultimate reality. This knowledge must be firmly embedded within you.

Do not think, "I am a mere worker; how can I attain this knowledge?" If you can till the soil, you can also seek knowledge. But does anyone ever ask a plowman for alms? No. Knowledge is a gift freely given—it is not asked for. Immerse yourself in the company of saints, and you will receive this knowledge. If you are not accustomed to such gatherings, begin attending. With time, you will learn and recognize your mistakes. If such knowledge does not attract you, your path will be lost—you will neither know where you are going nor understand your destination. Thus, realize God’s essence first and embrace the path of devotion, which is not merely a concept but an ultimate truth.

In simple terms, Shri Ram beautifully summarized this for Lakshman when asked, “What is illusion?” He replied, “The knowledge that clings to the mind through the senses and is captivated by worldly distractions is all illusion.”

Where the mind is caught in delusion, understand that all is illusion, my brother.

Now that the knowledge of the senses has been set aside, what remains? Your true self-knowledge. However, even your self-knowledge is not your own. Do not assume that your self-knowledge is greater or infinite. Completeness lies in recognizing the source of this knowledge. What emerges as complete from completeness remains complete; nothing is ever lacking. This is a profound and eternal truth.

What remains after the extraction is still complete. The completeness is within you and remains complete after being extracted. But if you do not recognize your true self, you will remain unaware of this completeness. This is the crux.

We often think that a tiny flame or particle from an infinite fire or energy is smaller, dimmer, or less potent. But God is not like that. His particle is not diminished; it contains the entirety of His essence. Every grain, every fragment of His being, reflects His full characteristics.

"God's fragment is the immortal living being, imbued with pure consciousness, innate simplicity, and harmony."

The term "fragment" does not imply a lesser quality or value; the fragment is not diminished in any way. If you understand even a tiny part of Him and recognize your true self within that fragment, you will realize that this completeness is the same as the whole. Just as every drop of the ocean is inherently complete, the entirety exists within that drop. If you read the Vedic texts and reflect deeply, you will find this truth. They explain that God's devotion begins with first understanding His essence. Decide firmly on His divine form, and only then understand what devotion truly is. Realize this through contemplation. This is why simply hearing these teachings is not enough—remember this well.

This association with the divine is not merely a soothing illusion. It is an uplifting joy that manifests when you listen, internalize, and strive to follow its essence. Start today; begin gradually. With gentleness and persistence, you will eventually reach completeness. That is the message.

# 11 The Essence of Welfare is the Divine Itself

*"I bow to the Guru's lotus feet—Hari in human form, an ocean of compassion—*
*who dispels the dense darkness of great delusion, and whose words shine like the sun's "rays*

Beloved followers of Dharma,

All people desire their own well-being. However, certain obstacles and reasons always hinder their welfare. Unless those obstacles are removed and the reasons are eliminated, achieving true welfare seems almost impossible. What are those reasons? Those reasons lie in the conflicts and limitations within us, which always act as barriers. When we transcend those conflicts and limitations, we can move toward true welfare.

The essence of welfare is none other than the Divine itself. Beyond the Divine, there is no higher welfare. If you examine the history of the world, you will see that the welfare of all those who have existed and continue to exist lies solely in the Divine. Those who desired true welfare and pursued it sincerely always remained connected with the Divine. The Divine is such that it cannot cause harm to anyone.

The Divine is infinite, eternal, boundless, and uncontainable. It cannot be confined by any material form or entity. Anything that is finite or perishable cannot lead to true welfare. The nature of the Divine ensures that it remains unaffected by creation and destruction. The scriptures proclaim this as the eternal law of the Divine's essence: it is infinite, eternal, and boundless. Without acknowledging the infinite, the finite mind cannot find solace. All worldly entities are transient, and transient things cannot lead to ultimate welfare.

If we desire welfare, where should we go? We must turn toward that which is eternal welfare. The material possessions and attachments of the world are fleeting; relying on them for our welfare is futile. Instead, we must transcend the worldly sphere and turn toward the Divine. The ultimate joy, true peace, and boundless welfare reside in the Divine. One attains joy and ultimate bliss through the realization of the Supreme Divine. The human body is merely a vehicle for this journey. Lord Shri Ram imparted this lesson to the people:
*"Do not desire fruits from your deeds, brother; heaven and other enjoyments are nothing but greater suffering."*

Heavenly joys, worldly pleasures, or even the results of human physical efforts cannot lead to the ultimate truth. To achieve this, Lord Shri Ram instructed one to renounce all worldly desires. Sensory pleasures are grasped through the senses; therefore, they bring momentary happiness, but do not bear eternal fruit. What happiness is found in objects of the senses will inevitably decay. Human effort and bodily actions are bound by their limits and cannot yield anything beyond their inherent nature.

To seek the Divine, one must not search externally or in distant lands. The Supreme cannot be discovered outside; it resides within. People seek pleasures externally through their senses, but

the Divine cannot be found in such pursuits. It exists within us and can be realized by turning inward. When one explores oneself deeply, one realizes that the body is not merely a combination of senses but houses the Supreme Divine. This realization is self-knowledge. To reach this understanding, one must stop searching outside and focus inward.

Even if someone places honey on another's lips, they won't taste its sweetness unless they partake. Likewise, without turning inward, one cannot experience the joy within. This truth is understood when we look inside ourselves. The senses prevent one from going inward, keeping the focus outward. Renunciation of outward sensory distractions is essential to dive into the self. The abandonment of these outward senses may liberate us, yet one must still transcend the inner senses to go further within. This journey requires spiritual practices, devotion, and discipline. Only then does one become capable of experiencing the vision of God, which is also governed by divine laws. Such divine realization must occur within oneself.

Wherever one resides, that is where they act. The soul seated within the body is the same entity that governs its movement. This soul is recognized as the Guru within.

It is not possible to perceive the Supreme Divine through external senses. There is no path to reach there via mere intellect or external means. To transcend and reach higher realms, one must move beyond worldly attachments. As Saint Kabir has said:
*"There is no path without surrender, no journey without divine grace. Without giving up material attachments, one cannot reach the ultimate destination."*

The mind and the conscious soul move together. The mind can only reach a certain limit through its own power; beyond that, only the conscious soul progresses. Saint Tulsidas also expressed:
*"The conscious soul crosses the barriers of illusion and ignorance, leaving behind the mind's delusions."*

The Supreme Divine resides where only pure consciousness exists. Where the clutches of causation and material bonds fall away, there lies no barrier to divine vision. This journey occurs inwardly, not outwardly. As Guru Nanak has said:
*"Colors of illusion paint the world, and it deceives the senses. The eternal truth resides within, offering refuge and shelter."*

Goswami Tulsidas also emphasized this truth:
*"This is where divine wisdom resides; the sacred knowledge of the Lord is revealed. Outer attachments bring fear and unrest, but inner devotion leads to liberation."*

When external senses are unable to grasp the ultimate truth, only the soul, through devotion and surrender, can realize it. Saint Kabir describes how worldly attractions such as wealth, power, and fleeting joys distract and bind us in ignorance. He urges one to leave these attachments behind and walk the path of truth and simplicity to attain divine grace and ultimate liberation.

Tulsidas Prabhu reflects:

*"Consider this, O mind, surrender to the Lord, and let wisdom illuminate."*

Thus, all saints emphasize walking inwardly. As Bhaktavar Surdasji expresses:

*"Know yourself within.*
*Words of wisdom dispel darkness,*
*The True Guru reveals divine mysteries.*
*Like a deer fooled by the scent of musk,*
*The world wanders in search, forgetting itself."*

Once the inner consciousness awakens, the outer veils disappear. Truth emerges when ignorance dissolves, and false adornments lose their allure. When ignorance vanishes, the soul shines with clarity and understanding. This highlights the need to focus inwardly for divine realization. Whether saints or sages, all emphasize the essential role of inward devotion to attain divine grace. Hence, God resides within the soul. For this realization, satsang (spiritual gatherings), discipline, and righteous living are paramount. Without this, true realization is impossible. A lifetime of dedicated practice is required. Goswami Tulsidas has beautifully stated:

*"The liberated soul focuses on the divine,*
*Reflecting on God's words,*
*Avoiding distractions,*
*He resides in eternal bliss."*

Those who are liberated dedicate themselves to constant meditation and spiritual reflection. To maintain purity, they avoid the five vices—falsehood, theft, intoxication, violence, and immorality. By living a life of righteousness and truth, they eliminate endless sorrow and distance themselves from ignorance and sin. Following righteousness requires lifelong dedication, allowing the seeker to glimpse divine realization. In the path of welfare, assistance is found through devotion and adherence to righteousness. By performing satsang (spiritual gatherings), one gains support on this journey. Goswami Tulsidasji offers this aarti to Bhagwan Shri Ram:

*Perform this aarti, O mind, to Shri Ram,*
*Who dispels sorrow and grants divine bliss.*
*Manifest and unmanifest forms are His,*
*Harbinger of joy, peace, and guidance.*
*Light the lamp of wisdom, dispel anger and greed,*
*Abandon pride, attachment, and impure thoughts.*
*With deep devotion and offering of purity,*
*Seek refuge in the divine virtues of Shri Ram.*
*Embrace love, discard doubt and conflict,*
*Realize the transient nature of worldly bonds.*
*Uplift yourself, embracing true knowledge,*
*Celebrate the festival of detachment and devotion.*
*In the abode of the pure-hearted,Shanti (peace) resides,*
*fostering eternal harmony.*
*Invoke Shri Ram's infinite wisdom and virtues,*
*Surrender with compassion, humility, and love.*

*Where there is Hari (God), there is no deception or maya (illusion).*
*Engage in constant prayer, guided by eternal wisdom,*
*O mind! Dispel doubts and rejoice in divine joy.*

Thus, Tulsidas says that those who adopt a pure and determined intellect will transcend worldly attachments and find true liberation. Offer this aarti to Shri Ram in this manner. He is omnipresent, encompassing all forms. Burn the incense of purity, ignite the lamp of self-realization to dispel anger, pride, and ignorance. With humility and devotion, eradicate attachments and distractions of the mind. Place the purest offerings of devotion and love at His feet. Shri Ram is the essence of Lakshmipati (Lord Vishnu), and in His refuge, all doubts and sorrows dissipate. Abandoning selfish desires and embracing surrender leads to liberation from worldly seeds of suffering. The lamps of devotion, detachment, and wisdom illuminate the path of righteousness. Surrender your actions, thoughts, and being in the service of Shri Ram. Engage in His devotion with a pure heart, fostering peace within and around.

At places of divine worship—temples, scriptures, prayers, and holy saints—the essence of Ram remains eternal. Such a devotee performs aarti not merely externally but within their own being, singing praises of the Almighty. Goswami Tulsidas remarks that the wisdom of the self-realized is serene and unwavering.

Those who focus inward, recognizing the divine presence within, find their heart filled with peace. They escape the illusions of the world and meet Paramatma (Supreme Soul) through bhakti (devotion). Such devotees understand that through steadfast practice and internal aarti, they unite with the ultimate truth.

Shri Ram has said:
*"The path of truth and bliss is delightful,*
*Through devotion, sorrows are dispelled."*

One who adheres to truth, follows dharma, and speaks honestly attains liberation. This wisdom endures, and sincere practice leads to eternal joy and fulfillment. He who practices love refrains from stealing, avoids immoral behavior, and abstains from addictions, saving unnecessary energy expenditure. Such a person's intellect remains sharp. Consuming sattvic (pure and balanced) food enhances their qualities, and compassion toward living beings emerges naturally. Excessive consumption of sattvic food inclines one toward tamas (lethargy).

Food influences one's nature. Sattvic food nurtures qualities like health, clarity, strength, harmony, and improved taste. It is cherished by wise and balanced individuals, providing delight to the mind. Sattvic diets include nuts, specific spices, mild sourness (like curd), and balanced flavors. On the other hand, rajasic (spicy and stimulating) food appeals to those inclined toward worldly passions, including bitter or excessively pungent tastes, harsh flavors, and spoiled fruits. Rajasic and tamasic (stale or processed) diets should be avoided by those who seek mental and spiritual peace. By focusing on simplicity and purity in diet, one can foster health and harmony. This promotes serenity and prepares the mind for devotion to Ishwar (God). Practice devotion and

righteous conduct; adopt bhajan (devotional practices) to connect with Ishwar. Pursue practices that align with the eternal truth.

One who assumes that Ishwar manifests externally for physical darshan (vision) misguides themselves; instead, seek inner realization. In Shri Krishna's time, both allies and enemies experienced His presence. Duryodhana rejected Lord Krishna externally, finding no benefit and only suffering loss in the material world. Conversely, the Pandavas benefited immensely from their vision of Krishna. However, all five sons of the Pandavas were lost in one night.
Turn toward Ishwar; let your hearts be drawn to Him with full devotion.

# 12. Something Could Exist Beyond All Vastness

*I bow to the Guru's lotus feet,the ocean of compassion in human form—Hari—*
*who dispels the dense darkness of great delusion,and whose words shine like the sun's rays.*

Dear people,

Since ancient times, the teachings of Santmat have been shared, and indeed, they bring peace. When I look at my own body, which has gradually grown without my knowing how—I see that it ends on the side of the feet and begins on the side of the head. Yet I have no idea how it grew as it did. Observing this body as it is (as you all can see), I find that no one experiences lasting peace while living in it. I suspect you too do not find true peace in it.

I have already mentioned that Santmat is a path to peace. When I look at my body and then look at the outer world, I see that the world is also not uniform. The flow of the Ganges River sometimes runs north, sometimes south. Whether the river itself is aware of these shifts, I do not know, but we, the observers, see change. Just as there is change in the body, there is change in the world as well.

This body is called the microcosm (pind), and the larger world is called the macrocosm (brahmand). Something must lie beyond both. If I say nothing is there, I cannot truly express that; if I say it is something in particular, I cannot fully express that either. Just as the body is, so is the world—there is a single pattern, a single operation, and within them there is no lasting peace.

The Ganges is a flowing current, so how could it be still? The body is ever-changing, and the world is ever-changing too. Rise above both. Beyond these two, there is indeed something, yet words cannot capture it by saying "It is" or "It is not." That is why it is said that there is something indescribable…Something could exist beyond all vastness.

*"There is none comparable, no likeness to Ram—so say the scriptures.*
*Likening the sun to countless glowworms only demeans its greatness."*
—Shri Ramcharitmanas

He is God, the Supreme Soul. We cannot claim He is absent from our bodies, because the subtle is naturally contained within the gross. The individual soul dwells in the body. Beyond the body, as far as space extends, everything is encompassed by that space. The One who pervades all is called Brahma or Ram. Could something lie even beyond that vast pervasiveness? Wherever there is an 'enclosure,' the pervasive presence within it is called Brahma. Beyond both the enclosure and the pervasiveness is the indescribable One, who surpasses them both—God.

From the scenes of the world, it becomes evident there is a Being beyond all—a Being with neither boundary nor limit, without beginning or middle. Whoever truly knows Him experiences the state of "Knowing You, one becomes You." In Him there is no movement. That is God, the Supreme Soul—an ineffable reality we call God or Paramatma. Yet any word we use for Him does not suffice. Then how can we describe Him? As Saint Kabir said,

*"He whose name cannot be spoken—brother, how then can one sing His praises?"*

He exists. We cannot say He does not. Yet He lies beyond conventional knowledge and beyond the power of the intellect to grasp. All who dwell in a body experience waking, dreaming, and deep sleep. Beyond these three states is the fourth state—Turiya. Yogis say that what lies beyond these three states is known as the Turiya state. Even the knowledge found there is not complete. Only one who goes beyond Turiya—reaching Turiya-teet—truly knows. Neither you nor I possess that level of understanding. But for those who do, "Knowing You, one becomes You" is fulfilled. He is unmoving and unshakable. Whoever realizes Him through spiritual practice also becomes unmoving and unshakable. Only then does true peace arise. Guru Nanak Dev Ji said

*"Just as a wave merges into the water,*
*So does light merge with the Light."*

He (the Supreme) does not enter into restlessness or into this worldly turmoil. In the words of Kabir Saheb:

"*Just as water merges into water without leaving anything separate,*
*so too does the weaver (Kabir) merge entirely."*

Kabir Saheb does not hide the caste into which he was born; he openly says, "I am a weaver." Both Kabir Saheb and Guru Nanak have departed from this world, yet the signs and teachings they left behind remain. We must follow the path they showed us. No knowledge can be gained without a guru. If someone claims to have learned without a guru, we cannot accept it. Every school, college, and university depends on teachers; if we remove them, such institutions become useless. Even parents are gurus, for they teach us in childhood. Later we attend schools and learn there. Indeed, nothing is possible without a guru. That is why we will first sing the praises of the Guru (guru-kirtan), clapping in rhythm. After that, there will be the aarti, and then the satsang will conclude.

*(This discourse took place on June 12, 1978, at the weekly satsang held in Maharshi Mehi Ashram, Kuppaghat Satsang Hall, on the banks of the Ganges in Bhagalpur, Bihar.)*

**Excerpts from the Words of Baba Devi Sahab**

"Our Master dwells within all.
He is in everyone, yet unlike any—what a wondrous Lord!

When the Guru is found, he reveals the secret; without the Guru, there is no vision of Him.
He is the greatest of all, yet also the smallest—present in every heart.
Wherever He appears in a visible form, we bow in total surrender.
He has neither form nor color nor shape; even the Vedas declare Him as 'beyond, beyond.'
O Devi, how to describe Him in words? He transcends all speech and hearing."

Our Master resides in everyone, Present in all yet beyond all, such an incredible essence!
When a true Guru is found, he reveals the secret; without a Guru, one cannot perceive the divine.
He is the greatest, yet the smallest, dwelling in every heart and soul. Wherever His divine

fragrance is experienced, one becomes utterly devoted.
He has no form, color, or shape; even the Vedas fail to describe Him.
‘Devi’ says, only the true seeker knows this; it cannot be expressed in words or heard through mere speech

# 13 There is Only One Path to Reach God

*I bow to the Guru's lotus feet,the ocean of compassion in human form—Hari—*
*who dispels the dense darkness of great delusion,and whose words shine like the sun's rays*

"Dear devotees,

The annual congregation of saints in 1910 AD was first held in this district in the inner sanctum of Jyoti Ashram. At that time, it was named the district annual congregation. In 1913 AD, it was held in Katihar, during which our Guru Maharaj (Baba Devi Sahab) was present. He provided his divine presence and blessings to the congregation. Later, in the traditional form of Bihar, it was named 'Akhil Bhartiya Santmat Satsang.' By 1910 AD, its beginnings had taken hold, and many people started attending. Initially, the teaching was difficult for those who lacked understanding, and they faced considerable challenges. Over time, people began to understand its significance, and now they recall its roots.

The philosophy of spirituality was so deeply rooted in this land that its name became synonymous with Vedanta. This knowledge has been upheld by great saints and sages through ages. They were presented in different ways to suit people's comprehension. Each group and religion viewed it through their lens and assigned it different names. However, the knowledge within each sect is the same. While the exterior rituals may vary, the core understanding of the divine remains singular.

People often perceive that there are many paths to reach one village, and similarly, there are many ways to realize God. Some consider Him as Rama, others as Allah or any other form, yet God remains one. Just as the same Shiva is worshipped through various means, the paths may differ, but the divine destination is always unified."

"Worshippers often carry specific materials for the worship of deities—those for Vishnu take materials specific to Vishnu, those for Ganesha take Ganesha's offerings, and so on. Similarly, offerings for the Sun deity are prepared, and rituals are conducted to honor these deities. People believe that such rituals lead to the realization of God. However, these practices are not necessarily paths to divine realization; they are supplementary aids. A path is something that leads to a destination. So, what is the actual path? And who walks that path? Understanding this will reveal that there is only one path to the ultimate destination.

All scriptures emphasize that God is one and is present in everything. Be it Vedic religions, other traditions, Islam, or Christianity—if you ask, "Where is God?" you will find that He resides within you. However, most people do not recognize this truth and fail to fully understand it. God is within everyone.

Another crucial point to understand is self-awareness. You often think, "I exist," but who are you? Determining this is the essence of true knowledge. Some people rely on scholarly

knowledge, while others rely on spiritual experiences. A few saints and sages teach that this realization requires practice and sincerity. They suggest that while the majority might identify themselves with their physical body, the wise recognize that they are beyond this physical existence.

True saints and scriptures teach that God resides within every being. With effort and understanding, one can realize this profound truth. The purpose of life is to reach the ultimate state of divinity and unity. Only through self-realization can one tap into the infinite power of the divine. Without this realization, one remains disconnected from ultimate peace and bliss."

"The lack of awareness about God stems from the fact that people remain entangled in the illusion of the physical and subtle material world. Being bound by sensory knowledge, they fail to achieve the profound understanding of God. Thus, to realize God, one must transcend sensory knowledge and delve into self-awareness (conscious soul). Once a person frees themselves from sensory knowledge, they will reach the place where God resides. Only then can the illusions of materiality be overcome, enabling the realization of God.

It is said, 'If one house meets another house, or if the Lord resides in both houses, then why roam outside for answers?' God resides in every heart and is omnipresent.

To reach God, the path lies within. Eyes, ears, and other senses do not lead to Him. Since both life (soul) and God reside in the body, the way to Him also exists within. This path is endless and not external. Just as food goes to the mouth and the stomach digests it, there is only one way for all nourishment to reach the stomach. Similarly, regardless of different religions or beliefs—whether they are Hindu, Jain, Islamic, or Christian—all recognize the truth that there is only one way to God, which is through self-realization.

Today, there is a pressing need for unity in the world; hence, religion was established. But due to the multitude of sects, communities, and ideologies, the world is filled with disputes and unrest. One should realize that there is only one true way to God—inner realization—promoted by saints throughout history.

Thus, in this world, let unity prevail; that is why religion was created. But due to countless beliefs and ideologies, the world has become chaotic and filled with conflict. The teachings of saints proclaim a single path to reach God, and it begins within oneself."

"When one does not unite with others in the essence of oneness, and as long as roots are not absorbed into a single form, there can be no union. The God of all religions and sects is one. Thus, there is only one path for all. Let unity prevail, and this is the teaching of the saints. Until the endless disputes and separations within the world are resolved, there will be no peace. Until religion is understood in its true essence, all conflicts and strife will continue. The essence of religion is God, and understanding one God leads to the realization of 'Aham Brahmasmi' (I am the universal self).

The moment one begins to speak, the words Ram-Ram, Shiva-Shiva, or God emerge from the mouth, and these expressions reflect their emotional connection to the divine. When asked what Ram is, or who Shiva is, one understands that they represent God, the universal creator and

sustainer of the world. In every home, there is a single master. The life force is the single essence of all beings, and this is God. Whoever denies God is considered an atheist or ignorant.

Before debating what came first, consider your scriptures. What existed before creation? Look at the essential principles—earth, water, fire, air, and space. Among these, space (akash) is the first. Without space, where would air, fire, water, and earth exist? Space must first exist to allow air to flow, for fire to burn, for water to form, and for the earth to settle. Space is the foundation upon which the entire creation is based.

Thus, it is said that among the five fundamental elements of the physical world, space came first, followed by air, fire, water, and earth. This is the natural order of the universe. Even before the sun, space and air were present. Scientists also say this is the sequence of creation. Similarly, from air and space came movement. From there, the essence of creation unfolded. In this way, creation progressed stage by stage.

Everything is interconnected, and as soon as you move beyond ego and attachment, you realize that everything resides within oneself. Each being holds individuality but is inherently united with the universal spirit."

"Ego. Before ego comes intelligence, and before intelligence is nature itself, the Neyguna-Mayi entity or primal matter. In creation, three qualities are observed in everything, whether it is a body or a tree. These are Satvaguna (the quality of truth and purity), Rajoguna (the quality of activity and passion), and Tamoguna (the quality of inertia and destruction). The prevalence of all three qualities is seen in both sensory and insensory things. Nature is the unity of these three qualities, which gives rise to intelligence, ego, and the sensory as well as insensory creation.

Before sensory and insensory creation, there was the sky and before the sky, there was something necessary for creation to begin—something had to exist first. If there was nothing, where would knowledge and power come from? Thus, it is said that Heaven, and everything beyond and outside, arises from space.

The entity that has infinite space becomes the origin because it precedes everything else. The absolute, boundless entity has no gaps or limits in space. If its existence is not accepted, then where will the foundation of all creation rest? Without its acknowledgment, there would be no time or beginning.

Therefore, it is referred to as timeless, beginningless, and endless—the origin and the repository of infinite knowledge and power. There is nothing beyond it. Everything resides within its governance. It encompasses everything, rules everything, and is itself God. The absolute entity controls the entire creation.

Saint Tulsidas, describing this all-encompassing entity, said: 'Soi Satchidananda Ghan Rama, Aj Vigyan Roop Bal Dhaama.

*The true entity of Rama is the essence of knowledge, existence, and eternal joy—a reservoir of immense power and scientific intelligence.*

"Science is empirical knowledge, like the knowledge taught in colleges today. It consists of two components: first, theoretical knowledge, and then practical application. Books provide

theoretical knowledge, which is later demonstrated practically. Similarly, spiritual knowledge also identifies God as the creator of the universe. How did He create it? Complete knowledge of this lies within God. Thus, He is the essence of scientific knowledge.

Physical and scientific knowledge involves taking elements from nature and using them to create something. Without raw material, nothing can be created. For example, a potter makes utensils, but his raw material is clay. God created the universe, but His raw material was nature itself. God is the creator, and nature is the raw material used for creation. He did not use the physical-scientific raw materials that humans use. Instead, He utilized spiritual nature.

'First, He emerged from Himself, An indescribable, formless, self-created being.'

Saint Nanak says that God creates this universe and all raw materials and yet remains formless. God's power is far greater than the combined powers of material and scientific knowledge. Without raw materials, science cannot create anything, while God's creations have no such dependency. He creates everything from nature.

Tulsidas describes this creation as:

*'Your essence is infinite, Unbounded by words or intellect, Beyond understanding, rules, or systems.*'

The term 'infinite' refers to the limitless power and existence of God. This infinite nature surpasses comprehension. Thus, God, through His unparalleled knowledge and power, brings everything into existence. He is the source of all creation.

Saints have explained that creation consists of two aspects: one is the raw material (Sagun), and the other is the process (Nirgun). While raw material is tangible and visible, the process remains intangible and subtle. God, who created this universe, holds the knowledge of both.
Living amidst the world, Maya's trap ensnares, Breaking away from desire, Righteous souls endure the dualities of life.'The servant of Lord Raghunath understands the falsehood of illusions.
Without the grace of Lord Ram, one cannot be free from worldly afflictions.
Ahankaar (ego) and false attachment to materialism are manifestations of maya (illusion).
Who can describe or fathom the acts of maya that drive the world?
These acts are written as though they are real, yet they are incomprehensible.
The Lord creates, nourishes, and then absorbs everything into Himself, yet remains distinct.
It is stated that the river and the ocean become one and the same.

We do not believe that God is controlled by maya. Some say that God as Saguna Brahma (embodied form) is completely encompassed by maya, and Nirguna Brahma (formless) has no understanding of His own.

That same embodiment of eternal existence, consciousness, and bliss is the precious Rama, unborn, of the form of supreme knowledge, the source of all strength.
All-pervasive, unbroken, infinite, the all-encompassing, unfailing power, the Divine Lord." The scholars of Farsi (Persian) call God "Khuda," meaning the Almighty. Similarly, in English, He is referred to as "Almighty." You can reflect on the vastness of God's presence—can the visible sky

or creation be confined into a single house? Many grand houses can exist, yet no single house can contain the entire cosmos.

In our tradition, God has been described in various forms, especially in His manifested (Saguna) form. For example, when King Bali offered the three realms as alms, Lord Vishnu manifested His Viraat-roop (universal form). At that moment, it is said:

*From the netherworld to the sky—He is the ultimate abode.*

This signifies that He is infinite, from the earth to the heavens and beyond. During the episode of Viraat-roop, Lord Vishnu expanded Himself to an immeasurable form. Similarly, Lord Krishna displayed His Viraat-roop to Arjun during the Mahabharata. Arjun witnessed countless faces, hands, legs, and eyes in that divine form, which was beyond comprehension. The concept of 'Uncha Ghadi Maahi Deeni, Saat Pradakshina Dhaai' reflects the unending nature of the universal form. This unbounded, infinite essence of God surpasses the limitations of space and time, offering insight into His eternal, divine power."

In the Viraat-roop (cosmic form), everything was infinite and immeasurable. It was simultaneously terrifying and beautiful. In that divine form, Lord Krishna displayed both fear and magnificence. In the Mahabharata, as the Viraat-roop unfolded, both Kauravas and Pandavas were stunned. Both armies observed this grand display. Countless faces appeared in that form, and people seemed to be entering those mouths. The mouths would consume them, leaving empty spaces behind. Hands, feet, ears—knowledge without space could not exist. Everything and everyone entered and exited the form, but even then, it remained unending and infinite.

Whatever cannot accommodate remaining space becomes limitless. Limitlessness implies infinity. Larger than the largest house cannot confine the sky, just as the sky itself cannot be bound by a single house. The Viraat-roop is expansive, yet immeasurable. This vastness represents its essence, but this unbounded form can be experienced only by those who understand the subtleties of infinity.

The greater the vastness, the subtler it becomes. Air (Vayu), fire (Agni), water (Jal), and earth (Prithvi)—each is more expansive and subtle than the other. With this increasing vastness and subtlety, one can surpass even the greatest vastness.

The most expansive entity is also the most subtle. When you move away from an object, you must realize that subtleness cannot be measured through material or spatial tools. The elements of perception—form, sound, touch, taste, and smell—are all processed through the five senses. Eyes grasp form, which we call vision. Ears grasp sound, called hearing. The skin grasps touch, called sensation. The tongue grasps taste, called flavor. The nose grasps smell, called fragrance.

But what lies beyond these five? Nothing more. Humans cannot grasp anything beyond what the five senses allow. Each sense perceives one aspect of the material world. For example, the eyes cannot hear sound, and the ears cannot see light. These limitations of the senses bind the comprehension of the world.

Now consider the profound—what if the supreme is so subtle that it goes beyond these senses? It cannot be measured by any of them. This implies that the Supreme exists but cannot be comprehended or experienced using the senses alone. For now, pause and reflect on this concept.

It was said:

"Ram Swaroop Tumhara, Vachan Agochar Buddhi Para.
Abhivaad Anakash Apara, Neti Neti Tin Niyam Kaha.
*Rama's form is Your own;*
*Your word is beyond speech and surpasses intellect.*
*I bow to the boundless, measureless Void;*
*Not this, not this,' proclaim the threefold rule.*
*Anup Adrush Gira Gotita, Sab Dristi Anvaya Atita.*
*Unparalleled, invisible, beyond the reach of speech,*
*Surpassing all vision and entirely beyond perception*.

This is the very nature of the Supreme. You might ask, "If the five senses are required for worldly knowledge, then how can one know God?" To that, I will say—have you ever considered who you are? Are you just your body? No, you are not just the body. Are you the senses? No, even the senses are not you. The way you identify yourself with the body, do you identify the same way with God? Certainly not! Goswami Tulsidas explains:

"Ishwar Ansh Jeev Avinashi Chetan Amal Sahaj Sukharsi."
*The soul, an imperishable fragment of God,*
*is conscious, pure, and inherently blissful.*

You reside within your body, but you cannot perceive yourself through your senses. How can you recognize God? You cannot identify the fragment without first identifying the whole. But how can the fragment recognize the whole? Just as a pitcher holds space, or a room holds the sky, in the same way, the Supreme resides as a part of the whole within you. You can recognize this part of the Supreme with subtle instruments and subtle principles. You cannot grasp it with gross instruments or gross elements.

In the same way that the eyes see and perceive form, the soul perceives the Supreme. What you recognize as your true self—your conscious soul—that is God. The conscious soul is the form of true knowledge. Due to the limitations of the senses, the soul cannot perceive knowledge. However, the knowledge of the soul is the origin of the knowledge gained through the senses. The soul has the power to perceive through the senses.

When you see a specific form, it is the soul's power that allows the eyes to perceive it. If this is true, why then can the senses not perceive God? Let me explain. Take, for example, a cloth of many colors. If you place that cloth on your head, the part of your head that is covered takes on the same color as the cloth. The light within you and the light of the cloth become one.

Similarly, the power of your eyes allows you to see the form, but the eyes themselves cannot understand words or sounds. This understanding transcends the senses, and yet, through this interplay of sensory perception, one can grasp a glimpse of the Supreme.

You can recognize God through your knowledge by rising above the limitations of your senses. God is the foundation of all religions. He is the one and only God for everyone. To reach God, there is only one path. Just as there is one mouth to consume food, in the same way, there is only one path to reach God. One path, one God, attaining Him will bring unity—this clarity resolves all confusion.

I will explain in detail how the soul can reach God and the steps to take. What should be done? I will explain everything clearly in the words of saints.

**The Words of Lakshminath Paramhans Ji Maharaj:**

*At the break of dawn, sit upon the thousand-petaled lotus; meditate upon your Guru.*
*Perform ablutions with holy water and purify your body; engage in mental worship.*
*Hold your breath steadily, sit upon the throne of courage, and adorn your heart with a crown of wisdom.*
*Focus your gaze at the center of your forehead, and fix your mind unwaveringly.*
*Set your sights upon the lotus; place your tongue against the palate.*
*Concentrate on the uniting power of meditation and cultivate various yogic practices.*
*Master the art of Pranayama (breath control); let the moon and sun bring you serenity.*
*Understand the energy flowing through the three primary energy channels and meditate upon the sacred triangle.*
*Focus your mind on the twelve-petaled lotus, which holds the seed of creation, and purify yourself completely.*
*Break through the root of darkness and ascend the subtle realm with a single-pointed focus.*
*Hear the transcendental sound, and ride the divine air upward.*
*Behold the supreme abode of Lakshminath, and attain liberation from the cycle of life and death.*

# *14. Detach Yourself from Sensual Pleasures and Dwell in Devotion to God*

*I bow to the Guru's lotus feet,the ocean of compassion in human form—Hari—*
*who dispels the dense darkness of great delusion,and whose words shine like the sun's rays*

Dear people,

Engage in the devotion of God; this is the true essence of human life. There is no growth in the fleeting pleasures of the senses. Elevate yourself above these and realize whether these pleasures truly bring happiness. You will come to understand that such happiness is temporary. The special joy lies in inner bliss—attaining God. This is the real peace. For this reason, devotion to God is essential.

Devotion means detaching yourself from sensual pleasures and remaining persistent in the presence of God. Detachment from sensory experiences of form, taste, smell, sound, and touch allows one to remain firm. When you achieve this steadfastness, you will find peace. Where does steadfastness lie? Steadfastness is found in distancing oneself from desires; the one who renounces desires moves closer to God.

Devotion is not merely about loving a physical form. It is about resting in a specific focus. There, you practice unwavering devotion, just like a traveler who continues to walk, leaving behind one destination after another. Although the traveler hasn't reached his final destination, he keeps progressing. Similarly, through devotion, you leave behind worldly distractions and move closer to God.

Progressing on this path doesn't mean abandoning the worldly state; rather, it is about internal growth. Just as one changes their attire, moving from one garment to another, this spiritual journey is akin to discarding worn-out attachments. Goswami Tulsidas Ji says

*Desh Kaal Disi Vividhasah Maahin Kahahu So Kahan Jahaan Prabhu Nahi.*
*In every land, at every time, in every direction—tell me, where He is not*

Why do we forget this truth? How much focus is placed on the statement: "God will come, and His vision will bring immense joy." Those who concentrate on this form achieve the pinnacle of devotion. Others say, "Keep moving forward, but be detached. You are bound by your body and senses, but your consciousness is independent." Where the conscious soul moves, there lies the foundation of devotion to God.

Those who elevate their own soul, as stated by Shankaracharya, must engage in self-exploration through their inner self. To understand their true nature and recognize their essence, one must detach from externalities and turn within. Where will God hide then? That is where the vision of God and the ultimate state of devotion are realized.

Vision of God is not limited to a sensory or physical form. If God's true essence is beyond sensory perception, then how is this vision achieved? For instance, when Lord Krishna appeared, not everyone who saw Him comprehended His divine essence. Some were so engrossed in

worldly perception that they failed to recognize God's manifestation. This indicates that divine vision is closely connected with one's devotion and intent.

"Jaki Rahi Bhavana Jaisi, Prabhu Moorat Dekhi Tin Taisi."

*As is one's feeling, so is the form of the Lord that one beholds*.

First, consider whom you worship. In the court of the Pandavas, Shishupal criticized and opposed the worship of Krishna. He was punished by Lord Krishna Himself for this offense.

"Ehi Tan Kar Phal Vishay Na Bhai, Swaarg Swaad Ant Dukhdai".

*This body's purpose is not for worldly pleasures, brother;*
*even the enjoyment of heaven eventually leads to sorrow*

Sensory pleasures obtained through external forms cannot lead to spiritual growth. To move beyond these worldly attachments, Lord Krishna provided insights to transcend desires. He advised focusing on the eternal essence rather than the fleeting material forms. In this assembly, it was emphasized not to engage in superficial rituals or symbolic worship without understanding the inner spiritual truth that by removing oneself from worldly attachments and residing in devotion to God is true devotion.

To progress further, one must remain vigilant. Those who think they have left the gross-sagun form and have entered the subtle-sagun form but still remain distant from God are caught in limited knowledge. They are neither fully devoted to the omnipresent God nor have they moved beyond the illusionary form to grasp His vision. This is what this sermon emphasizes—do not remain trapped in illusions. True devotion lies in elevating oneself beyond these attachments and focusing on God.

For those who consider God as their own, it is possible that such devotion might lead them to an intense meditative state. However, in this world, many manipulate the concept of God's presence to suit their material goals. For this reason, doubts arise about Shri Ram, Shri Krishna, and other divine forms. Engage in reflection and contemplation, as true devotion cannot be achieved through shallow reasoning. You must have heard this teaching:

"Shabd sanesi hohe rahe, ghar kar pahunche sona."

*When sound settles into silence, one reaches the ultimate rest.*

Through the practice of divine sound (shabd), devotion reaches its culmination. Until one has experienced the vision of God, devotion cannot be abandoned. Hence:

"Bhakti beej patle nahin, jo yug jaye anant.
Oonch neech ghar janm le, tab sant ko sant".

*The seed of devotion does not thin, even as infinite ages pass. A saint is born among both high and low castes; a saint remains a saint.*

"Bhakti beej bisre nahin, aay pade jo chola.
Kanchan jo vicha pade, ghate na taak ko mola."

*The seed of devotion does not fade, even when a saint takes a mortal body. Just as gold retains its worth even when scattered, its value remains undiminished.*

— Saint Kabir Sahib

Wherever you may be, maintain your devotion to God. Those who abandon devotion and stray from God only harm themselves. What greater loss or harm could there be than this?

# 15 In Various Names and Forms, He is the One and Only.

*I bow to the Guru's lotus feet,the ocean of compassion in human form—Hari—*
*who dispels the dense darkness of great delusion,and whose words shine like the sun's rays*

Dear friends!

From the moment of birth in a spiritual family, when someone begins to develop understanding, they naturally place faith in the beliefs of their household regarding God. In spiritual households, some reference to God is always present, whether through words or through relationships associated with God. This process continues, and the child grows up believing in the God of their household. As the child becomes more intelligent and aware, this belief begins to resonate with them. Due to the influence of form, the belief takes on various appearances.

For those who deny God's existence, their disbelief grows more prominent over time. In some households, God is referred to as Vishnu or Bhagwan, while others describe Him as a mother figure like Devi. In certain households, God is described in terms that some might consider abstract or incomprehensible. People may call Him almighty, omniscient, or divine. However, giving God a precise definition can be a serious mistake.

Some people say God takes many forms, but despite these many forms, He is still the One. In these various names and forms, He is the One and Only. People with higher spiritual knowledge understand this and do not divide Him into separate entities. They say, "He is not only Shiva, Vishnu, or Devi; He is all of them and more." Such a perspective helps to realize that God exists in various forms but remains singular in essence.

Take, for example, the vast sky outside. It is the same sky, vast and encompassing, yet it extends into homes as well, in much smaller portions. Just as the vast sky becomes the small space within a home, God appears in many forms but remains one. Even when all houses are made, the emptiness still remains. If all objects are removed from a house, the emptiness within it still persists. Whether it is a jungle, mountain, moon, or earth, all were emptiness before their creation. If there were no emptiness, no object could come into existence. Hence, understanding emptiness becomes critical, as it was present before the creation of anything.

The emptiness of a house, when all objects are removed, still remains. However, the emptiness outside a house and the emptiness inside may appear different because of their shape or boundary. If you compare the emptiness of one house with another, the form of the emptiness changes based on the shape of the house. Still, the essence of emptiness is the same.

For example, take the case of space within a house. Whether the space is shaped by boundaries or left open, it is still part of the vast sky. Similarly, God, whether visualized as Shiva, Vishnu, Shakti, or Ganesha, remains the One and Only. Therefore, it is said that there are no differences within God. When we remove forms, what remains? It is God without form. Without forms, there is no distortion, and God becomes formless.

The essence of God is beyond form, unchanging, eternal, and ever-blissful. To comprehend God's nature, consider the analogy of space, although even space cannot fully capture God's essence. What is the essence of space? Mountains, rivers, forests, and all objects exist within space. The gross form of space seems immense, yet we cannot see its boundaries. Similarly, divine knowledge reveals that the end of space is unreachable.

The scriptures describe space as limitless, infinite, and eternal. It remains empty yet all-encompassing, making it a reflection of God's boundless essence.

It is the intellect that makes decisions, but it cannot recognize the true essence of things. How do we understand objects in their material form in this world? Objects are known through their properties, sounds, or shapes. But what is sound? A question arises: What do we call something that can be caught by the ears? That is sound. A person who is born deaf cannot hear sound because of their inability to perceive it, though it may exist outside.

Similarly, to define sound, we teach people how to write it down and represent it through letters. What the ears catch and what the brain interprets is sound. What is perceived by the ears is recognized as sound. However, not everything can be recognized by our ears.

This limitation exists because our senses cannot understand everything. What we understand through hearing is the power of listening; what is heard becomes sound. This applies to objects as well: they are known by their shape and properties. If it is said that an object cannot be caught by the eyes, then how can it be identified? It becomes difficult to define the essence of objects that cannot be perceived by the senses.

The divine essence, like the vastness of space encompassing everything, is beyond perception through the senses. If you reflect deeply, you will understand that knowing yourself is the first step. What are you? What is your purpose in this body? If your body is just an instrument of the senses, what are you without them? Your true self cannot be identified through external senses; it can only be realized through introspection.

The supreme essence cannot be fully grasped by the eyes, nor can it be fully understood through words. Just as the eyes help see forms and shapes but cannot fully comprehend the object, similarly, the divine essence can only be known by looking inward. The divine is perceived not with the eyes but through self-awareness.

Through dreams or when the body is in a state of rest, one might feel that the body is lying down but the consciousness continues to act. This indicates that the physical senses are merely instruments of the mind, not the essence itself

Renouncing attachment to the body and senses leads to spiritual practice. Similarly, renouncing the physical and sensory pleasures leads to supreme knowledge. That supreme knowledge reveals the one God. Until direct realization of that knowledge occurs, ultimate welfare cannot be achieved. Therefore, saints have emphasized the importance of attaining it, calling it the highest state.

One cannot truly understand oneself while remaining attached to the body. Only by detaching oneself from the body and engaging in contemplation can one separate the inert from

the conscious, leading to self-awareness. When this distinction is made, one attains knowledge through listening (Shravan) and contemplation (Manan). This realization doesn't emerge easily; it requires deep meditation and practice to purify oneself.

Those who avoid the temptations of the world and practice meditation consistently achieve ultimate realization. When someone reaches this level of wisdom, people often ask how to describe that enlightened state. In response, the enlightened say, "Do not simply chant names like Ram or Satnaam mechanically. Understand and internalize their meanings for this incomplete knowledge to transform into complete understanding." Teach them to seek true wisdom.

**From Goswami Lakshminath Paramhansji's Teachings:**

*Without devotion to Hari (God), life is wasted, and a man loses his purpose.*
*Neither serving the Guru nor the company of sages, neither meditating on Ram nor on divine hymns,*
*A man remains like a blossoming forest tree, beautiful on the outside but hollow within,*
*Like a flowing riverbed with no water, or a fertile field lying barren.*

*This beautiful body, its charm, its allure – all vanish. Ignorant men cry over the inevitable.*
*The house and the ghat (riverbank), the place to dwell – none truly satisfies the soul.*
*Days and nights of human life pass in futile deeds,*
*Driven by hunger and material desire, entangled in worldly troubles.*

*Without devotion to Hari, the world is an illusion – its light is false.*
*By worshipping the true Self, one can escape delusion.*
*Like a kite soaring with greed, unaware, it burns away its thread,*
*And when free, it perishes, lost in ignorance and untruth.*

# Chapter 16: Those Who Do Not Falter in Devotion to God are True Devotees

*I bow to the Guru's lotus feet,the ocean of compassion in human form—Hari—*
*who dispels the dense darkness of great delusion,and whose words shine like the sun's rays*

Dear friends,

I wish for your well-being! You all must become God-devoted. To be devoted to God, one must have unwavering faith in Him. If someone's faith in God falters even slightly, they cannot be truly devoted to Him. Only those who remain steadfast in their devotion are true devotees of God.

To have unwavering devotion, one must first acknowledge and bow to God. But how does one bow to God? With folded hands, one acknowledges God in all directions – east, west, north, and south. This understanding is essential: whoever has faith in God acknowledges Him.

There are some who do not acknowledge God, which is a grave mistake. God is present in all directions, within and outside all beings. Whoever accepts this truth becomes devoted to Him. Faith in God leads to bowing to Him. Those who acknowledge God in their own unique way are truly devoted.

People bow to God in various ways and through different methods. Anyone who bows to God with faith perceives Him everywhere.

The scriptures state, "God unites those who seek Him with their true selves." This union transforms the devotee into a reflection of God's essence. This transformation leads to harmony with the supreme divine qualities. True union is achieved only when one merges with God's supreme attributes. This is why the scriptures teach us to first learn from the Guru with faith and humility.

Respecting the Guru means having faith in the teachings of the Guru. Such faith enables one to realize the connection between the body and the soul. To learn this connection, one must adhere to the Guru's guidance. The soul within the body, when recognized, unites with the Guru's knowledge. This union enables one to offer respect and devotion. To truly bow to God, one must understand and bow in reverence. There are very few in this world who possess this knowledge.

Those who doubt God's existence cannot achieve divine knowledge. I have often emphasized that the wisdom of the Guru lies in first recognizing God as infinite and eternal. Understanding the concept of eternity and infinity is essential to believing in God. If someone cannot comprehend eternity, they cannot recognize God. To believe in God, one must acknowledge His presence in the eternal. Those who recognize God as eternal and infinite will naturally align their soul with the divine.

This alignment of the soul with the infinite is a profound connection. It is through this union that one bows to God with full faith and devotion. The act of bowing is not mere ritual; it signifies a true understanding of God's omnipresence.

In every religion and faith, the concept of God as eternal and infinite is universally acknowledged. Without accepting this attribute of God, belief in Him remains incomplete. The fundamental requirement is to first accept God as eternal and infinite. Those who fail to recognize this aspect cannot truly understand or connect with God.

During prayer, gatherings, or rituals, one must focus on aligning their soul with the divine. This alignment is not just about physical posture but about understanding and merging one's soul with the universal spirit. Your body is the temple of the soul; let the soul guide your actions and recognize its connection to God. When this connection is achieved, one realizes the omnipresence of God. Only those who merge their soul with the divine can truly bow to God and perceive Him as all-encompassing.

I have already said: Believe in God, bow to Him. Faith in God precedes devotion. But faith in God assures that He is infinite and eternal. To accept God as infinite and eternal is the foundation of understanding Him. Among the people today, I have only emphasized to believe in God, to bow to Him. Learn the methods of bowing from the Guru; the knowledge of aligning your consciousness with God is what the Guru imparts.

I have spoken this much for now, and I may explain this further in the future. This concept of differentiation and expansion is vast. Once you understand and expand your perspective, the differentiation between God and the Guru diminishes. The Guru is like a single ray of light, and there is one more thing to consider: if there is no Guru, the Guru does not cease to exist. The Guru exists within you. Understand that the infinite and eternal truth is God. God is not something confined to a particular form, like the five elements, nor is He solely soft or hard. God embodies both softness and hardness simultaneously. The differentiation of the Guru is distinct and clear. Grasp this differentiation; the Guru is within you, united as one. This is the differentiation of the Guru and the mystery of the Guru.

Kabir Sahib says:

*Understand the distinction of the Guru, give your intellect and knowledge to the Guru. Many have wandered astray, entangled in ego and pride. Safeguard your soul from arrogance*.

May you all be blessed! Prosperity to all! Prosperity!!!

*This discourse was delivered on 14-11-1917 at the park opposite Road No. 2 in Rohtas Naga*r.

# 17. Call It "Almighty God

*I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*the one who dispels the dense darkness of great delusion, whose words shine like the sun's rays*.

Dear People!

This is a matter to consider—what is the purpose of the house or building you see? Suppose you call it a university. The word "university" is referred to as "college" in English. If Saint Kabir used this term, he might have asked, "What is this for?" This is why it is said that Almighty God cannot be realized without understanding. To understand God or the Almighty is like understanding a college or university.

This university is here to teach you about yourself. What is your purpose? What do you gain from learning in this university? The purpose of this institution is to help you identify yourself and realize your connection to the sages and saints of the past. Kabir Das emphasized that this institution exists to reveal the true identity of individuals. What do you gain from realizing this truth? You gain an understanding of yourself and the world around you.

In this institution, you must answer a question: Do you recognize yourself? Knowing and recognizing are two different aspects. Recognition requires awareness. This awareness is the essence of education in this university.

For example, the purpose of any building is clear and specific. Similarly, the purpose of this knowledge is to achieve self-realization and spiritual practice. What is meant by practice? It is not simply rituals or formalities but the realization of one’s true self.

In the same way, this institution is not about worldly activities such as singing or marriage ceremonies. It is about knowing oneself and the ultimate truth.

Wherever the purpose of a building is clear, it should serve that purpose fully. This learning cannot be attained without listening with focus. Here, practice and application are essential. The teachings are referred to as "Satsang Hall," a place for gathering and learning the wisdom that leads to self-discovery. There is no need to bring worldly identities here, such as "bishop" or any other title.

Where is this Satsang Hall? It is in Bhagalpur. There are big maulanas, large parties, and grand events in Bhagalpur. Even renowned scholars and priests gather here. However, this hall is not built for such worldly assemblies; it is built solely for spiritual gatherings and to enlighten people through Satsang. This hall resembles a classroom, akin to what Saint Kabir referred to as a center for true learning. If someone asks who this hall is for, the answer would be for the people of Bhagalpur and beyond. If someone asks whether it is for the whole world, the response would be that the hall is for anyone willing to seek truth. If someone questions why the world needs this hall, the response would be, "You lack awareness. Expand your vision."

Where is this Satsang Hall located? It is situated along the sacred river that flows from the Himalayas, traversing through Bhagalpur, and eventually merging into the vast ocean. Known as the Ganges, this river represents divine purity. The location near its banks holds immense spiritual significance. Such a place is invaluable and cannot be underestimated. The purpose of this hall is not only spiritual discourse but also for practical enlightenment. It is open to all, free from distinctions of caste or creed. It has been mentioned repeatedly that one must not dismiss the relevance of such spaces for learning and realization.

All religions and sects have the same essence—just as the soul is the essence of the body. Similarly, God is the essence of all religions. To understand this truth, one must engage in disciplined practice (sadhana). Saints have always emphasized this truth. Today, I urge everyone to visit this sacred site, embrace its teachings, and recognize the essence of unity in diversity. Declare to everyone that this is a universal truth.

*This discourse was delivered on 3-12-1979 in Bhagalpur city at the Kushwaha Ashram during the occasion of the week-long Satsang event.*

# 18. How to Attach Yourself to God?

*I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*the one who dispels the dense darkness of great delusion, whose words shine like the sun's rays*.

Dear People!

There is birth, and there is death. Between these two lies life. In this life, there are times of prosperity as well as adversity. These times come and go like day and night; neither prosperity lasts forever, nor does adversity remain constant. During moments of prosperity, some happiness is felt because they bring physical and material comforts. But during adversity, there is no sense of pleasure as they bring discomfort and distress.

Soor Das Ji said—*Do not trust these changes, for they are transient. Just as a tree blooms, bears fruit, and eventually sheds them, prosperity also comes and goes, as does adversity. Similarly, like a river that swells and overflows its banks but eventually dries up, such are the cycles of prosperity and adversity in life. When the moon waxes, it grows until the full moon, and as it wanes, it diminishes until the new moon. In the same way, your life experiences prosperity and adversity.* What should you do, then? Soor Das Ji advised—*Stay rooted in faith*. This connection is unchanging. Therefore, devote yourself to God and serve Him.

Saint Kabir Sahib, in his teachings on this distinction, said—*"You came into this world, and surely, death will follow. But how will you go? You entered the world through the womb, but how will you exit it?"*

When you came into this world, you brought a body, but when you leave, you will take nothing with you. Kabir Sahib says that thinking about this mystery is crucial. What will happen after you depart? This world is a city of illusion. This illusion traps those who fail to discern the truth. People crave wealth and make tireless efforts to acquire it, but peace remains elusive. That is why Tulsidas Ji said:

*Treasure the truth and the path of faith. Let go of illusion and worldly desires to find eternal peace*.

Indulgence in pleasure and the lack of wealth both lead to misery. The nature of lack and the nature of possessing wealth bring sorrow. These two conditions are filled with unhappiness. Whether there is wealth or its absence, both cause suffering. Life is such that you must endure both joy and sorrow. This is not a new thing, as joy and sorrow come alternately like day and night. People should bear both with equanimity. When sorrow comes, bear it; when joy comes, accept it but don’t let it overwhelm you.

Shri Mad Bhagavad Gita says:

- *Neither be elated with joy nor be disheartened with sorrow.*
- *Maintain equanimity in all situations."*

When wealth increases, Lakshmi (the goddess of wealth) intoxicates the mind, and people often lose themselves. Wealth comes and goes. Some people, hearing this truth, remain calm and endure adversity. But during prosperity, many become boastful, abandoning the balance of mind.

One day, King Yudhishthira, the wise and just, was engaged in a discussion. Someone asked about Draupadi's lament. Why was Draupadi unhappy? Her sorrow was due to the disrobing event, and even wealth couldn't soothe her. This example shows how adversities continue despite prosperity. Therefore, people must aim to remain centered in both states. Faith alone brings this centeredness. Faith, however, must be unwavering and permanent. Lord Shri Krishna said:

> *Stability will lead to success. Work with steadiness; only such karma (action) is fulfilling*.

Otherwise, actions are incomplete and lack depth. Thus, people stumble repeatedly. Practice meditation; only then will stability be achieved. Those who practice meditation achieve stability and control their tendencies.

Faith does not arise through restlessness. The past sanskars (impressions) of those who lack faith have left them unsettled. They do not achieve contentment, as they are unable to focus. Contentment cannot be bought with material wealth. Concentrate on meditation, as through this practice, restlessness disappears, and stability takes its place. Only then can life attain a state of calmness and joy, transcending all sorrows and attachments.

Attachment leads to troubles. One form is attachment to the female body, the other is attachment to the male body. Attachment to either leads to destruction, deterioration, and misery. Whether it is a man or a woman, if one's mind is restless and lacks stability, peace cannot be achieved. The male body also carries the burdens of attachments. Similarly, the female body is filled with desires. To achieve stability, first listen attentively, then meditate, and then restrain the mind from wandering. This restraint can be achieved through the practice of focused thought and deep meditation.

Before practicing mindfulness, one must first abandon doubts and vacillation. Through meditation, stability in intellect is achieved. Once the intellect is stable, indecisiveness disappears. The more one indulges in carnal desires and anger, the harder it becomes to calm the senses. Both men and women must focus on calming the senses. Without this focus, the distractions of worldly matters cannot be overcome.

Contemplation and practice lead to growth in spiritual practice. As one progresses further, they acquire self-awareness and knowledge of the Supreme Self. Paramatma (Supreme Soul) and Atma (individual soul) are understood to be one and the same. The knowledge of both the Macrocosm (Mahakasha) and the Microcosm (Patakasha) becomes clear.

"Ishwar Ansha Jeeva Avinashi Chetan Amal Sahaj Sukh Rasayi"

*The soul is an eternal, pure, natural essence of bliss and consciousness*.

Physical bodies consist of three parts—gross body, subtle body, and causal body. While these bodies may be stable for a time, they are not permanent. The physical body is perishable, while the subtle and causal bodies last longer but are still temporary. As long as these bodies are

nurtured and disciplined through yoga, meditation, and spiritual practices, their purpose is fulfilled. However, the mind remains restless until it is completely stilled. True stability is achieved when worldly impressions and material existence are transcended. At that point, one realizes:

"Jaanat Tumhi Tumahi Hoe Jai"

*Knowing this, you become one with it.*

This realization is not achieved through mere intellectual contemplation. It is the result of deep inner experience and spiritual practice. Only when the mind is still and aligned with the divine does one achieve this state of ultimate realization.

The mind yearns to break free from the chains of worldly attachments, yet it hesitates to move forward. This hesitation is rooted in doubt and uncertainty about leaving behind the material world. Why does this happen? Because the cycle of worldly existence cannot be overcome through one's own efforts alone. The journey requires support and guidance. People seek assistance in their efforts, and meditation is one way to gather strength. But who provides this strength in meditation? It is the Guru. The Guru serves as a guide and propels one forward on the spiritual path.

People often say, "The Guru enables one to progress." A Guru's purpose is to direct the mind toward God. When one relies on the Guru, progress becomes possible. Goswami Tulsidasji wrote:

**"**Jo wahi Panch chale man laaye, To Hari kahe na hoye sahai."

*If one focuses their mind entirely on the five virtues, God will undoubtedly provide support*.

Previously, we understood that with devotion to the Guru, divine help follows naturally. Similarly, Baba Nanak said:

**"**Antar Guru Bhai Guru Sacha Chini Ram Karan."

*Recognizing the true Guru within leads to understanding the divine essence*.

This wisdom highlights that the Guru is a manifestation of God's mercy and grace. It is not confined to the physical or material realm. The Guru illuminates the inner spirit, helping one realize their purpose through wisdom, light, and sound.

The support received through God's guidance is not wealth or material possessions. It is the inner light and divine sound that resonate within. This light and sound exist within the five fundamental elements of the body, each with its unique essence:

1. **Ether:** Thoughts and meditation.
2. **Air:** Motion and energy.
3. **Fire:** Hunger, warmth, thirst, and vitality.
4. **Water:** Fluids, such as saliva, sweat, and blood.
5. **Earth:** Physical sustenance, like food and bodily structure.

Each element serves a purpose, yet indulgence in their excess leads to decay, illness, and suffering. The five senses, if not controlled, act as thieves that steal away inner peace, causing misery and spiritual stagnation.

How then can one align themselves with God? By understanding and addressing these fundamental questions, one finds clarity. As the scripture advises:
"Sat Purush Ek Naam Hai."
"*Sat Purush is one name.*

Recognizing this eternal truth becomes the starting point for transcending worldly distractions and moving closer to God.

"Look toward the West (with eyes closed focus on the third eye), and observe the stars!" What is the West? It signifies the initial focusing stages of spiritual darkness. When one observes the light in the West, they realize its importance. The greatest help comes from the words of divine teachings. The more one engages with these sacred words, the more they progress. Everyone ultimately reaches the same conclusion—those who meditate on their West, those who pray to their focus point, are the ones who find the path. What else can they achieve except moving towards their goals and their spiritual endeavors?

When the gross physical body falls away, the subtle body, along with the life force, departs from it. The subtle body continues to exist alongside the life force, just as it does throughout one's lifetime. Once the gross physical form is shed, the subtle body remains. Therefore, one must worship God and maintain a connection to life and its light. If you focus on the West, your path becomes clear. This is because darkness cannot persist in the presence of light, whether above or below. Spiritual practices guide you towards clarity. As it is said:
"Climb the tree, hold tightly, and find the way to freedom."
This implies that turning inward and upward leads to freedom. Once you ascend beyond creation, reach the Brahmand (the cosmic realm), and ascend further beyond it, what remains is the ultimate truth. How does one hold onto this path? It is said:
"Control the mind and conquer distraction."
Practice meditation in such a way that it leads to concentration and one-pointedness. When this is achieved, time loses its significance. For this purpose, one must adopt spiritual disciplines, such as the Vishnu Mudra, the Shiva Mudra, and other sacred techniques. These practices are not merely ordinary words; they involve focusing the gaze inward and engaging in subtle practices. They guide the soul beyond the physical and into the city of illusion (Moha Nagari). Escaping this illusion requires clear instruction. Kabir Sahib gave such teachings, stating:

"The path lies within consciousness—walk the path of the soul."

This path starts with aligning one's soul with the inner self. Initially, the soul and mind journey together, but as clarity grows, the mind detaches, leaving the soul to proceed alone. This is the journey of solitude in spiritual practice.

*This discourse took place on 16-05-1969 CE in Chhata Nagar, under the guidance of Dr. Nandlal Modi Mahadev Ji, at the location mentioned.*

# 19. Do Not Postpone Worship of God to Tomorrow

*I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*the one who dispels the dense darkness of great delusion, whose words shine like the sun's rays*.

Beloved followers of Dharma and spirituality,

This satsang hall has been like my home for many years. I have been coming here repeatedly for annual gatherings. I feel deeply gratified when you invite me to conduct satsangs. Your call to me resonates deeply within my heart. Whoever builds a strong foundation receives praise. Similarly, if I am invited to lay the foundation of religious and spiritual teachings, it fills me with immense joy. I wish to strengthen the spiritual foundations of the nation. If I am called to strengthen the foundations of those considered to be at the lowest rungs of society, I will feel even more blessed.

I am determined to lay down a robust foundation. Once the foundation is strengthened, the world will watch. Over the years, the satsang hall has been built brick by brick, and this congregation has grown into a thriving spiritual hub. If people were to stop calling me, I wouldn't come. But each year, without fail, you call me. This Satsang helps to bring awareness to many people. The topics discussed here are enlightening, and the public greatly benefits from them. People are drawn to the truth when it is presented clearly. Those who study extensively and live a disciplined life are considered wise. However, if their actions do not align with their knowledge, then their education holds no meaning. Tulsidas Ji has said:
*Lust, anger, greed, and attachment must be abandoned. Only then does wisdom manifest, and ignorance dissipates.*

When these tendencies persist in someone's mind, no amount of scholarly knowledge can help. Thus, one must conquer these vices, just as one overcomes other obstacles in life. In my childhood, I read the following words in Farsi:
"Ilm ast bahar deen parwana, asata na aj bahar duniya khudna."

*Knowledge is for every religion, O moth;*
*do not go out into the world alone today.*

This means that knowledge exists to foster religion and spirituality, not to be exploited for worldly gains. But today's education is only used to earn money in the world. The meaning of "today" here does not refer to this century or this era, but to the fact that saints have explained this truth for ages. People who are educated or hold prominent positions in society focus on worldly pursuits, but their conduct is often not aligned with purity. Even among them, there are people who uphold good character. However, what is seen today does not always reflect sanctity or virtue. This is evident.

There are two types of knowledge. One is taught by scholars and teachers, and the other is gained through association with saints and sages. The education of schools and colleges focuses

on worldly matters, whereas the wisdom learned from saints helps one transcend worldly concerns. Those who acquire knowledge from saints know how to manage their worldly duties, but they also know how to free themselves from worldly attachments. Reflect on what happens after your time in this world ends. If you have not pondered this or prepared for it, you should. Understand the significance of this matter. Life after death holds immense importance; therefore, consider it seriously. If you don't, it will result in a significant loss, not just for you but for others as well.

By worshipping God, life becomes peaceful and joyful. Not only will you benefit, but you will also inspire others to improve themselves. Worshipping God can lead to a better and more fulfilling life. Many educated people overlook this concept. Don't just prioritize worldly success; nurture your spiritual well-being as well. The world may criticize you, but if your actions are virtuous and lead you toward God, their criticism holds no value. Instead, regard it as a guide to improve yourself. If your conduct aligns with righteousness and you are criticized for it, consider it a blessing. Conversely, if someone criticizes you for doing wrong, accept it and correct your actions. Living a life aligned with God requires maintaining purity and moral strength. Worldly wealth doesn't determine virtue, but worshipping God—whether through virtue or overcoming sin—leads to a righteous path. If you worship God, your life will align with purity and righteousness. The thoughts of sin and virtue become part of your process, and gradually, the influence of sin diminishes. Therefore, always focus on God and worship without delay.

Worship of God Should Not Be Delayed

God cannot be comprehended through sensory objects. The world is composed of five elements: the first is what you can see, the second is what you can hear, the third is what you can taste, the fourth is what you can touch, and the fifth is what you can smell. Together, these elements form the sensory world—sight, taste, smell, touch, and sound. None of these elements represent God. Even if these sensory experiences are beautiful, powerful, or awe-inspiring, God cannot be known through them.

The body itself is a product of these five senses and cannot fully grasp the essence of God. Although the body is animated and functional because of God, however it cannot perceive God because God is beyond the realm of sensory perception. It is said:

*For the sake of devotees, the Lord Himself manifests.*
*With great patience and determination, He protects His devotees.*

God resides within all beings but cannot be experienced through the five senses. Only through devotion and understanding can one begin to perceive God. True knowledge and realization require transcending sensory limitations.

It is further explained that: *God cannot be comprehended through scholarly debates, nor can He be described through endless scriptures or by following rituals without true understanding. True realization occurs when one sees beyond the sensory world.*

The five senses—sight, hearing, touch, taste, and smell—cannot reach the divine. God is beyond the reach of the material world. You may attempt to search for God through physical

means, but true realization comes only when you detach from the sensory realm and delve deeper into inner wisdom and consciousness. Your body is sustained by these five senses, but true power lies within your spiritual self. When you detach from external sensory inputs and focus on your inner consciousness, you begin to understand God. In moments where there is no sensory distraction, the realization of God emerges. Remember this: wherever the senses end, God begins. Only in spaces devoid of sensory distractions can one feel the presence of the divine. Retain this understanding. hen you abandon attachment to sensory pleasures, you come closer to self-knowledge. This self-knowledge becomes the medium through which you can recognize God. Worship is only true if it helps you identify and connect with God. Without this recognition, worship is incomplete. To truly perceive God, move away from the knowledge gained through external senses. The essence of God cannot be understood through external experiences. Instead, focus inward, as it is said:

*Truth and remembrance keep company; hold firmly to this, and remain detached yet focused.*
– Saint Tulsidas

Whoever collects themselves within finds God. But those who fail to introspect and wander into external distractions become trapped in illusion and doubt.

What does God want from us? Does God need incense, lamps, offerings, or rituals? God does not require these things; people merely use them to display their devotion. For instance, the Sun is already luminous on its own—does it need a lamp to illuminate it? Similarly, the Ganges or Yamuna do not need more water to flow; these offerings are symbolic.

True worship of God should not arise from fear of sin or desire for rewards. Renounce attachments to material desires. True devotion and love for God come from this renunciation. Through such devotion, meditation, and spiritual practice, one reaches the ultimate goal of seeing God. Lord Krishna has said:

*This practice is enduring; it has no destructive outcome and saves one from the greatest disasters.*
The human body is transient, like cattle, oxen, and horses. Protect yourself from worldly distractions. Practice devotion regularly, and engage in spiritual gatherings. This sacred environment strengthens your spiritual foundation and brings immense benefits.

# 20. I Do Not Understand

*I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*the one who dispels the dense darkness of great delusion, whose words shine like the sun's rays*.

Beloved spiritual community,

Among the five elements of the world, space (ether) is considered primary. After that comes the Sun, whose radiance is indispensable for the sky. Similarly, within this creation, all forms of life and nature depend on the essence of these elements. This universal connection is often recognized as God or the Supreme Being. The essence that exists within nature and extends its reach across all forms is what needs to be understood deeply. Saint Kabir says:
*In the temple, lamps are lit, yet without vision, darkness remains.*

In the same way, those who remain ignorant of the deeper truths despite all knowledge are like those who have sight but no insight. Why? As Tulsidas has said:
*I do not understand; thus, I wander in ignorance.*
*I see neither the world, Tulsidas, nor the truth.*

This is spiritual blindness. Spiritual blindness is that affliction where the eye is open but cannot see. Just as a cataract clouds the vision of the eye, spiritual blindness clouds one's understanding. Today, doctors may remove the physical cataract, but who will clear this blindness of understanding? The one who suffers from spiritual blindness does not see God, even though God exists everywhere. The one who attains God does so by removing this blindness. What is this sight, and how is it different from vision? It is a vision beyond what is seen with the eyes—a vision of the eternal, unchanging truth that does not fade with time.

This eternal truth is the formless, Supreme Being who exists beyond the physical world. You can only recognize this Supreme Being when you move beyond the limitations of your physical body and senses, which act as barriers to this realization. Because of this cataract of ignorance, one is unable to see God. This obstruction prevents the vision of God, just as the external cataract blinds the physical eye. Similarly, because of intellectual ignorance, the veils of ego and attachment prevent the mind from perceiving the divine. The spiritual soul, accompanied by the supreme divine essence (referred to as the "eternal person" by the saints), is the part of the self that is capable of recognizing God. As Saint Kabir has said:
*The eternal form dwells within; recognize this life and truth from within.*

The eternal, formless being, which is the root of all existence and the foundation of all creation, is none other than the Supreme God. This eternal essence is the source of all the elements and the primal truth. You reside in your body, and this Eternal Being is also present within your body. Recognizing this supreme being yields immense rewards. When you know that you are impermanent and that your body and this material world are temporary, you understand the nature of detachment.

Saint Santsevi Ji emphasized the importance of introspection in his teachings. The mind, when constantly looking outward, cannot sustain devotion. External worship is insufficient if introspection is absent. While rituals and outward devotion are like the foundation, what is necessary is to deepen and internalize this devotion through reflection and self-awareness. If you fix your gaze inward and turn away from the distractions of the external world, you begin to develop an inner perspective. This shift in attention towards internal wisdom creates the possibility of seeing beyond the physical. When you transition from the fourth state of consciousness to deeper levels, you begin to approach the ultimate truth. These states are connected to waking awareness, dream states, and finally, the state where dreams, too, dissolve, leading to a deeper spiritual realization. This process is the beginning of true devotion and the recognition of God within. During sleep, life resides in the heart of the body, but it does not dwell in the "yoga-heart." To enter the "yoga-heart," one must engage in spiritual practice. This is neither an easy nor an extremely difficult process. Saints have consistently taught that this path involves turning inward and practicing twofold awareness: external (gross) and internal (subtle). The external aspect consists of:

*The essence of meditation is the form of the Guru,*
*The essence of worship is the Guru's feet,*
*The essence of mantra is the Guru's word,*
*The essence of truth is the Guru's guidance.*
—Sant Kabir Sahib

The external aspect relates to the form of the Guru and its association with the world. Its significance lies in creating stability in the mind and preparing it for deeper meditation. However, progress is only achieved when one moves beyond this stage and into the subtle realm. Saints call this the "essential form of meditation" and the "supreme subtle state," which leads to the realization *of* the ultimate truth within. Tulsidas Ji wrote:

*Abandon shallow rituals and embrace the essence of worship, which is mental devotion.*

"Mental devotion" refers to cultivating a state of mindfulness and meditation. Mental worship prepares one for the subtle plane. When one reaches the subtle heart within, it opens the door to inner revelations, revealing divine light and sound. Saints describe this state as "entering the inner temple." Guru Maharaj wrote that those who enter the "supreme subtle heart" attain divine visions that lead them beyond the realm of the gods. They experience the profound truth: Attain liberation even before your body and mind dissolve.

Saints have shown the way to reach this state, which is the essence of spiritual self-realization. They guide practitioners toward ultimate liberation by teaching them how to transcend the physical and mental layers. This involves entering the state of supreme bliss and recognizing the self as the eternal truth.

The body, flesh, and blood are not enough. The innermost layer of darkness lies before the inner light. Beyond this lies the realm of sound—the divine "Naad" or vibration, and word. The journey is deeper still, into three states—darkness, light, and sound. The ultimate truth is beyond

these; it is the "Param-Naad" or the supreme sound vibration, which is referred to in the *Yoga-Shikhopanishad* as:

“Aksharam Paramomagat: Shabdabhediti Karyate”

*The supreme truth is beyond the syllables and the sound vibrations.*

The saints speak of "Ram-Naam" or the name of the Lord, the truth-name, and other such concepts. They often refer to the mantra:

*Listen to the supreme sound beyond the three states.*

Daadu Dayal Ji said:

*The primal sound, the Adi-Naad, is the ultimate truth. Beyond it, lies the silence, and beyond silence, lies the supreme Lord.*

All sounds and syllables merge into this truth, and beyond them lies the true vision of divinity. Saints urge followers to embark on an inward journey, transcending the three states of existence. They say:

*Do not seek outwardly. Go within. Cross the darkness of your own inner self. Once you transcend this inner state of darkness, you will no longer wander.*

The realization comes when the distractions of the mind fade away. Desires subside, and the entire physical world and bodily attachments dissolve. At this point, one's body, mind, and ego vanish. Saints say:

*Your body and this world are transient. What lies beyond the transient is eternal. That eternal essence is your true self—the Akshar Purush (the eternal being).*

In the Bhagavad Gita, it is referred to as:

*The field perishes, but the knower of the field is eternal.*

The eternal being is free from hunger and thirst, yet it sustains all life. Saints describe it as the ultimate state of bliss, which transcends all desires and emotions. This bliss is like food that never perishes, fulfilling all needs and desires forever. Thus, saints guide us toward the "Mool Purush" (the Supreme Being). They emphasize that once you grasp this eternal truth, you will never lose it, for it is the source of all virtues and eternal peace This is why the saints have emphasized the path of devotion. The path of devotion is not just about superficial talks or practices. Saints say not to limit oneself to such superficial acts but to delve into the subtleties of devotion. Beautifully, Das Ji has explained that a devotee, even without ears, hears and even without eyes, sees:

Without ears, one hears the sound,
Without eyes, one sees the form.
Without tongue, one speaks praises,
Without feet, one dances with delight.
Without hands, one claps in joy.
Without limbs, one experiences great ecstasy.
Where there is no head, service is performed,
And where there is no body, service remains constant.

There, the Supreme Self merges with the soul,
And true devotion reaches its culmination.
This is the ultimate devotion. Wise individuals pursue this devotion with full understanding.

**Verse by Goswami Tulsidas Ji Maharaj:**

"Jo pai lagan Ram so nahi,
To nar khar kukar sookar sam, vritha jivan jag mahi."
*He who has no devotion for Lord Ram,*
*Is like a man, donkey, dog, or pig—his life is wasted.*
"Kaam, krodh, mad, lobh, nind, bhay, bhukh, trishna sabahi ko.
Majju deh sur saadhu saraagat, so sanheeya siya-pati-ko."
*Lust, anger, pride, greed, slander, fear, hunger, and thirst consume all.*
*But those who abandon from them and take refuge in saints reach Lord Ram.*
"Soor, sujaan, supaan, sulaksh, ganivat gun garu aai.
Binu het bhajan Eesh ka phal taj nahi kahu aai."
*The brave, wise, skilled, virtuous, and knowledgeable are praised.*
*But devotion to the Lord without selfish desires is the true reward.*
"Kareeti, kul karti, bhooti bhali, seel sab sujanon lo.
Tulsi Prabhu anuraag rahit jab, saadhan saag analo."
*Fame, lineage, deeds, wealth, and virtues are cherished,*
*But without love for the Lord, all efforts are like a blazing fire.*

# 21. Devotion Is Possible Only Through Attributes

*Bandey Gurupad Kanj, Kripasinshu Narroop Hari,*
*Mahamoh Tamapunja, Jasu Vachan Ravikarn Nikar.*

Dear people!

In matters of devotion to God, it is essential to understand the nature of God. Within that nature lies both nirgun (without attributes) and sagun (with attributes), nirakar (formless) and sakar (with form). Discussions about these four aspects have always been significant. Beyond these four, transcendent and indescribable qualities are also discussed frequently. It is often said that the worship of nirgun is distinct, as is the worship of sagun; similarly, nirakar worship differs from sakar worship.

In the present times, aligned with convenience and the intellect of the age, great thinkers often present God through two forms—sagun-devotional saints and nirgun-contemplative saints. Let's reflect on these. Nirgun means that which has no attributes. Attributes refer to qualities or praiseworthy characteristics. If someone possesses a good quality, and that quality brings happiness or admiration, then that goodness is considered their attribute or guna. Even the worship or praise of that quality is a recognition of guna. This is something indispensable; without attributes, nothing can remain. Consider this: Can something exist without being described as "something"? Whether it is attributed to any name, concept, or essence, every entity has some distinctive characteristic, and nothing can exist without it.

A long time ago, I was traveling in the Middle East. I reached a religious gathering where some people mistook me for a Muslim mystic. One Muslim asked me respectfully, "What is your tarif?" Among Muslims, "tarif" (description) is often used in place of a person's name, signifying their essence or attributes. He asked me this with great reverence, "What is your tarif?" I was taken aback. Since I was unfamiliar with the word's deeper connotations, I could not immediately comprehend it. When I asked for clarification, he explained, "In this world, everything has a tarif (attribute), a unique quality that defines its existence. Without a defining quality, no entity exists." Therefore, it is said that God, though nirgun, is also everything because everything in creation embodies sagun qualities. In reality, God encompasses both nirgun and sagun. We understand God as Sagun (with attributes) because of the presence of qualities. Similarly, God is also Sagun. The distinction between gross, subtle, and ultimate exists, yet everything is essentially Sagun. Whether inert or living, they are all Sagun.

Regarding the birth of God (in relation), we've been hearing stories from our childhood. At that time, we didn't comprehend it fully, but we believed God also takes birth in this world as Sagun. Later, as knowledge increased, our perspective changed. After gaining some wisdom and understanding, the realization came that God is Nirgun (without attributes). However, some qualities and specialties beyond attributes were attributed to Nirgun.

So, what does the word Nirgun mean? It refers to knowledge and consciousness. This knowledge, when elevated to its peak, becomes wisdom. The ultimate form of wisdom lies in three primary powers: creation, sustenance, and destruction. If one of these powers is diminished or ceases, a state of annihilation arises, resulting in the destruction of order.

The sages gave different names to these three powers: the power of creation was called Rajo Guna (activity), sustenance as Sattva Guna (purity), and destruction as Tamo Guna (inertia). God, encompassing these three qualities, has a relation with Sagun. Without these attributes, Sagun cannot exist. When God takes on these three attributes, He becomes Sagun. Otherwise, the original state is Nirgun. The creation within itself is complete, but there are endless debates about this among thinkers. One believes they are victorious over the other, but there's no clear winner. Creation exists within its elements and the framework of its laws. The cycle of creation continues orderly. Along with creation, God also remains present. The gross and subtle elements of creation are accompanied by God in all their layers and expansions. However, when the elements of creation end, His essence does not. His nature remains within Himself. He exists both within and outside of creation. To explain this, the Upanishads describe it as follows:

*Vāyur yathāiko bhuvanaṃ praviṣṭo rūpaṃ rūpaṃ prati rūpo babhūva; ekas tathā sarva bhūtāntarātmā rūpaṃ rūpaṃ prati rūpo bahiśca*

*Just as air, upon entering the world, assumes different forms and shapes while maintaining its unity, in the same way, God, the innermost essence of all beings, remains unified while manifesting both within and beyond creation.*

The connection of attributes (gunas) within creation leads to their association with God. The three qualities (gunas) — Rajas (activity), Sattva (purity), and Tamas (inertia) — when united, signify creation. However, as qualities (gunas) transform or dissolve, if the association of qualities ceases, then the concept of Sagun loses meaning. Without the union of attributes, there is no Sagun; then, God becomes known as Nirgun, meaning beyond qualities. Tulsidas ji speaks about this Nirgun nature in his writings, as follows:

"Agun anakh akath aja jōī; Bhagvat prem bas sagun so hōī"

*Without qualities (Nirgun), indescribable, eternal, and beyond birth is God; but when immersed in devotion, He takes on attributes (Sagun).*

God, who is Nirgun, has no origin and no fixed form. He exists outside the comprehension of the mind and intellect. There is no space or time for Him. He transcends time and space, and hence, He cannot be constrained by physical dimensions or temporal limitations. If someone were to think of God without a place or time, it would challenge their imagination. God, without attributes and beyond time and space, cannot be bound by our finite understanding. Where does He reside? If there was no place, then what was there? He is infinite. He does not have a boundary. Along with creation, He exists outside of it as well. He is the one who is not limited by existence. To explain this, Tulsidas Ji says:

"Agun anakh akath aja joi, Bhagvat prem bas sagun so hoi".

*He is without attributes, beyond description or words, and unborn;*
*yet through the devotee's love, He appears with attributes.*

Tulsidas Ji refers to God taking a form (incarnation) and asks why He would bind Himself to an incarnation. The answer is given:

"Bhagvat prem bas sagun so hoi."

*Through the devotee's love, He manifests with attributes*."

When creation began, it was *Bhagvat prem bas sagun*. *Through divine love, He becomes manifest with attributes.*

If someone asks, "How did the cosmic form (Virat Roop) manifest, encompassing all creation?" Even though its start and end are not perceivable, it is still described within limits. In the Mahabharata, when Lord Krishna showed His cosmic form to Arjuna, it had a beginning and an end. Even though it was a cosmic and unlimited form, it was not infinite. Arjuna saw the cosmic form as having hands, feet, stomachs, noses, etc., with boundaries. How can one count the infinite hands, feet, etc., of such a form? Thus, incarnated beings have been described as extraordinary and vast, but not infinite. A writer may call it infinite, but how can infinity be limited? It cannot be grasped by intellect.

Once, a learned Brahmachari asked one of our saints, "If the cosmic form was infinite, how could it be described as having form?" The saint remained silent. The next day, the Brahmachari said, "You are correct in saying so." Until He is truly infinite, how can He become infinite? The cosmic form, encompassing all creation, cannot truly be called infinite.

Brahma, Vishnu, and Mahesh are referred to as God. Based on belief, even these three are forms of God in His Sagun (attributed) nature. Their prayers and descriptions are countless. But Paramatma's bliss is beyond them. Those incarnated beings who embody Him have the special quality of being: *Bhagvat Prem bas Sagun so hoi*. Through the devotee's love, He manifests with attributes. Bhagvat-Prem with attributes is first, followed by Brahma, Vishnu, and Mahesh in their Sagun forms, and lastly their Virat-Sagun-Roop (cosmic attributed form). Each has unique bliss, encompassing all attributes while retaining their own essence, which is Nirgun (without attributes). Who is called Guru? Tulsidas Ji says:

*"*Jnan kahe ajnan binu, tan binu kahe prakasa,
Nirgun kahe jo sagun binu, so Guru Tulsidas."

*Knowledge is said to be that which is free of ignorance; light is said to be that which is free of darkness. He who speaks of the formless without excluding the form—such a one is the Guru, says Tulsidas*.

Who recognizes such a Guru? Such a Guru has not even a trace of ignorance. One who cannot grasp Him considers Him shrouded in darkness. How can there be light without darkness? If one says the sun brings light, then where is darkness? If there's no darkness, then how can one understand light? To explain this, we use darkness as a reference point. Through creation, many references are seen, including the gross to the subtle.

Someone asked me about Sagun (attributed) and Nirgun (non-attributed): "Which one is greater?" My response: These three conditions—wakefulness, dream, and deep sleep—are stages, yet they exist within another state, which is Turiya (fourth state).
When asked to define it further, I said: Turiya cannot be seen with the physical senses. It's a state of consciousness so unified that the division between observer and observed dissolves. Until unity is established, Turiya will not be experienced. When attention is fully concentrated, only then can Turiya be realized. This state cannot be seen through devices or modern techniques; it's something beyond all tools. Turiya exists as the foundation of all the three prior states—wakefulness, dreaming, and deep sleep—yet remains distinct and unmanifest.

No matter how profound or illuminating the manifestation remains, within, there is always an awareness of darkness before its recognition. The gross and subtle distinctions become known to some extent, and through that limited belief, some humility begins to arise. The gradual process of seeing more and more increases one's belief. You keep saying, "I don't know, I don't know," but you remain affirmative, and ultimately you will arrive at the truth—"Tam Binu Kahe Prakasha" *Without Him, what light can there be?. That light, where is it? Identify it.*

The primary essence of the universe, the element that is beyond all, and the very first substance before all else, is Nirgun (without attributes). Sagun (with attributes) exists alongside the gross and subtle. Sagun in its manifested form encompasses the divisions of Sakaar (form) and Nirakaar (formless). These differences are relevant even in the stages of Turiya (the fourth state). Once Turiya is attained, then behold—the unity of Sagun. But for the limited self, such a state is unattainable. The understanding of these matters must precede any commentary or debate. Both Nirgun worship and Sagun worship exist, but if one clings to them separately, the true essence cannot be fully realized. The method must transcend the gross sense-body and subtle mind-body distinctions.

No saint can impose or demand a forced understanding; their teaching naturally emerges through a profound recognition of both Sagun and Nirgun worship. Tulsidas Ji expresses: "Raghupati Bhagati Karat Kathinai."
*To worship Lord Ram with devotion is no simple feat*.

This understanding is not futile. The distinction between Sagun and Nirgun is itself subject to debate. Saints or scriptures have not imposed one as superior; instead, through Turiya and self-realization, the duality diminishes. The mind naturally integrates, and both forms of devotion meet. Only then does knowledge mature, transforming into wisdom. Although they may be very good, from a yogic perspective, they are far from the ultimate truth.

Tulsidas Ji, Surdas Ji, Kabir Sahib, Guru Nanak Sahib, and others have not seen an equivalent saint today who can speak falsely. If someone says that Tulsidas Ji spoke falsely, what will be achieved by saying so? I would say, "What does it matter what you say?" I insist strongly that Tulsidas Ji and Surdas Ji reached the same Nirgun (formless) principle to which Kabir Sahib, Guru Nanak Sahib, and other saints also reached.

You might say that you speak of Nirgun-Sagun (formless-with-form) beyondness, so what? Then I would say—Nirgun is merely a word, known to those who explore its meaning. Many scriptures and great personalities, all of them declare Nirgun. In the Vedic and scriptural sense, Nirgun is defined as both word and essence. Saints and sages use it to mean both Nirgun-being and the essence of Nirgun itself. This is why both Nirgun and Sagun are to be contemplated equally.

People should embrace the path of devotion, those who do not consider devotion today may one day realize the value of satsang and its importance in reducing their delusions. Words and explanations cannot always capture meaning; understanding requires insight beyond books. The power of comprehension is given to everyone by the supreme soul (Paramatma). Whoever can absorb and retain this wisdom becomes exceptional. Paramatma has made the human mind capable of recording divine wisdom. That is why great sages have left behind texts; however, their mental insights far surpassed what they wrote.

*This discourse took place on **10-03-1966** during the 48th annual congregation at Bhagalpur Mandalaitath Ashram in the village of Alama, early morning satsang.*

# 22. Wise Men Have Said That This World Is God's Illusion

*I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*the one who dispels the dense darkness of great delusion, whose words shine like the sun's rays*.

Presented by: Bandey Guru Pad Kanj, Kripāsindhu Rasrup Hari
Supreme Luminary of Illumination, Extractor of Truthful Teachings

Dear People,

Wise men have said that this world is God's illusion (Maya). God's illusion captivates everyone. Everyone seeks happiness within this illusion. Among these, there are some who do not enjoy being captivated by God's illusion but instead prefer to be captivated by God Himself. However, whether captivated by God's illusion or God Himself, the ultimate desire is for happiness. One wants happiness by being entrapped in God's illusion, while another wants happiness by holding onto God.

Those who seek happiness through the illusion do not understand, and those who seek happiness by holding onto God are the ones who understand. Illusion, when examined, is like a mirage. It seems to exist but has no true presence. In the same way, the wise have described this: *Just as a shell shines like silver, or a mirage reflects the sky. Falsehood appears real to the ignorant, and doubt clouds their vision. In this way, the world seems alluring, but when tested, it reveals its sorrowful nature.*
—Goswami Tulsidas Ji

The meaning of this is that the shell gives the appearance of silver, but it is not silver. Similarly, God's illusion appears to be real but has no true existence. Its existence is merely an illusion, like the glimmer of sunlight on sand resembling water. When this is understood, one realizes that God's illusion is visible but has no permanence. Its temporary appearance is only understood when one delves deeper. People must explore this truth, and once they do, they will find that the permanence they seek does not exist in the illusion, but only in God Himself. Whatever you think you are holding onto, if it truly brings happiness, pursue it. However, if it is false, let it go.

How can one find happiness by clinging to something? If something appears real, but isn't, then how can one derive happiness from it? Happiness seems evident but is not truly present.

People eat food; it tastes good, and it feels like happiness. But if someone loses interest in eating, they no longer find joy in food as they once did. This is the nature of worldly happiness. People eat and enjoy the taste, but they keep chasing after this happiness, and the cycle never ends. They never truly achieve satisfaction. The taste they once loved gradually increases their craving. They seek happiness but become trapped in its pursuit.

This example demonstrates the search for happiness—shouldn't there be a way to find true contentment? Searching for happiness in material things will not yield peace. Beyond illusion lies the Supreme. Those who seek it become mindful and focus on attaining peace. The scriptures say that peace resides only within the self, not in illusion. God's position is permanent, but worldly objects are fleeting. The illusion may seem real, but focusing on the Self leads to true peace and happiness.

Worldly senses are described as seven categories of illusion. These give the false appearance of sweetness, fragrance, or pleasing sounds, but they are temporary and insatiable. For example:

- The tongue perceives flavors.
- The nose perceives smells.
- The ears hear pleasing sounds.

Even the eyes, which seem to show us reality, only reflect an illusion.

This is the truth: the pursuit of worldly pleasures is insatiable and never leads to lasting peace. Wise individuals advise looking beyond illusion. Seek the Eternal Truth, where true happiness resides. Those who attain it find themselves liberated from the falsehood of illusion.

Here Lies the Experience of Enlightenment. The bliss that lies within is eternal and ultimate. That is what you will also find. Wise saints have said:

*The ultimate taste is constant, immense and fulfilling.*

*The voice of the soul is not ordinary; it is only understood by those who have attained it.*

What is this taste? No one knows. It is not something that can be understood through sensory experience. That taste is eternal and never fades. However, it is not achievable through sensory indulgences; it is only achievable through the soul's realization. The sight of God, His manifestation, and His ultimate presence are all realized through the soul and not the senses. This is what the wise have explained. Therefore, it is advised to "move inward." Do not dwell in illusions or in God's maya (illusionary world). When you reach God, your realization will be so deep that sorrow will lose its meaning. Where does the world lead—North, South, East, or West? You must abandon sensory knowledge. Sensory knowledge never brings fulfillment.

The wise say, "Go within yourself. Go deep within. Be true to yourself, but explore within as much as you can. Just as the world is vast outside, so too is the universe within you."

People exist in a waking state, in dreams, and in deep sleep. Beyond these, however, is a fourth state. In the state of sleep, people do not know their own essence or surroundings. They are unaware of themselves. That is why it is necessary to enter the fourth state. When one achieves this state, one realizes the vastness of the eternal truth.

By detaching oneself from desires and achieving complete satisfaction, one moves towards eternal bliss. This search for God leads to divine realization. Along the journey, one discovers their own knowledge, their own search within, and their own existence. Everyone must understand that this body is perishable. The body deteriorates, burns, and eventually perishes. This body is created from water, molded from flesh and bones. Then, with childhood and old age, the body grows and declines. With the passage of time, this body becomes fragile and loses its

beauty. One day, it happens that this beauty is lost forever—just as it had once come unperceived, so too does it disappear without realization. Every individual thinks, "I am in this body." But to truly understand oneself, one must search within. Keep exploring within yourself.

The realization of the self begins with self-awareness. One who delves deep within awakens from within. Awakening means rising above the three states of consciousness. The state above these three realms cannot be seen by the eyes. Yoga practitioners have shown the path to these different states and locations. The knowledge of this comes through the discipline of yoga, where the practitioner learns to focus and achieve inner stillness.

By focusing inwardly, one rises above what the eye can see. This ascent is not a physical movement but rather a deep realization of the vastness within oneself. The task is to contract the expansive thoughts and direct attention towards singularity. This singularity leads to complete unity, which holds immense significance. Rising above these three states of consciousness leads to enlightenment.

As the mind ascends, the expansion is internalized, and the unnecessary thoughts fall away. For this reason, focus and determination are essential to achieving the knowledge imparted by a true guru. When focus reaches perfection, clarity arises, and one understands the deeper truth. It is then seen as:

*Remove the veil of ignorance and lift your gaze upward; look upon the Lord. All days of sorrow vanish, and timeless bliss takes its place.*

Tulsidasji also describes this state, saying:

*The one who attains this state finds the ultimate truth and eternal bliss.*

The one who reaches this state truly understands divine bliss and finds eternal happiness. As Tulsidasji expresses in a verse:

*By transcending the three states and worshipping God,*
*One experiences a mind free from disturbances and attachments.*

A saint has also said:

*Seek yourself within yourself.*

Saint Kabir Sahib says:

*The Supreme Lord resides near you; awaken your mind and realize this truth.*

The Supreme Guru resides within you. What more remains to be done after this realization? No matter how much knowledge you acquire while dwelling in the three states of consciousness, it will not yield true results. Proceed to the fourth state of consciousness. Kabir Sahib has said, *Awaken, and the Supreme Guru will manifest*. This signifies that it is the right time to embrace awareness. Do not delay any longer. Surrender to the Guru's teachings, detach yourself from the illusion of material existence, and focus your attention.

What is completeness? It is the attainment of perfection and the realization of the ultimate truth. The truth is sought by saints and wise individuals who recognize and apply the principles of truth in their lives. Align yourself with their teachings. Such practice is not as difficult as people think—it is straightforward but requires dedication.

Practice mindfulness. Pay attention to the teachings of the Guru, absorb them, and practice them with sincerity. A knowledgeable person is one who understands the value of truth and remains steady in the pursuit of truth. Those who remain disciplined in their conduct find true happiness even in this world. As they move closer to the divine, they experience supreme bliss, and all worldly desires fade away. Why is this discipline necessary?

1. Truthfulness: They abandon falsehood in every form.
2. Integrity: They refrain from any form of theft or dishonesty.
3. Non-violence: They do not harm any living being.
4. Simplicity: They adopt a life of contentment and avoid indulgence.
5. Humility: They live a life free from ego and pride.

A country where people practice such virtues naturally thrives. Similarly, an individual who follows these virtues becomes free from the grip of worldly desires. In such a state, even greed and attachment dissipate. Letting go of these attachments is immensely beneficial, as it liberates the mind and soul. A wise individual lets go of materialistic desires and aligns with the teachings of the true Guru. Such a person lives happily in the world, free from the constraints of material attachment, experiencing inner peace and divine love.

The one who practices righteousness, both in this world (Ih-lok) and the next (Par-lok), remains happy in both. The person who liberates themselves from the five major sins, attains the next world and recognizes the Supreme Being. Engaging in devotion to God diminishes the attachment to the material world. Detaching oneself from vices increases one's closeness to God. People should engage in devotion to God without abandoning their worldly duties. Whether in farming, business, or employment, they should carry out their tasks while remembering and worshiping God. Living a disciplined life and doing regular work causes no harm but leads to success in both material and spiritual life. Verse by Goswami Lakshminath Paramhansa Ji**:**

*The Supreme Lord resides within those who bring the soul to light.*
*They are truly fortunate in this world; their divine form is auspicious.*
*They give countless donations and offerings, achieving greatness through service.*
*Their inner self glows with the vision of Lord Ram's form, calming the mind through ancient wisdom.*
*By purifying the mouth and chanting God's name, their hearts resonate with divine glory.*
*Smell the divine fragrance of sandalwood, let it immerse your being; discard ego, anger, and worldly desires.*
*Give up attachments, lust, and greed, as well as false expectations and cravings.*
*Enter the forest of true spiritual practice, where your mind finds unity in the vision of Lakshmipati.*
*With one glimpse of Him, sins accumulated over countless births are washed away.*

*This discourse was delivered on 27-10-1970 at the Bhabua area in Bihar.*

# 23. We Are Not Yet in Our True Essence

*I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*the one who dispels the dense darkness of great delusion, whose words shine like the sun's rays*.

Dear People,

When you go into deep sleep, you become unaware of everything. You don't know where you are at that moment. But when you wake up, you begin to understand the world and become aware of your surroundings. However, even then, you remain unaware of your true self. You do not know your own true form.

When you observe in villages or homes, you will find that death occurs in every household. This is an eternal truth. If you reflect on yourself, you will accept the reality that one day your body will be left behind. After death, rituals are performed in your home. These rituals of cremation confirm that the body has departed, but what about the one who resided in the body? The one who departed—where did they go? What were they? They were the same entity that was referred to as the "self."

There is nothing in this physical body that remains. What leaves the body is the subtle body (sukshma sharir). Within this subtle body resides the causal body (karan sharir) and the great causal body (maha karan sharir). The gross body is associated with four types of bodies: the physical body, the knowledge body, the mind body, and the bliss body. In this, the consciousness within material entities is referred to as the soul (atma).

People who listen to discourses on truth and righteousness or read spiritual scriptures, or even those who watch dramas or movies related to spirituality, may sometimes realize this truth. They understand that when the soul departs from the gross body, what remains is no longer alive. It is considered lifeless. The subtle body is the essence of life, and once it departs, the gross body becomes lifeless, and the being is no longer alive.

It is said that if a virtuous woman dies, she is reunited with her virtuous husband in the afterlife. Due to her adherence to righteousness and virtuous conduct, she is reunited with her true essence in the realm of truth. She returns to the realm of truth and righteousness, which is why her journey in the afterlife is described this way. A virtuous woman is one who, like a righteous man, does not lie, does not steal, does not consume intoxicants, does not engage in violence, and abstains from eating meat or fish. If one abstains from these five sins, they are deemed virtuous. People should strive to be virtuous, just like women who observe truthfulness and men who embody righteousness. Along with this, they should also learn that the soul departs with the body but does not leave alone; it takes along the other bodies (causal, subtle, etc.) with it. When the soul-consciousness leaves the physical body, then this physical body becomes worthless.

We have not yet recognized our true form. The conscious soul is connected to the elements of knowledge, but they are ignorant of this knowledge. Staying within attachments, they cannot

be alone; they continue to linger in relationships. People do not know how to be alone, and as long as they linger, some concerns remain.

When people say that India lost its kingdom to foreign rulers, wealth remained, but concerns over wealth and protecting it persisted. Where there is concern, there is sorrow. No matter how much happiness people in the world desire, sorrow will follow. The mind says there should be no concerns; sorrow should never come near. Such happiness, where there is no arrogance, where relationships do not bind, is not easy to find while remaining in attachments.

Saints have said to remain alone. Practice solitude. Recognize yourself by distancing yourself from the four bodily forms and observing yourself from within. Saints encourage striving toward solitude, saying those who achieve true happiness do not call it concern-free happiness but a state of peaceful solitude. As it is said:

"As is the company, so is the color**."**

God, the Supreme Being, resides in solitude. People say that God too is bound by nature, but no matter how magnificent nature and illusion are, they cannot encapsulate Him. Thus, it is said:

"As many suns rise and fall, so does their light diminish in His presence**."**

No one can fully describe Him; nature itself cannot fully encapsulate Him. That state of solitude, when fully experienced, finds that attachment cannot bind them. It is the state of solitude. Grasp it and proceed forward.

Whoever reaches God becomes entirely self-immersed. The happiness derived from being in one's essence is distinct from the worldly happiness of the mind and senses. The mind-sense happiness comes from worldly pleasures, but when one remains in their own essence, the happiness is internal. It is not about external things but an inner experience. In deep sleep, you remain happy because it is an internal matter, not external. We gain limited understanding, which is fleeting. But when you remain within yourself, there is perpetual bliss—eternal joy and full understanding. For this, devotion to God is necessary. Devotion means service. Fulfill this need of service fully. Devotion is service. Walk inwardly; wherever you go inwardly, there lies devotion. There are two kinds of devotion: one external, the other internal. The external devotion is associated with illusion and remains external. The internal devotion is free from illusions and lies within.

When the body moves, it does not move alone; the mind moves with it. Wherever the mind moves, thoughts follow. As you become still, your path forward becomes clearer. Where your soul resides within the body, that is where your journey begins. This is why people read good scriptures—to find these truths.

The journey resides in the eyes during wakefulness, in dreams during sleep, in deep rest during slumber, and in illusion during unconsciousness. The eyes themselves cannot reach a place where external vision cannot access, nor can speech emerge without sound. The place of sound lies beneath the throat—in the heart. The heart holds emotion and feelings. This is where the word emerges, though we cannot directly say it. The eyes and speech cannot function in this place, only thought can.

We do not reflect on these truths. Instead, we capture and internalize the thoughts of others. Though their air reaches us, we do not take their full breath. After the mind comes consciousness; this consciousness travels forward. This is what is known as reaching God: dwelling within. This is why it is said: for this, Goswami Tulsidas Ji remarked,

*At the ultimate stage of devotion, one realizes the Supreme Lord.*

One can accomplish this even while staying at home, whether surrounded by children or while leaving everything behind. Sitting beneath a tree, external happiness feels like suffering. Becoming inwardly focused enables the vision of God. External vision does not lead to divine realization.

For one who transcends mental and bodily attachments, after abandoning the body, immense heavenly joy awaits. This state was experienced by King Dasharatha and Queen Kaushalya when Lord Shri Ram incarnated in their house in the form of their son. Despite all this, external attachment remains a play of illusion. Goswami Tulsidas Ji often remarked on this truth, as seen in the story of Lord Ram:

*Even after abundant pleasures, unless one transcends external vision and adopts internal devotion, one cannot achieve true liberation.*

Such work and outcomes cannot bring one complete fulfillment. Meaning, external efforts to suppress desires like lust, anger, and attachment cannot lead to salvation. But who will be free from these? Only those who walk inwardly for the vision of God. The Shrimad Bhagavad Gita states that without internal devotion and divine vision, material desires cannot be completely overcome. To walk inward, focus the eyes at their appropriate position (third eye). Through proper meditation, these perceptions become firm, leading to divine realization.

Words lead to creation, and from words come existence. These words resonate through the cosmos. The Supreme God is realized through words and expressions, for God is both the word and beyond. The essence of the Word is pervasive in every atom of creation. Within the body are five principal centers, or "mandalas," and in the universe, there are similar centers. These mandalas do not form unless the flow of energy from their centers moves. The energy of sound emanates from the center of each mandala and spreads in all directions, reaching both upward and downward. A word, or sound, has the ability to travel from one center to another. With the support of these centers and their continuous flow, one attains self-realization and an understanding of the eternal. Saint Kabir has said in this regard:

*The primordial Word is like the philosopher's stone; however, the mind remains impure like iron. When the Word touches it, bonds of attachment and illusion break free.*

This Word is universal and all-encompassing; therefore, it is referred to as "Ram," symbolizing auspiciousness. It is also known as "Shiv," representing peace and consciousness. The primordial word, "Shiv Nam," is power itself. Other than through the primordial Word, there is no other path to reach God.

Even in Indian tradition, Shivaji's distinct Yogic knowledge is not accepted as the sole method to attain the ultimate. Numerous spiritual practices and their benefits have been explored, and among them, Nada Yoga (the path of inner sound) has been highlighted as the most superior.

If there is any ultimate path beyond this, and if someone claims that our Guru has revealed it, such a claim is not valid. One should first take guidance from visible principles and then understand Nada Yoga. Nada Yoga leads to devotion of God, and through devotion, one comes to know the nature of the divine self, one's own true self, and the path to overcome suffering. One also learns to identify and detach from worldly attachments. Knowledge of these matters and abstinence from sins such as greed and attachment are essential.

The worship of God should be undertaken. This temple that you built is the temple of truth. Those who built it have performed great acts of virtue. Everyone should unite and engage in satsang here.(spiritual gatherings).

*This discourse was delivered on 18-03-1966, during the inauguration ceremony of the Santmat Satsang Mandir in Nawada District, Bihar, India.*

# 24. The Terrifying Army of Maya Has Spread Across the World

*I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*the one who dispels the dense darkness of great delusion, whose words shine like the sun's rays.*

Dear People!

You should first understand that through this satsang (spiritual discourse), the path of devotion to God is being taught. Saints emphasize devotion to God because through devotion to God, sorrow disappears, and the cycle of birth and death is overcome. For devotion to God, it is essential to recognize the forces that dominate your life and cause you distress. It is written in the Ramcharitmanas*:*

*All over the world, Maya has spread her dreadful army, with attachment as the general and anger, greed, pride, and envy as its troops.*

This means that the terrifying army of Maya has spread throughout the world. The commanders of this army are attachment, anger, greed, arrogance, and envy, along with others. Everyone, whether wise or ignorant, whether from this country or another, is under their pressure. Even the gods are under their influence. Therefore, take refuge in the one who is not controlled by Maya, who, like a dancer performing under the command of a director, follows God's direction. Such an all-encompassing God is the one to whom devotion is offered. Why is devotion necessary? The answer to this lies in understanding the nature of God. Now understand: What is the essence of God? People believe that God is some king or a ruler who controls the physical universe. But this is not true. Those who are tied to the knowledge of their senses do not understand what God is. God is the ultimate truth, and the ultimate truth is your own essence. It is written in the Ramcharitmanas*:*

*The essence of God is immortal, conscious, eternal, and supremely blissful***.**

God is infinite, eternal, and all-pervading. God existed even before creation. It is incorrect to say that God was created. Everything has an end, but God has no end. The infinite, eternal, and all-pervading nature of God cannot be measured or destroyed. That is why God is called indestructible, and through the knowledge of God, one becomes aware of this indestructible nature.

This understanding of God is inherent within you. The senses are tools for your understanding of the external and internal realms. The ten external and the four internal senses work with yourself. When you bring your being to self-awareness and detach yourself from the senses, you will recognize your own self. This self-awareness will lead you to realize the truth, which is God. Knowledge gained through senses is limited; when you transcend the senses, you understand your true nature and separate yourself from illusion (maya). Wherever your mind lingers, brother, consider that as maya. For instance, consider a colorful five-pane lantern with a candle burning inside. The light coming out reflects the colors of the panes. But if you look beyond the panes to the candle's pure light, you'll find the colors are absent. Similarly, the senses construct maya. Hearing, seeing, touching, smelling, and tasting are all forms of maya. The true light lies within, yet its knowledge is hidden by these colored panes. When you remove these sensory barriers, you will encounter your true self and understand the path to God. This is the way to reach God. Kabir Sahib has said:

*The path of devotion is straightforward.*
*Desires and hatred should not arise; take refuge at His feet.*
*Remain in the company of saints, day and night devoted to His worship.*
*Let His words echo within you, as water flows around a fish.*
*Like the oil in a wick's light, let compassion and truth burn brightly.*
*Stay away from arrogance, remain detached.*
*Take refuge in the wisdom He bestows; do not lament or trade it for anything.*
*Kabir says, let not the strength of devotion falter;*
*Seek the ultimate knowledge, as proclaimed by the wise.*

Baba Nanak also said:

*The ways of devotion are unique***.**

The unique path of devotion is one of detachment from worldly desires and vices. Greed, attachment, pride, and arrogance should be abandoned—those who follow this path are rare and blessed. One who attains humility and takes refuge in the Guru is filled with God's essence. Baba Nanak describes the path of devotion as rare and timeless:

*Nanak says the ways of devotion are rare and profound across all ages.*

Goswami Tulsidas Ji has said:

*Lord Rama's devotees practice the highest form of devotion.*
*Their deeds are pure and selfless, incomparable to any worldly knowledge.*
*Even in the mightiest waters, their actions create ripples of peace,*
*As pure as the Ganges, flowing effortlessly.*

Tulsidas Ji emphasizes the path of devotion:

*Detachment and surrender lead to supreme bliss,*
*Beyond the clutches of worldly pleasures, attachment, and sorrow.*
*In such surrender, time and space lose their hold,*
*For the devotee dwells in eternal peace and truth.*

The pursuit of God must rise above mere sensory knowledge. Sensory knowledge keeps one tethered to illusion (maya), and hence transcending it is vital. Goswami Tulsidas Ji highlights the need for internal exploration—turn inward and detach from the gross, moving toward the subtle. When awareness becomes subtler, it connects to consciousness, which leads to divine recognition.

This requires spiritual discipline. It is not a subject of physical sciences but an inward, spiritual exploration. Many wise ones have described the difficulty and effort needed, but all agree that detachment is the first essential step. Various methods can lead to this detachment—focus your mind and keep it from wandering. As Baba Nanak says:

*Let the mind find rest, let it stay focused.*
*A stable mind brings wisdom, detachment, and eternal joy.*

The true devotee aligns their mind and actions with the divine, turning away from worldly distractions. The mind must be brought under control. To simplify this process, one should practice repetition of a divine name (jap), and then focus the mind in both the gross and subtle aspects. The subtle aspect lies in qualities such as virtuousness and detachment. Both need to be balanced. Listening to words with devotion is important, but the focus must be on the meaning behind those words, which ultimately connect to God. Good contemplation involves not simply engaging the mind in random activities but rather concentrating on God's presence.

Faith in the teacher (Guru) and trust in the disciple (student) must be mutual and unwavering. The relationship between the Guru and the disciple should be such that it does not break under any circumstances. How should life in this world be? Adopt a consistent, virtuous, and disciplined lifestyle. One must leave behind lies, theft, intoxication, violence, and immoral acts. A person who abstains from such activities is called "virtuous." Stay in the company of virtuous individuals, read and contemplate scriptures, and practice self-discipline. Follow good conduct and engage in meditation. Always perform righteous deeds and adhere to moral practices.
Lord Krishna has said:
*The seeds of yoga (union with God) never go to waste. Its fruits last forever and do not lead to destruction.*
Even if the seeds of yoga are planted and they take root, their result will never deteriorate. The energy from these seeds continues to bear fruit in different forms of life and ensures liberation from suffering. However, one must ensure that their efforts are not wasted due to distractions or a lack of discipline.Arjuna asked,
*What happens to a person whose mind becomes restless during yoga and fails to reach its goal due to incomplete practice?* Lord Krishna replied, *Such seeds do not go to waste. Even the smallest righteous action never leads to evil outcomes. Such individuals attain a higher realm and move closer to eternal peace.*
Good actions always lead to virtuous results, even if they seem incomplete.

By residing for years in virtuous and disciplined environments, individuals who stray from the path of yoga can be reborn into the homes of pure-hearted and noble people. In such births, they naturally gain opportunities to resume their previous spiritual practices and efforts. They are

drawn toward attaining full realization and ultimate peace. Those who engage in even small acts of devotion are never subjected to downfall—they progress steadily, and their determination grows stronger with each passing day.

*Every day, the desire for devotion grows;*
*Even the smallest seeds of devotion do not go to waste.*
*Even if a whole era passes, the fruits will appear in time.*
*Those who practice devotion are never lost to suffering;*
*Even if their path seems hindered, their devotion persists.*

This teaching highlights that no effort in devotion is ever wasted. Whether a person belongs to a noble or humble lineage, if their past life was guided by devotion, they are born with higher potential for spiritual progress. Such individuals are considered truly fortunate as they inherit the essence of spiritual practices performed in previous lives.

Tulsidas Ji also emphasizes, *Even a small act of faith leads to growth in devotion.* Therefore, one must practice consistently and not give in to lower inclinations. If the mind leans toward negativity, make the effort to redirect it toward devotion, even through small acts of worship or prayer. These small steps will ultimately culminate in complete realization.

This form of God-worship does not require renouncing one's household, retreating to a riverbank, or hiding in the caves of mountains. Devotion can flourish even amidst everyday responsibilities, including caring for children or managing a household. Worshiping God daily, and with complete sincerity, fulfills the purpose of devotion. Saints have provided these teachings, which are easy to understand yet deeply transformative when practiced.

# 25. Rare Is the Vision of the Divine

*I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*the one who dispels the dense darkness of great delusion, whose words shine like the sun's rays*.

Beloved seekers of truth,
That which never changes, which can never be destroyed, is God. All material things are subject to change and eventual destruction. The Supreme Being, however, is unchanging, indestructible, eternal, and imperishable. God is beyond time and remains unaffected by associations or separations. Knowing this fully is difficult for humans. It is a lofty and noble idea, yet achieving this understanding is far away for many. No one can perceive God through material obstructions.

There are three types of obstructions: darkness, light, and sound**.** God's vision cannot be achieved while these remain.

A disciple once prayed to their guru, *Remove the veil of the main light of the mind so that I can see clearly.* This prayer was to eliminate the obstacles of darkness, and simultaneously, it was also to remove the veil of light. Darkness refers to ignorance, and light refers to external perceptions. Gradually, as one moves beyond both, one enters the realm of eternal sound. Within this eternal sound lies the vision of God. Here, the divine vision is achieved with feelings of unity and knowledge of the eternal. Unity lies in threefold focus—concentration, meditation, and complete absorption**.** Darkness, light, and sound are transcended in this state, and the veil of sound is lifted. The obstruction of sound is deeply ingrained in matter, and words form a significant part of this veil. Kabir Sahib describes this:
*The road extends in distant light,*
*Barriers loom and hopes seem slight.*
*Yet saints entreat: "Why wait or roam?*
*The Lord's rare vision bids you home.*
The path is not short, and challenges abound. Yet, once the obstacles are removed, the soul progresses unhindered.

There is restlessness due to this. Hence, it is said, *Follow the path cautiously, for it is steep and full of challenges***.** Gradually, step by step, one progresses on this long and arduous journey. The disciplined seeker moves forward and crosses the path. Then, the vision of the Supreme Being is attained. This vision is of the conscious soul. It cannot be seen with external eyes. The conscious soul that resides within the body—this is its association. Recognizing this conscious soul is recognizing God. If someone forgets this truth, they will never witness the divine vision.

God's vision is not the sight of any incarnate form, as that would only signify external aspects. If it is seen with physical eyes, then it is merely an illusion. The vision of illusion is not

the vision of God. Whatever appears to the self as distinct from the body is not the vision of God. God's vision is beyond all forms. What is this illusion then? Goswami Tulsidas Maharaj explains in the *Ramcharitmanas*:

*Wherever the mind is attached, it is all illusion, O brother***!**

Recognizing illusion requires detachment from all doubts and suspicions. Until one recognizes illusion, one cannot find true peace. The sight of illusion constantly attracts and distracts the mind. To achieve peace, one must go beyond these distractions. True worship involves recognizing the teacher (*guru*) within. But even the guru's image or worship should not remain confined to external representations, such as portraits or statues. As saints say, mental worship should go beyond just forms. Thus, they advise not to stop at external practices but to go further. External rituals lead to deeper inward practices. Then comes the true worship of the Supreme Being. This practice begins with understanding external forms (symbolic worship) and gradually transcends into subtle and formless worship. It culminates in a state of absolute transcendence, formless and attribute-less devotion**.** Beyond even the idea of "formless" lies the ultimate truth.

The heart remains steadfast in a state of perfect unity. By recognizing this consciousness and the supreme truth, the knots of ignorance in the heart are undone. All doubts are destroyed, and the bondages of karma are broken. Goswami Tulsidas writes:

*When the mind becomes still and focused, when one experiences peace in sleep, it is then that the eternal bliss of the Supreme is revealed. Those who attain this supreme bliss are beyond grief and sorrow, beyond attachment and delusion***.**

Those who experience this supreme bliss are free from attachment and sorrow. Their knowledge and wisdom deepen where attachment ends. Doubts and delusions vanish entirely for those who attain this state of realization. Wherever God is remembered, where truth prevails, one must keep the spirit of the divine alive. In such gatherings where God's name is not discussed, devotion cannot flourish. True spiritual association (*satsang*) is one where spiritual practice leads to realizing God. Such gatherings elevate the devotee towards inner worship, which is considered the essence of spiritual practice. Attaining the vision of God through inner devotion is true *satsang*. Kabir Sahab aptly describes it:

*Association alone gives strength; without spiritual discourse, Ram's name fades. Without the bridegroom, the wedding is meaningless—what is the purpose of such rituals?*

*This discourse was delivered at the Mahavir Ashram in Bhagalpur District, Mahihari, on August 20, 1966, during the weekly* satsang.

# 26. Chanting the Name Brings Auspicious Days

*Bow to the Guru's lotus feet, full of compassion, and to the Lord's form of bliss. A great devotee, full of humility, utters these divine words.*

Dear religious and pious audience!

Today, my discussion revolves around why people consider God to be omnipresent and the master of the senses. Then, for those who are devoted, how do they attain Him? This is something I would like to explain today. There are many children before me, and I feel it's appropriate to address them first. Although there are young and older individuals here, the number of children present is significant.

Dear children,

Knowledge is a very noble thing. Wherever studies take you, it will elevate you to great heights. Nowadays, no one rules; the people rule themselves. No one governs anyone in particular. Think about history; the more you learn, the more you'll understand that our land was once divided into small states. People from outside invaded us and because of a lack of unity among ourselves we lost our kingdoms.

Small kingdoms couldn't unite, and as a result, foreign rulers came, and our kingdoms were taken. Remember, lack of unity causes harm. Therefore, children! Remember that if there's discord among you, fighting or quarreling, there will only be suffering. If you approach your teacher, they will correct you. It is important to maintain harmony between school and home. Lack of unity creates great sorrow.

Even in independence, people are suffering because of disunity.

You are young princes today. When you grow up and become leaders, learn well. Along with learning, practice humility. The older you grow, the more you will learn to remain humble. Respect the words of your parents. Those who disobey their parents and elders will find their journey difficult. Therefore, listen to your parents and teachers. Never forget their teachings because those lessons will serve you throughout life.

Examinations are conducted accordingly. To maintain your fitness, play some sports to keep yourself healthy. However, don't prioritize playing over studying. During study time, focus on your studies. For older children, it's essential to emphasize the importance of a strong mind. A strong mind helps you remember lessons well. Strengthening both the body and the mind requires proper food and exercise. Food nourishes the blood, and blood supports vitality. Weak vitality affects one's mental capacity, reducing the ability to grasp knowledge and weakening memory. Consequently, focusing on physical fitness, daily studies, and discipline is essential.

I have traveled extensively across provinces beyond my own. However, I have not found any village where people do not utter words like "Ram-Naam," "Satnaam," or "Waheguru." This

shows that the people of our country are religious. They believe in God. When instructed by their parents, children chant "Ram-Ram" without necessarily understanding its significance. They lack an understanding of God's existence and cannot logically debate or prove it.

In schools, teachers instill the idea of God's existence in children's minds. Yet, while children accept this, they don't fully comprehend it. Some even say God is an imagination or concept. However, intellectual reasoning can help grasp the notion of God's presence. Once you understand this intellectually and deepen your belief, you'll begin to know God through faith.

Children often observe death and funerals and hear terms like "Rama Nam Satya Hai" during such times. They see people take the deceased to cremation grounds, claiming that the soul has departed, leaving the body behind. Muslims believe similarly, saying the soul leaves the body and continues for forty days. Hindus perform a ceremony after this, which they call "Shraddha." They believe the deceased's well-being depends on this practice.

Chanting the Name Brings Auspicious Days

Muslims perform "Namaz" (prayers) at the grave of the deceased. They believe in something similar to Hindus: the body dies, but the entity residing within the body does not perish. For example, when a house collapses, the people living inside the house do not die. Similarly, when the body perishes, the soul (life-force) within it does not perish. The soul neither speaks nor walks, nor does it think or ponder.

When the soul leaves one body, it does not perform activities like speaking or thinking in the next body it occupies. In this way, it becomes clear that the body, which is made of material substances, is a lifeless entity without the soul. The soul is what moves, speaks, and thinks while inhabiting the body. When the soul leaves the body, the body becomes lifeless, starts to decay, and ultimately turns to dust. It is called "jada" (inanimate) because it lacks consciousness.

Some claim that merging inanimate matter gives rise to consciousness, but this is not correct. Consciousness resides in various forms in different bodies. This principle reflects the diverse expressions of one unified entity. Following this perspective, the divine presence within is understood as unchanging and eternal.

Those who have accepted God since childhood continue to believe as adults. If they delve into the scriptures, Vedas, and Puranas, they discover that God is eternal, infinite, and perfect. God is self-existent and ever-present, without limitations, and possesses unmatched and infinite power. Goswami Tulsidasji Maharaj says:

*Infinite, boundless, eternal, and with unparalleled power, the divine exists everywhere.*

Guru Nanakdev further elaborates:

*He is beyond limitations, without measure or beginning. Time and karma cannot bind Him. He transcends material existence, free from all forms of attachment, and is not subject to fear or sorrow.*

Additionally, Kabir Saheb's verses highlight:

*Understand the divine essence beyond worldly comprehension. It is only through the realization of truth that one can connect to the infinite.*

*Akhanda" (indivisible) and "Vyapta" (all-encompassing) is the divine, reaching above, below, forward, backward, left, and right. The largest includes the smallest, and the smallest reflects the largest. Amidst everything, the divine gaze perceives all equally. The divine essence permeates even the tiniest atom and the vastest expanse. Nothing escapes this vision.*
*Through the smallest of spaces, the eternal is found. It is the soul's essence that holds all existence together. This spirit is distinct from worldly possessions and yet, is the anchor of life.*
Kabir Sahib says:
*The divine essence resides within and beyond us. Only by perceiving the self can we realize the divine.*

The concept of the "largest of large" inherently relates to the "infinite." How can finite intellect comprehend the infinite? Without accepting the infinite, no explanation satisfies the human mind. When one attempts to define the infinite, the question arises: What remains beyond that definition? In the presence of an uncreated, timeless entity, the divine remains infinite. However, the divine also encompasses everything that exists within. Thus, the divine cannot be separated from anything and resides within everything. This all-encompassing essence leads to the question: Why call it "God"? All forms—whether they are visible, subtle, tangible, or intangible—are pervaded by the divine. Hence, the divine can be termed "infinite."

Due to this infinite nature, the intellect fails to fully grasp or hold the divine essence, as it is beyond sensory perception. This is why individuals resort to symbolism or metaphors for understanding.

Imagine holding a wristwatch and a larger wall clock—they serve the same purpose, yet one encompasses a wider scale. Similarly, in divine understanding, the scales vary, but the essence remains the same.

## The Concept of Perception and Understanding the Divine

The material world, as it appears, remains finite, and its grasp requires an instrument proportional to its scale, whether large or small. The world offers five subjects, which are considered the 'five objects of the senses.' Each sense grasps only one particular subject at a time, without overlapping into the realm of another sense. How then can the limited senses comprehend or grasp the infinite essence of the Divine? The countless objects of the universe, all manifestations of Maya (illusion), remain incomprehensible to these senses.

As expressed in the Ramcharitmanas:
*Wherever the mind is fixated, recognize it as Maya.*
*Lord, Your essence is beyond words, infinite and immeasurable. It transcends all paths and disciplines.*

## Grasping the Inexpressible

The infinite cannot be fully described in words or grasped by the senses. By focusing on the Divine, one develops faith, which paves the way for liberation from worldly sufferings. True devotion elevates the soul, enabling it to achieve salvation and reach the pinnacle of existence.

Some question the necessity of education, suggesting it isn't always required. Many saints and enlightened beings achieved liberation without formal education. However, this does not diminish the value of learning. Understanding the spiritual truth does not solely depend on academic knowledge but on devotion, faith, and self-realization.

## Realization through the Inner Self

Saints often emphasize that true knowledge arises not from external sensory experiences but from inner self-awareness. God, being infinite and omnipresent, transcends all sensory perceptions. To realize the Divine, one must focus inward, similar to how the eyes can only perceive visible forms but not their essence. One might argue that words define everything. But saints explain that words too are finite. The true essence lies beyond the realm of words and can only be realized through direct experience and introspection.

## Understanding Devotion and Guru's Role

1. committed to them.

*It is explained that true Guru service entails sacrificing personal comfort and pride, focusing entirely on serving others selflessly. A disciple should remember the saying:*
*Let fire burn within the heart, let the Guru be pleased;*
*Whatever toil comes, let it be for our enlightenment.*

## The Role of the Guru

The Guru's name signifies knowledge; the Guru imparts wisdom, and the disciple, through learning and reflection, grows. Without understanding the essence of knowledge and its true spirit, one cannot grasp the teachings of the Guru. True Guruhood is defined by wisdom and character.

*"A knowledgeable Guru is one who embodies wisdom and character, guiding others with these virtues*

Sita was abducted. Searching for her, Lord Rama reached Shabari's ashram. There, He was told about nine kinds of devotion. When all nine are fulfilled, devotion is complete.

In satsang, discussions concern God and liberation. Therefore, first keep the company of saints—this is the first devotion. When you listen to satsang, listen with full attention—this is the second devotion. The third devotion is to serve the Guru's lotus feet without pride. In serving the Guru, one must lose one's pride and honor. If you lose your prestige, then you can serve the Guru. In service, one must give up bodily comfort and mental comfort. One who wants to keep enjoying bodily and mental comfort cannot serve another. Bow to those who are greater. In well-to-do households too, people bow. Serve the elder brother, uncle, and so on. There are four types of elders: those advanced in age, in relationship, in position, and in knowledge. Among these, those advanced in knowledge are the greatest. Serve all these elders who are like gurus. One who is submerged in bodily and mental pleasure, who seeks his own honor and prestige, cannot serve. Therefore, serve the Guru's feet humbly. It should not be that:
"A burning ego smolders in the heart, yet craves respect from the Guru.
He has given an invitation to Death itself, saying, 'Be my guest.'"

The fourth devotion is to sing the praises of God. The fifth devotion is to chant the mantra the Guru bestows. However, let the Guru not be "goroo" (an animal). One who is knowledgeable is called a Guru.

"The Guru is the name of knowledge; the disciple is the one who learns it.
Without understanding the dignity of knowledge, there is neither Guru nor disciple."

If he is knowledgeable and of good character, then he is a Guru. If he is knowledgeable and of good character…

"If that is not so, then one should abandon that guru, because he is a false guru.

"'Jhūṭhe guru ke pacch ko, tajat na kījai bār.
Dvār na pāvai śabd kā, bhaṭke bārambār.
Sa̐che guru ke pacch mẽ, man ko de ṭhaharāi.
Cañcal te niḥcal bhayā, nahi̐ āve nahi̐ jāy.'"

*Following a false guru and not forsaking him in time,*
*one does not find the door to the Word and wanders repeatedly.*
*But by resting the mind in a true guru's guidance,*
*the restless mind becomes steady, neither coming nor going*

"Chant the mantra with one-pointed focus. People say:
'Bhāva kubhāva anakh ālasahū, nām japat maṅgal disi dasahū.'"

*Be the attitude good or bad, be there arrogance or laziness,*
*by chanting the Name, auspiciousness prevails in all ten directions.*

There will be auspiciousness in all ten directions, but since those ten directions are within māyā, it remains auspicious only in māyā and does not bring liberation. There are two kinds of Name: one is expressed by letters (varṇātmaka) and the other by sound (dhvanyātmaka). Japa is of the lettered Name, and dhyāna (meditation) is of the sounded Name. Know that Name as well.

The sixth devotion is to cultivate the habit of restraining the senses. The senses are connected to the mind by a thread, and the mind drives them. Along with the senses, the mind is also to be disciplined. Gather the thread of the mind, attached to the senses, back to the place from where it has scattered. Through practicing self-control (damśīlatā) you discipline both the senses and the mind. By the practice of meditation, you can collect the strands of the mind. Only by gathering them does the current of the senses merge into the mind. In this convergence, a marvelous calm (chan) is found. Such a practitioner's mind turns away from worldly objects. Śrī Rāma says, "Ehi tan kar phal viṣay na bhāī" ("This body's purpose is not worldly pleasure, brother"). Draw the streams of consciousness from the senses inward and center them at the core. By centering there, you receive the joy that lies within. Even if you remain there for a single moment, your mind will turn there repeatedly. Then it will begin to turn away from worldly objects and move toward the Supreme. Also, forsake many kinds of activities and behave in accord with the dharma of the virtuous. A devotee works while remaining detached from loss and gain, sorrow and joy. One must do some sort of work—renunciation of action is impossible, but renunciation of the fruits of action is possible when a person is established in samādhi."

When it arises, the renunciation of the fruits of action takes place. While living in the body, one will inevitably perform some actions, but will not be attached to whether those actions succeed or fail. Observing the religion of honorable people is the sixth type of devotion. Not lying, not stealing, not consuming intoxicants, not committing violence, and not engaging in adultery—this is the religion of honorable people.

Rely on one God. Remain firmly convinced that you will attain God within yourself. Engage in satsang. Meditate. Serve the Guru. Performing these five prescribed actions and refraining from the five forbidden actions—this is the religion of honorable people.

The seventh type of devotion is: "sātavaṁ sam mohimaya jag dekha, mo teṁ santa adhika kari lekha." In the seventh type of devotion, the mind is disciplined. This is a higher-level practice. For the practice of "shama" (quieting the mind), the mind must become absorbed. The Shiva Samhita states: "na nāda sadūsho layaḥ." Hence, one is advised to practice nāda-sādhana. The mind is closely linked with vision—wherever you look, the mind stays there—so the mind is disciplined by the practice of focusing the gaze. Focusing the gaze is done with the eyes, thus disciplining both the senses and the mind is called "dama," and disciplining only the mind is called "shama."

After the practice of focusing the gaze, there is the practice of nāda. You need not go outside to find nāda; it is within you. It is the sound of the Supreme. One who obtains that sound becomes imbued with shama, and then attains equanimity. Upon attaining equanimity, one regards others' joys and sorrows as one's own and does not see their faults. Knowing this, everyone should worship God.

Those who do not attain God remain constantly afflicted by sorrow. If you discern the world, you face both sorrow and joy, remain ensnared in the net of illusion, and stay caught in the cycle of rebirth. If you attain God, you become free from rebirth and free from the sorrows of the world. Whatever things are mutually contrary have contrary qualities. The world is perishable, while the Supreme is imperishable. The world is steeped in illusion, whereas God is free of illusion. If you recognize the world, see what your condition is. If you recognize God, it will be entirely the oppoKeep in mind that God cannot be seen with these eyes. If someone says that Prahlad saw Him with these very eyes, that was Māyā. Remember Goswami Ji's line:

"Go gochar jaha̐ lagi man jāī, so sab māyā jānehu bhāī."

*Wherever the mind may reach—O brother, know it all to be illusion.*

What was seen belonged to the realm of matter, not the knower of matter (Kṣetrajña). The mind and intellect cannot even fully comprehend that realm, and the other senses are no help either. Only through the soul can it be understood. Seeing forms such as a human form, a divine form, a cosmic form, the form of Narasiṃha, etc., accomplishes many things in Māyā, but not everything. Arjuna stayed with the Lord, but after the Lord departed, Arjuna's body had no strength left. Yudhiṣṭhira saw the Lord many times; he himself was very righteous, yet he once told a lie to bring about Droṇācārya's death, for which he had to witness hell for some time. Thus,

these types of visions do not lead to liberation. Liberation comes only from realizing the nature of the soul. That is why all saints have taught the way to attain the Supreme.

In devotion to God, there is no notion of high or low, or any consideration of caste. If you become a devotee, if you practice devotion to God, you will become great and people will respect you. Ravidas Ji was a leather-worker (chamār), yet people look upon him with reverence and worship him. Today, you may be a king, your children may be princes, but still you suffer joys and sorrows, because you do not follow the saints' teachings. If you did follow them, you would become disciplined and have no quarrels or conflicts with anyone. Even the police, who stand guard, would be relieved of their duties. If all of you devote yourselves to God and practice good conduct, you will live happily in both this world and the next."

*(This discourse took place on February 26, 1954 CE, in an afternoon satsang at the residence of Shri Ramnandan Prasad Verma (Agricultural Engineering Inspector) in Godda district.)*

# 27

# From Where Will You Begin?

"I bow to the Guru's lotus feet, the ocean of compassion in human form—Hari,
who dispels the dense darkness of great delusion,
and whose words shine like the rays of the sun."

Dear people!

In truth, God is indescribable. Nothing can be definitively said about Him. That is why Saint Kabir said, as recounted by Sri Santsevi Ji:

"Jas kathiye tas hot nahin, jas hai taisa soye.
Kahat sunat sukh oopajai, aru paramaarath hoy".

*As we describe Him, He does not become so; He remains as He is.*
*Yet by speaking and listening, bliss arises and the highest good is attained.*

By speaking and listening, both spiritual benefit and happiness arise, which is why we speak. The knowledge of God is profound—where can it be found? People travel far and wide in search of it, especially where such knowledge is not available. Sri Santsevi Ji has already spoken of "beyond the three voids." Where will you find these three voids, and from where will you start your journey? You exist within your body—consider who you are. You are not the body, but the conscious soul dwelling within it. If you set out, you will go inward, deep within the body. One begins from where one currently resides.

Just now, Santsevi Ji described the three voids—darkness, light, and sound. From where will you begin? You begin in the void of darkness, crossing it to enter the realm of light. You must also go beyond that. Traveling ever more deeply within, you will ultimately reach sound and abide in it. Even that must be transcended. After going beyond the three voids, what remains is the fourth: the realm beyond sound. By transcending sound, you attain that which is beyond sound, which also lies within you. Here, you recognize that this is the essential form of the Supreme. Once you cross these three, the state beyond sound remains—know that state as the Supreme. It has neither beginning nor end; reaching that state is to reach God.

There is only one Supreme who is without beginning or end. That which is without beginning and without end can only be one. Two infinite realities cannot exist simultaneously. Reflect on it with reason. If there were two infinite realities… From where will you begin?

If both were without beginning or end, they would both be beginningless and endless. If you want to find the Supreme, seek within. You will go inward, deeper and deeper. No one can explicitly tell you, "This is that state." You yourself will know. The knowledge of Santmat is very profound. The saints have tried to explain it in small portions. If one speaks too much, people do not understand any more than they did. For that reason, only a little has been said. One cannot speak such things at great length. You are all sitting in this house; you will return to your own dwellings. Each person is within their own body. When someone goes to seek the three voids,

they go farther and farther inside until they reach the state beyond sound. Because that state beyond sound is all-pervading, it is within you as well. It is like wanting to cross a river: you go through the water, and when you come to the riverbank, you find earth. In the same way, while pursuing sound, when sound comes to an end, what remains is the state beyond sound. It is everything, and it is also within you. Keep this in mind. If someone asks where God should be sought, reply, "Within yourself."

"Nij tan mein khoj sajjan, baahar na khojna.
Apne hi ghat mein Hari hain, apne mein khojna."
*Search within your own body, friend—do not search outside.*
*In your own being is Hari; seek Him within yourself.*

"Dou nain nazar jodike, ek nok banaake.
Antar mein dekh sun-sun, antar mein khojna."
*Join the vision of both eyes, making them a single point.*
*Look within and keep listening—search within.*

"Til dvaar tak ke seedhe, surat ko khainch la.
Anahad dhunon ko sun-sun, chadh-chadh ke khojna."
*Draw your awareness straight to the Tila door.*
*Hearing the unstruck sounds, ascend higher and search.*

"Bajti hain paanch naubaten, suni ek ek ko.
Prati ek pai chadh jaye ke, nij naah khojna."
*Five instruments are playing—listen to each one.*
*Ascending upon each, seek your the Lord.*

"Pancham bajai dhur ghar se, jahaan aap virajain.
Guru ki kripa se 'Mainhee,' tahan pahunchi khojna."
*The fifth resounds from the original abode, where He Himself is enthroned.*
*By the Guru's grace, O 'Mainhee,' reach there and seek.*

There is also a further point here

"Dou nain nazar jodike, ek nok banaake"
*Joining the gaze of both eyes into a single point"*

This is Drishti Yoga. Initially, in this practice, one attains one-pointedness. When both gazes unite, then there is one-pointedness. One who experiences that becomes full of divine light and bliss. These verses were created so that you may sing them and be carried away in the stream of inner meditation:

"Mere tumahi rākhanahār, dūjā koi nahī̃.
Yaĥ cañcal cahū̃ diśi jāy, kāl tahī̃ tahī̃."
*I depend on You alone to preserve me; there is no other.*
*My restless mind wanders in all four directions, and death lies there too.*

"Maĩ bahutak kiyo upāy, niścal nā rahai.
Jahā̃ barjū̃ tahā̃ jāy, mad mātā bahai".

*I have tried many ways, yet the mind does not stay still.*
*Wherever I forbid it, it goes; intoxicated, it flows on.*
"Jahā̃ barjū̃ tahā̃ jāy, tumase nā ḍarai.
Tāse kahā basāy, bhāve tyō̃ karai."
*Wherever I prohibit, it heads, unafraid of You.*
*No matter what I do, it acts as it pleases.*
"Sakal pukāre sādh, aur maĩ ketā kahā.
Guru aṅkuś māne nāhĩ, nirbhay hoy rahā."
*All the saints call out, yet what can I do?*
*Even the Guru's goad it does not heed; it remains unafraid.*
"Mere tum bin aur na koy, jo is man ko gahai.
Ab rākho, rākhanahār, Dādū tyō̃ rahai."
*Besides You, there is no one who can grasp this mind.*
*Now protect me, O Protector, so that Dādū remains thus*.

*(This discourse was given at the Santmat Satsang Mandir in Jamalpur on 05-03-1979 CE, during an afternoon satsang.)*

**Excerpt from the Writings of Goswami Lakshminath Paramhans Ji**

"Dharo man Hari mūrati ur dhyān…(Dhrūvā)
Jo kou dhyān dharat so sudharat, kāgahū̃ pāye jñān
Markaṭ suyasha kahā̃ lagi varanaū̃, Siya sudhi lāye chhān
Jaḍ ke kar gahi āp samhāre, svarg paṭhāye svān
Lakshmipati" bhau tehi se kete, kāro set sujān"
*Hold in your mind Hari's form, and meditate in your heart… (Refrain)*
*Whoever holds such meditation is uplifted; even a crow may gain knowledge. (1)*
*How far can I describe the glory of that monkey, who brought news of Sita? (2)*
*He grasped the hand of the inert and protected them, sending even a dog to heaven. (3)*
*'Lakshmipati' removed many fears from them, turning black to white, O wise one.* (4)

# 28. Kabir says, “This is the gate of illusion; whoever opens it knows.”

“I bow to the Guru’s lotus feet, the ocean of compassion in human form—Hari,
who dispels the dense darkness of great delusion,
and whose words shine like the rays of the sun.”

Dear people,
We gather here once a week for satsang. Through satsang we attain the Truth. For that reason, we hold satsang. What is “Truth”? Upon understanding, we find that the imperishable is called “Truth,” and the unchanging is also called “Truth.” What we do here during satsang does not tangibly encounter that imperishable or unchanging substance; we only hear discourse about it. If there were no such discussion, how could we call it a satsang?

Another attribute of Truth is that it exists, resides in everyone, and yet remains untouched by all. It is not visibly apparent to anyone. Hence Kabir Sahab offered an analogy:

“Everyone’s eyes fall on the imperishable, but only a rare saint discerns it.
Kabir says this is the gate of illusion; whoever opens it knows.”

Maya is called illusion. Whatever is changeable is called Maya. It appears to be what it is, but on reflection, it is not so. The imperishable is called “True.” The rare saint alone opens this “gate of illusion.” What is that gate or curtain? People do not see that the world is perishable, and so that itself is the gate. Whatever comes within the range of our senses is Maya, not Truth.

“Whatever the mind can perceive, wherever it goes—know all of that to be Maya, brother.” These were Lord Rama’s words to Lakshmana. Because of this gate of illusion, the imperishable Truth does not become evident. Yet if a person advances their own power of knowledge—that is, their consciousness—beyond this veil, they will realize that this is surely Maya, untrue. Whatever you see is Maya. Hidden beneath it lies the imperishable. Delve into that depth, and then you will perceive it.

# **29,** "Only he knows who attains it."

*Bowing to the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*whose words, like countless rays of the sun, dispel the dense mass of great delusion*

O beloved people devoted to righteousness!:

All beings in the world wish to attain happiness. Through this satsang, I will tell you about the secret of happiness. I will speak about how to attain that happiness. Ordinarily, people refer to that as "happiness" which pleases the mind and senses. If there is any special happiness beyond that, people think it to be "intellectual happiness." However, the intellect is so connected with the mind and senses that if something is not in contact with the mind and senses, the intellect cannot comprehend it. In other words, the intellect is a companion of the mind and senses. The only difference is that the senses are all grosser than the mind, the mind is subtler than them, and the intellect is subtler than the mind; yet all three are interlinked. Whatever does not relate to the mind and senses, the intellect does not have knowledge.

People are familiar with the happiness obtained from the mind and senses. Not many know of any happiness, worthy of belief, that lies beyond the mind and senses. First, observe what results you get from the happiness known through the mind and senses. You only get fleeting happiness—happiness mixed with sorrow. And after that, sorrow inevitably follows.

Many influential people have come into the world—people of great intellect, excellent rulers—some possessing such physical strength that it seems astonishing or impossible when we read about it. Such people, too, have appeared in the world and were worshiped. They are still worshiped today. The people of India look upon them with great devotion and emotion, yet we do not see that they were completely happy. Sorrows came upon those people as well, and they endured them with difficulty. My point is that the happiness one gets here is not complete happiness; as it also comes with sorrow. What do people really want? They want happiness without sorrow—such happiness that they remain immersed in that and do not grow weary. Is there such happiness in this world? Whether in ancient times or in the present, we do not see such happiness in this world. Whatever people consider to be happiness invariably comes with sorrow. That happiness keeps fleeing, and while chasing it, the body gets used up; there is never any fulfillment or satisfaction. People depart this world still carrying their thirst for more.

What do the Ramayana, Mahabharata, and Shrimad Bhagavata tell us? In all of them, we read that even those who were very extraordinary suffered a great deal and bore it courageously—suffering that was difficult for others to endure. They set an example so that no one should believe there is anyone in this world who is completely happy. I would say that those who know only this world and nothing beyond it may acknowledge a president in this or that country, but they do not accept that there is a single master of the entire universe. The Puranic texts state that indeed there is one ruler of the whole world, and that ruler is also that happiness from which one never grows

tired upon attaining it. That happiness never turns dull; it always remains sweet. It stays forever; it never slips away.

“Param swād sabahī ju nirantar, amit tosh upajāve।

Man vānī ko agam agochar, so jāne jo pāvai“

*For those who unceasingly relish the supreme taste, it gives rise to infinite contentment.”*
*What is beyond mind and speech—only the one who attains it knows.*

— Bhaktavara Sūrdāsjī Mahārāj

A mute person eats something sweet, perceives the taste, but cannot describe it. Sūrdāsjī speaks of this as the *param-swad* (supreme taste). We perceive form with the eyes, sound with the ears, fragrance with the nose, touch with the skin, and flavor with the tongue. Yet none of these is the Supreme taste. The Supreme taste is not found in sense objects. Sometimes there is something we grasp mentally that feels good, but the Supreme taste always remains. Its result is an unfathomable satisfaction, which no one can describe. The mind cannot know it, and it cannot be spoken in words. Only one who attains it knows it. Such a taste does exist, and there is also a single ruler of the entire universe. What is that ruler like? He was never born. He is beyond time and space. As for His abode “Only he who attains it knows.” And from a time unknown, He has existed. There cannot be a situation where there is a place but no time, or time but no place. Wherever there is time, there is also place; and wherever there is place, there is also time. Time and space (deśa-kāla) lie within Māyā, whereas the Supreme Self (Paramātmā) is beyond time and space. It is not that He ever came into being. He is the First of all. He is supremely ancient, supremely eternal. Simultaneously, with regard to awareness of time and space, He is beginningless, and with regard to emergent knowledge, He is also beginningless. He has never been born, nor is He confined by time and space. He has no end anywhere; He is without beginning or end.

“Vyoma ko vyoma ananta akhaṇḍita, ādi na anta sumadhya kahā̃ hai.”

—Sant Sundardāsjī

*Space, space is infinite and unbroken—where is its beginning, end, or middle?*

Is it logical to acknowledge that something is the very first or not? In the solar system (saur-jagat), there is nothing before the sun. In the five-elemental world (pañca-bhautik jagat), there is nothing before space (ākāśa). There is no debate here—within the solar system, the sun is considered first, and in the five-elemental world, space is considered first. It is firmly accepted. Across the entire realm, we know there is not merely one universe but many. All these universes are formed out of prakṛti (Nature). The creation is so vast that it never exhausts prakṛti. Even as all these exist, there certainly is a beginningless and endless principle that lies beyond everything.

Before the solar system, there must have been the sun; before the five-elemental world, there must have been space. Then why can we not accept that there could be something even before all of those? Everything in the realm of prakṛti is enveloped by time and space. Where time and space do not exist, and where prakṛti’s creation does not exist—that is indeed the abode of the First. That is. It has no beginning anywhere, nor any end. It is the storehouse of all knowledge. If

you do not regard It as the reservoir of knowledge, then where did knowledge come from? In this world, everyone has knowledge—some have less, some have more. From where did it arise? There are very great powers in the world—where did these powers come from? That which is beginningless and endless, beyond time and space. That alone is the treasury of all knowledge and the repository of all power. It is subtler than mind and intellect. Hence, It is all-pervading and yet beyond all. Anyone who is not beginningless and endless cannot be the very first. If that were the case and if you do not accept Him as beginningless and endless—if you consider Him limited—then you would have to assume that something else exists beyond Him. And whatever exists beyond Him would be the very first. Then *that* would become God—Paramātmā. We must necessarily posit One who is without beginning or end. It is laughable to believe there is something beyond the beginningless and endless principle. Anyone who speaks of "beyond the infinite and beginningless" does not understand the meaning of "infinite" or "endless." The subtler something is, the more pervasive it is.

For instance, consider a *ser* (a certain measure) of ice. It has a certain scope or volume. If that ice melts into water, it becomes subtler and thus more expansive. This example shows that the subtler something is greater as it expands. That which is the subtlest is also the most pervasive. Wherever creation extends, That pervades it. Those whose domain is the most extensive contain everything within themselves; all remain under Their rule. And the One under whose command and influence everyone must remain—that alone is the Lord, God. We have heard this about Him:

"Vyāpaka vyāpya akhaṇḍa anantā।

Akhila amogh shakti bhagavantā॥"

*All-pervading, all that is pervaded, indivisible, infinite.*
*He is the entire, unfailing power—God Himself.*

He is *vyāpya* (that which can be contained) as well as *vyāpaka* (that which contains). Whatever can be contained is *vyāpya*; whoever contains it is *vyāpaka*. The realm of Nature (*prakṛti-maṇḍala*) is *vyāpya*, while Paramātmā is *vyāpaka*. Nature is within Paramātmā, and for that reason, Paramātmā is also *vyāpya*. He is indivisible; He has no form. If you conceive of a form, then it becomes limited. Some believe that the Cosmic Form (*Virāṭ-rūpa*) is without beginning or end. But first, before King Bali, the Lord appeared in a small form and then assumed a great form. His form was very large—"*pad patāl śīś aj dhāmā*." At that time, Jāmbavanta was young, and he circumambulated Him seven times. If the Cosmic Form were truly without beginning or end, how could anyone perform a circumambulation?

The Cosmic Form shown to Arjuna had innumerable hands, mouths, feet, etc. Within that form, there were terrifying visions as well as pleasing ones. Arjuna stood outside that form; seeing it, he was afraid. There was space beyond that form—Arjuna stood separately. Here, limitation appears. And regarding the armies of the Kauravas and Pāṇḍavas:

*"Only he who attains it knows."*

People were coming from all sides like swarms of locusts, entering His mouth and dying over and over again. This too indicates limitation. No matter how vast a form may be, it will be limited. A form must necessarily have boundaries. Even the Virāṭ-rūpa (Cosmic Form) cannot be more expansive than that; yet its limit is acknowledged. Jāmbavanta circumambulated Him seven times:

"Ubhaya ghaḍī maṃh dīnhīṃ, sāt pradachchhina dhāi।"

Nirmala nirākāra nirmohā । nitya nirañjana sukh sandohā॥"

*No body can be correctly described as without beginning or end.*
*Therefore:Pure, formless, free from delusion."*
*Eternal, spotless, the embodiment of bliss.*
—Goswami Tulsidasji

That has no end. Nothing else comes into it from here or there—everything is within it alone. There is nothing that can be said to precede it. If someone claims there is, they are merely insisting out of stubbornness. To accept multiplicity, you have to accept space. Without space, one cannot distinguish between one and many. If there were no empty space between your ear and your temple, you could not tell the two apart. Why did God create the world? Why did He make it like this or like that? I am not addressing that. A limited intellect cannot grasp the Infinite.

**"**Aguna adabhra girā gotītā। saba darasī anavadya ajītā॥

Nirmala nirākāra nirmohā। nitya nirañjana sukh sandohā॥

Prakṛti pāra prabhu saba urabāsī। brahma nirīha biraja abināsī॥**"**

*He is attribute-less, vast, and beyond all speech,*
*Encompassing all vision, flawless, unconquerable.*
*Spotless, formless, free from all delusion,*
*Eternally stainless, an abundance of bliss.*
*Transcending nature, the Lord dwells in every heart,*
*The Absolute—desireless, untainted, imperishable.*
—Goswami Tulsidasji

Some philosophers say, "In your tradition, Rāma is God, Kṛṣṇa is God, Viṣṇu is God, Śiva is God, Gaṇeśa is God, the Sun is God, Mother Kālī is the Goddess." I say, "Yes, they are," because we find power in them—we see great deeds in them. So, does that mean there are many Gods? Those who believe in God do not accept more than one God. Devotees of Rāma accept Rāma as God, devotees of Kṛṣṇa accept Kṛṣṇa as God. God is not many—there is only one God in all. In Rāma, in Viṣṇu,there is only one God—in Shiva, all in one God. Shri Ram, Shri Krishna, and Shri Durga are supremely great manifestations. One recognizes forms such as Rama or Krishna. If there are no eyes, who will recognize form? One born blind never sees anything. Whoever lacks the power of sight cannot know form.

As for knowledge of the all-pervading One—whom we call free of the three guṇas and formless—neither the ears nor the eyes can function for that. All the body's senses are likewise incapable, because:

"Rām svarūp tumhār, vachan agochar buddhi par।

Avigat akath apār, neti neti nit nigam kah॥"

*O Rama, Your form is beyond speech and intellect;*
*Unmanifest, indescribable, and boundless—*
*The Vedas eternally declare, 'Not this, not this.*

That form is such that it cannot be contained in words; it is beyond the intellect, all-pervading, indescribable, and boundless. Not only Tulsidasji says this—the saints say it too. Kabir "Sahab and Guru Nanak Sahab have described it in this way:

"Shrūp akhaṇḍit vyāpī, chaitanyashchaitanya।

Ũche nīche āge pīchhe, dāhin bāy̆an ananya॥

Baḍā teṃ baḍā chhoṭ teṃ chhoṭā, mī̃hīṃ teṃ sab lekha।

Sab ke madhya nirantar sāī̃, dṛiṣṭi dṛiṣṭi soṃ dekhā॥

Chām chaśm soṃ nazari na āvai, khoju rūh ke nainā।

Chūn chagūn vujūd na mānu, taiṃ subhān-mūnā ainā॥

Jaise ainā sab darasāve, jo kuchh veś banāve।

Jyoṃ anumān karai sāhib ko, tyoṃ sāhib darasāve॥॥

Jāhi rūh allāh ke bhītar, tehi bhītar ke ṭhāī।

Rūp arūp hamāri ās hai, ham dūnahũ̃ ke sāī̃॥

Jo kou rūh āpnī dekhā, so sāhib ko pekhā।

Kahai Kabīr svarūp hamārā, sāhib ko dil dekhā॥"

.

*Bigger than the greatest, smaller than the smallest—*
*In me is everything contained.*
*Within each and every being, the Lord is unceasingly present,*
*Seeing through every eye.* With the eyes of flesh, He cannot be perceived
*Search for Him with the eyes of the soul.*
*Reject the illusion of 'I' as body or mind,*
*For there the Sublime One remains concealed.***3.**
"*As a mirror displays whatever form is set before it,*
*So does the Master reveal Himself in line with our innermost vision.*
*To whatever realm the spirit journeys in Allah's presence, that same realm lies within.*

*We yearn for both form and formless: He is Master of them both.*
*Whoever beholds their own soul has thereby beheld the Lord.*
Kabir says: *'*Our truest self is recognized—the Lord is seen within the heart. *"*
—Sant Kabir Sahab
Search with the eye of the Self. Guru Nanak Devji Maharaj says—
"Only he who attains it knows".
Lines from Guru Nanak Dev Ji

अलख अपार अगम अगोचरि, ना तिसु काल न करमा॥

"Alakh apār agam agochari, nā tisu kāl na karmā."
*He is unfathomable, infinite, inaccessible, imperceptible; He has neither time nor karma*.

जाति अजाति अजोनी संभउ, ना तिसु भाउ न भरमा॥

"Jāti ajāti ajonī sanbhau, nā tisu bhāu na bharamā".
*He has no caste, is unborn, beyond birth, self-existent; He has neither attachment nor delusion.*

साचे सचिआर बिटहु कुरबाणु।

"Sāche saciār biṭahu kurabāṇu".
*I am a sacrifice to the True, the Truest One*.

ना तिसु रूप बरनु नहिं रेखिआ साचे सबदि नीसाणु॥

"Nā tisu rūp baranu nahĩ rekhia, sāche sabadi nīsāṇu."
*He has neither form nor color nor outline; He is realized through the True Word.*

ना तिसु मात पिता सुत बंधप, ना तिसु काम न नारी।

"Nā tisu māt pitā sut bandhap, nā tisu kām na nārī."
*He has no mother, father, son, or relative; He has neither lust nor mate.*

अकुल निरंजन अपर परंपरु, सगली जोति तुमारी॥

"Akul niranjan apar paramparu, saglī joti tumārī."
*He is beyond any lineage, immaculate, the Supreme of all; all light is Yours*.

घट घट अंतरि ब्रह्मु लुकाइआ, घटि घटि जोति सबाई।

"Ghaṭ ghaṭ antari Brahmu lukāiā, ghaṭi ghaṭi joti sabāī".
*Hidden within each body is the Supreme; in each and every vessel abides His light.*

बजर कपाट मुकते गुरमती निरभै ताड़ी लाई॥

"Bajar kapāṭ mukte guramatī, nirabhai tāḍī lāī."
*By the Guru's wisdom, the adamantine doors are opened, and one abides in fearless absorption*.

**Explanatory Discourse**

If a particular sense does not have a corresponding object, how can one hope to perceive that object through that sense? If it were possible, then a deaf person would hear with his eyes and a blind person would see with his ears, and so on. One single sense cannot grasp all objects; each

sense is specific to its own object. God cannot be known through the senses**.** Then through what is He known? Through the conscious soul—free of inertness.

Who are you? You have senses; you have a body. Are you nothing at all? If *you* are not present in the eyes, there is no power of seeing; if *you* are not present in the ears, there is no power of hearing. A dead body can neither see nor hear. Whose absence causes this? Your absence. Do you not have any power of your own? You do—indeed, a great deal.

If someone argues, "If it is the same power by which we see and hear, then why don't we see God with that same power?"—let me give an analogy:
At a railway station, a lamp has a green lens on one side and a red lens on the other. Depending on which side the light passes through, it appears either green or red. Similarly, your power passes through the senses, adopting the color and quality of those senses. If you withdraw the senses from yourself, you return to your inherent power—this is called 'ātma-bala' (the power of the Self)**.** Even in common speech, people say, "He has inner strength," yet they do not truly know themselves. God is realized by the Self alone. *"Ātmagamya bhajahiñ jēhi santā"* (Saints worship Him who is attained only through the Self).

"God is indeed very far away; you do not even recognize yourself. You look at the body's form in a photograph, but that which you call 'mine' does not appear in any photo. Each sense has its own object—just as the eye's object is form. Similarly, *your* object is something different: to know yourself and to know God. Why do you not recognize yourself? One cannot see the eye with the ear. The eye itself can only be seen if you have a mirror. Suppose someone says, 'Your eye has turned red.' To see it, what will you do? Without a mirror or water, you cannot see it because it requires a reflection. What means do you have to see yourself by yourself? Withdraw yourself from the domain of the senses, from the domain of the mind and intellect, from the domains of the bodies.

Upon death, the gross (physical) body is left behind, but the subtle body is not left behind. Inside the gross body is the subtle body. Within that is the causal body, and within that again is the great-causal body. These four are inert bodies, and you reside within them. Rise above them. When you come to recognize yourself through yourself—'*Ātam anubhav sukh su prakāśā*'—then the all-pervading God will reveal Himself everywhere on His own. The practice is simply this: elevate yourself above the body and senses. This is devotion to God. In order to attain divine knowledge, one must not remain limited to sense-knowledge; one must go further.

When the Guru's word, the true scriptures, and logic all align, that is called faith. Faith goes where logic cannot reach. And if doubt still remains, then engage in practice. That practice is called Dhyānayoga (the yoga of meditation). It is the simplest method. Just as the simplest way to see your own eye is with a mirror, similarly, the simplest way to see yourself and to see God is through Dhyānayoga. Hathayoga is forceful—indeed it exists—but it is not feasible for everyone. Rājayoga (royal yoga) says: 'O Hathayoga, I can proceed without you, but you cannot advance without me.'

In the sixth chapter of the *Shrimad Bhagavad Gita*, only Dhyānayoga is described—not Hathayoga. It is through Dhyānayoga alone that God-realization, attainment of one's true self, and the attainment of peace are explained. In Dhyānayoga, one must focus one's attention. Anyone—educated or uneducated—who can understand even a little can focus. What is form? That which is grasped by the eye. What is sound? It is that which you can grasp with the ears. In the same way, what is God? It is that which you directly realize through your own Self. In order to know oneself, the Lord has explained in the Gītā the distinction between the *field* (*kṣetra*) and the *knower of the field* (*kṣetrī*). He has listed all the elements of the field. The five gross elements are earth, water, fire, air, and ether. The five subtle elements are form, taste, smell, touch, and sound. Then come ego (*ahaṅkāra*), intellect (*buddhi*), and primordial nature (*prakṛti*). There are ten senses (*daśendriyāḥ*): the five organs of action—hands, feet, mouth, anus, and genitals; and the five organs of knowledge—eyes, ears, nose, tongue, and skin. Next are mind (*manaḥ*), consciousness (*chaitanya*), the collective aggregate (*saṃghāta* of the mentioned components), fortitude (*dhṛti*, the power to sustain), and their modifications—desire, aversion, happiness, and sorrow. This group of thirty-one elements is, in brief, called the *field* (*kṣetra*). If you separate these thirty-one elements from the body, then what remains is precisely the *Self-principle*.

"Īśvara aṃśa jīva avināśī."

*The individual soul is an imperishable part of God.*

Those who can elevate themselves above all four bodies by means of *dhyāna-yoga* (the yoga of meditation) attain the state of *kaivalya* (final emancipation), distinct from inert matter—just as when you churn milk and the butter is extracted:

"Timi dhyāna ke lagana se, parabrahma le nihārā ॥

Jimi dūdha ke mathana se, nikasata hai ghieu jatana se ।"

*Just as ghee emerges from the churning of milk through effort,*
*So too, with devoted meditation, one beholds the Supreme Brahman.*

—Swami Brahmānandajī

In this way, they have become separate from all the fields. Though still residing among them, they stand apart. They alone are *jīvanmuktas* (liberated while living). They alone have attained the state of *kaivalya*. They alone will recognize their true Self. At that point, there is no question of searching for God. Where this occurs, there the vision of the all-pervading will be found. The body and mind can sleep, but the conscious Self does not sleep. When the conscious Self becomes distinct from the body, then it is neither in the waking state, nor in the dream state, nor in deep sleep. Abiding in the fourth state (*turīya*), it beholds God. One who practices devotion in this manner is a devotee. Just as those who journey toward Jagannāthjī become His devotees, in the same way, one who proceeds toward God is a devotee.

*This discourse took place on June 24, 1967 CE, on the occasion of the annual Saharsa District Convention in Supaul town.*

# 30. “A Letter Is Half a Meeting”

*I bow to the Guru’s lotus feet, Hari in human form, the ocean of grace;*
*whose words, like the sun’s countless rays, dispel the dense darkness of great delusion.*

Dear people!
You surely know that the company of saints is called satsang. Whether anyone recognizes a saint while he still lives cannot be said with certainty. But for those who have passed on—who are no longer here—people do feel reverence. We cannot meet them now, but their vāṇīs (utterances) remain. These days, scholars search out and publish the saints’ sayings. In our satsang, the saints’ words hold primary importance. Our faith is such that we consider hearing the saints’ words to be equivalent to beholding them.

“A letter is half a meeting.” The utterances of the saints are their letters. Even if one cannot have the saints’ full presence, is not even half a meeting something significant? In the saints’ words, the essential subject is brahma-jñāna (knowledge of Brahman), īśvara-darśana (vision of God), and ātma-jñāna (knowledge of the Self)—all three are the same thing. We should know how to seek God and understand His nature. In the Upaniṣads, God is referred to as Brahman, Ātmā, or Paramātmā. The Ātmā (Self) is that entity which is beginningless and endless; that same is called Paramātmā (Supreme Self). Just as by saying “ākāśa” (space), we can refer both to the space inside a pot (*ghaṭākāśa*) and the vast sky (*mahākāśa*), in the same way, by saying “Ātmā,” we understand both the Supreme Self and the individual soul. We also recognize that which is all-pervading and that which is situated in the body. In distinguishing between the jīvātmā (individual soul) and the Paramātmā, that which resides in the body is called jīvātmā, while the One who is all-pervading and beyond all pervasiveness is called Paramātmā. The Paramātmā is all-pervading. It is said that He cannot be grasped by the mind. The mind depends on Him; the mind could not even exist if Paramātmā were not its support. Those whom the mind cannot grasp, and by whom the mind itself is grasped—they are Paramātmā.

In this world, there are two types of entities: the vyakta (manifest) and the avyakta (unmanifest). Whatever is perceivable by the senses is manifest, and whatever is not perceivable by the senses is unmanifest. That unmanifest principle is described as the one by which the mind is said to do its mental activities; yet the mind cannot truly think on it, because it is unmanifest. Whatever is manifest—perceived by the senses—never remains the same. It arises, endures, changes, and moves toward destruction, and later it is no longer apparent. Among these, there is no entity that did not come into being or that does not perish. Such entities are called momentary (kṣaṇabhaṅgura). The Upaniṣads refer to these as *māyā*. The saints’ utterances also call them *māyā*. That which lies beyond the knowledge of the senses is unmanifest—free of *māyā*.

Anything that arises, remains for some time, and then heads toward destruction must be perishable; it cannot be the Supreme Self (Paramātmā). Paramātmā has existed since before time. Even when time and space did not exist, Paramātmā was there. Even before māyā existed, *Paramātmā* existed. Indeed, māyā emerged from Paramātmā.

In Guru Nanak Dev's words, we find:

अलख अपार अगम अगोचरि, ना तिसु काल न करमा॥

जाति अजाति अजोनी संभउ, ना तिसु भाउ न भरमा॥

साचे सचिआर बिटहु कुरवाणु।

ना तिसु रूप बरनु नहिं रेखिआ साचे सबदि नीसाणु॥

> *Alakh* means "beyond the knowledge of the eyes," beyond seeing.
> There is no boundary to His form; therefore, He is *apār* (infinite).
> He cannot be transcended by anyone—He cannot be brought to an end.
> For Him, there is no time. All things of māyā fit within time and space, but the essence that is beyond time and space is Paramātmā.
> All the saints' utterances describe Him in this way: Paramātmā did not at some point "come into being"; rather, It is—It has always been.

For knowledge of Paramātmā, Kabir Sahab says:

राम निरंजन न्यारा रे। अंजन सकल पसारा रे॥

*"*Rām niranjan nyārā re"

*—Rama is niranjan (untainted), set apart.*

*"*Añjan sakal pasārā re"—

*All this expanse is añjan (darkened by māyā)."*

Here, añjan means māyā, and niranjan means free from māyā. Paramātmā, or Rama, is beyond all māyic entities. Whatever you see with your eyes is part of māyā's expanse. Anything that can be grasped by any sense is māyā. Whatever is manifest is maya

There are five manifest (perceivable) elements in your reach—rūpa (form), rasa (taste), gandha (smell), sparśa (touch), and śabda (sound). Throughout the world—whether in this realm or any other—wherever you contemplate, these five sense-objects are present. Those who live anywhere are always surrounded by these five sense-objects. Things close at hand are called "this," and things farther away are called "that." Paramātmā (the Supreme Self) does not belong to the category of "this." Whoever worships any "this"—a perceivable object—does not worship Brahman. Indeed, Brahman is all-pervading in everything, and the Upaniṣads and the saints' teachings agree on that. But form, taste, smell, touch, and sound are not Brahman in essence. This is stated in the Upaniṣads and echoed in the saints' teachings as well. Goswami Tulsidasji says:

"Achar char rūpa Hari sarvagata sarvadā, vasata iti vāsanā dhūpa dījai।"

*The Lord pervades all, in both the immovable and the movable forms;*
*Offer Him reverence as though He lives within them.*

Achar means that which does not move by itself, like trees or mountains.

Char means that which can move on its own, such as living beings. Just as your body's form is your appearance, yet you are *not* that form, similarly the clothes you wear are yours—you are not the clothes themselves. Paramātmā has assumed all forms (both movable and immovable); thus, all forms belong to Paramātmā, yet those forms are not Paramātmā. Rather, Paramātmā has adopted them. Just as jewelry is crafted from a metal, so too is this body a design, and Paramātmā pervades both the movable and immovable forms.

You may recall from the Upaniṣads:

**"**Vāyuryathāiko bhuvanaṃ praviṣṭo rūpaṃ rūpaṃ pratirūpo babhūva।

Ekastathā sarvabhūtāntarātmā rūpaṃ rūpaṃ pratirūpo bahiśca॥"

*Just as the single wind, having entered the world, takes on a form corresponding to each shape, so likewise the one inner Self of all beings appears in each form and is also outside.*

Air, while inhabiting each object, appears to take its shape, yet it never actually becomes that shape. For example, when air is inside a glass, it seems to assume the form of the glass, but in reality, air is not limited to that shape; it is both inside and outside the glass. In the same way, Paramātmā, abiding in both the movable and immovable, also remains beyond them all. There is no place or time where He ceases to be—He is ever-present.

From the saints' utterances, we learn how to understand the nature of Paramātmā. The forms you see with your senses are *not* God. What is God's essential nature, and how should one practice devotion to Him? This satsang serves to guide us toward that understanding.

*"*A Letter Is Half a Meeting" –

In the current satsang, it was explained regarding God that He was never "brought into being"; He has always existed.If anyone assigns a certain time to His existence, that is incorrect.The Supreme Being cannot be perceived by the senses. You will perceive Him through your own Self.

The one who you are, while residing in the body and senses—whatever appears in that singular awareness alone is the Supreme Being, God, Brahman.

It is also stated in the Upaniṣads—

*(Kaṭhopaniṣad, Adhyāya 1, Valli 2)*

*One who has not refrained from sinful actions cannot attain God.*

*Therefore, everyone must avoid sinful deeds.*

*By avoiding sinful deeds, one not only finds God but also abides in inner peace.*

*They become revered in the world; people honor them like deities.*

*They themselves remain peaceful and also attain the Supreme Being, who is the embodiment of peace*.

A person of bad conduct remains attached to the senses; he is bound by them and cannot rise above them. As for how the path to attain God is, the Upaniṣads say—

*The path is said by the wise to be as difficult and sharp as a razor's edge."*

*Meaning: That path is as arduous as the edge of a razor*.

*If the path is difficult and sharp, even so, the one who walks it will not be cut; mind along with consciousness must tread that path.*

*However, live with restraint, avoid sins, and walk it with care.*

Guru Nanak Dev has said:

*Sharper than a sword's edge, finer than a hair—this is the path one must travel."*

*No matter how subtle and sharp the path may be, the mind and consciousness are also exceedingly subtle and will not be harmed by walking on it.*

*Therefore, practice self-restraint and learn how to traverse that subtle path.*

*This discourse was delivered on April 9, 1955 CE, during the morning satsang in the village of Sonailee, in the Katihar district.*

# 31. He Who Desires Nothing Is the True Emperor

*I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form;*
*whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

Dear people!
Saint Kabir Sahab has said:
"chāha gaī chintā miṭī, manuvā̃ beparwāh।
Jāko kachū na chāhiye, soī shāhā̃shāh॥"
*Desire is gone, worry erased, the mind carefree.*
*He who needs nothing is the true emperor*

When the cessation of desire occurs, worry disappears, and the mind becomes carefree—fearless. The one who also brings this fearless mind under control becomes the king of kings.Whoever is full of desires—"I need this, I need that"—cannot remain at ease. One who renounces desires has nothing to fear. But how will this happen? It happens through both external and internal satsang. External satsang is discourse related to God. When someone obtains the practice or method to meet God and makes the effort, he conquers his mind as well. He crosses beyond the realm of the mind. This is internal satsang. Through these two kinds of satsang, one eventually attains that state beyond which there is no further state—the supreme liberation or nirvāṇa.

Politics devoid of spirituality will not remain in a pure condition, but politics that incorporates devotion and spirituality will remain pure and endure for a long time. To spread our country's spiritual wisdom abroad, there were two famous Mahātmās: Swami Vivekananda and Swami Rāmtīrtha. Swami Rāmtīrtha lived in the householder's life for some time. Then he found a Guru who said to him, "Your learning is vast; add spirituality to it and you will gain everything." After that, Swami Rāmtīrtha first went to Japan, then to America, the 'United States.' There there is great knowledge and also great wealth**.** Northern America—the northernmost part is called Canada. There might be a friendly state there, and that is called the United States. They have a lot of wealth, but they do not have peace.

India says: Master the mind, then peace will come**.** In the waking state, the mind is not under control; in the dream state, the mind is not under control. In deep sleep, only the breath continues, and nothing is perceived. One does sleep in a certain peace during that, but deep sleep does not last forever. Then, coming back from deep sleep to the waking state, one does not find peace. Those who have practiced (spiritual discipline) say:
"Enter the fourth state (turīyāvasthā). Then go beyond the fourth state (turīyātīta)."

This cannot be done by traveling on a train or an airplane; it happens by traveling inwardly. The Guru will show you how. Our country holds profound faith in the Guru. There is faith and

trust in the Guru and in the true scriptures. One should have faith in the Guru's words, and also in the words of one's parents. Hence it is said:

*"*The first Guru is mother and father.*"*

Those who do satsang in both ways (outwardly and inwardly) eventually conquer the mind at some point or other. To go beyond this world, and even beyond the other world, one must enter the turīyā (fourth) state. Beyond that as well, one must enter the turīyātīta (beyond the fourth) state. Only then does one attain the condition of jīvan-mukti (liberation while living). Those who reach the state of jīvan-mukti come to know their own Self by their own Self, and they know God as well—nothing remains unknown to them. Therefore, one should engage in spiritual practice; one should cultivate devotion. The seed of devotion is never destroyed.

Saint Kabir Sahab has said:

"Bhakti bīj palṭai nahi̐, jo jug jāy ananta।

Ūū̃ch nīch ghar janm le, taū̃ sant ko sant॥

*The seed of devotion never turns back, even if endless ages pass;*
*Whether one takes birth in a high or low family, a saint remains a saint.*

"Bhakti bīj binasai nahi̐, āy paṛe jo chol।

Kañchan jaũ viṣṭhā paṛe, ghaṭai na tāko mol॥**"**

*The seed of devotion does not perish, even if it falls into a mortal body;*
*If gold falls into excrement, its value does not decrease.*

"Knowing this, one should learn spiritual practice and devotion. One should respect one's parents, and also respect the Gurus who provide instruction.What does one gain in their company?"

गोस्वामी तुलसीदास जी

मति कीरति गति भूति भलाई। जब जेहिं जतन जहाँ जेहिं पाई॥

सो जानब सत्संग प्रभाऊ। लोकहूँ वेद न आन उपाऊ॥

"Wisdom, reputation, destiny, prosperity, and goodness—
wherever they come from by whatever means—
recognize them all as the influence of *satsang*.
Neither the world nor the Vedas offer any other remedy."

"इस तरह वे जीवन्मुक्त हो जाते हैं—

'जीवत मुक्त सोइ मुकता हो।

जब लगि जीवन मुक्कता नाहीं, तब लगि दुख सुख भुक्ता हो।'"

*In this way, they become liberated while still alive—*
*'He alone is liberated in life who attains release while living;*
*as long as one has not gained liberation in life,*
*one continues to partake of both sorrow and joy.*

Whoever becomes jīvanmukta (liberated while living), their coming and going in the world comes to an end. This is what we ought to accomplish. (7)

*(This discourse took place on October 19, 19643 CE, in the village of Mirzapur, in Katihar District of Bihar.)*

Saint Malūk Dās Jī's Verses

सबसे लालच का मत खोटा।

लालच में बैपारी सिद्धी, दिन-दिन आवे टोटा॥१॥

*Among all faults, greed is the most harmful.*
*Even a merchant's success, tainted by greed, dwindles day by day.*

हाथ पसारे आँधर जाता, पानी परहि न भाई।

माँगे ते मकु मीच भली, अस जीने कौन बड़ाई॥२॥

*With hands outstretched the blind man goes, yet does not find water, O brother.*
*If one must beg, better to keep silent—what greatness is there in such a life?*

माँगे ते जग नाक सिकोरे, गोविन्द भला न मानै।

अनमाँगे राम गले लगावै, बिरला जन कोड़ जाने॥३॥

*When one begs from the world, people wrinkle their noses in disdain, and even Govind does not approve.*
*Without asking, Ram embraces you—but rare is the person who realizes this.*

जब लग जीव का लोभ न छूटै, तब लग तजै न माया।

घर घर द्वार फिरै माया के, पूरा गुरु नहिं पाया॥४॥

*As long as the soul does not give up greed, it does not abandon māyā.*
*Māyā roams from house to house, door to door, and one has not attained the Perfect Guru.*

यह मैं कही जे हरि रँग राते, संसारी को नाहीं।

संसारी तो लालच बंधा, देश देशान्तर जाहीं॥५॥

*These words I speak are meant for those who are steeped in Hari's color, not for worldly-minded people.*
*Worldly folk remain bound by greed, roaming from one land to another.*

जो माँगे सो कछु न पावे, बिन माँगे हरि देता।

कहै मलूक निःकाम भजै जे, ते आपन करि लेता॥६॥

*He who begs finds nothing, while Hari bestows freely, unasked.*
*Malūk says: Whoever worships selflessly, He makes them His own.*

# 32. Many Gurus Impart Initiation in Many Ways

*I bow to the lotus feet of the Guru, Hari in human form, the ocean of grace;*
*Whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

O beloved people devoted to dharma!

This is the 58th annual grand convention of the All-India Santmat Satsang. Its occurrence is very necessary. The reason is that the *satsangis* from far and wide—those who are able to come, whether from distant places or nearby—can all gather together for satsang once a year. Kabir Sahab has said:

"Premī ḍhũṛhat maĩ phiraũ, premī milai na koy।

Premī se premī milai, guru bhaktī dṛṛh hoy॥"

*I wander searching for a true lover of God, but find none.*
*When lovers of God meet each other, devotion to the Guru grows firm.*

When lovers of God come together in one place, one person's spiritual feeling intensifies that of another. They increase each other's enthusiasm for spitiyual growth and inspire one another to engage in sadhana. Afterward, they also hold satsang at home, attend the district's annual satsang, or go to a weekly or monthly satsang somewhere, or sometimes a traveling satsang is held. I would say that wherever satsangis live, they perform satsang daily. In this way, satsang continues on a regular basis, and through this kind of satsang, everyone unites to strengthen spiritual fervor. Those who are truly eager for their own liberation engage in satsang. Let us advance in dharma and increase our spiritual practice day by day—may this feeling abide in the hearts of all satsangis.

Narrow-mindedness has no place in religion; it is not correct**.** Religion calls for broad-mindedness. This broad-mindedness means that we should first consider our own country. "This sect, that doctrine"—there are many. Let us examine them. If, by belonging to just one sect, we remain in such a way that our religion is not broad-minded—and we think, "Only our sect is superior, nothing else"—then we should not keep such an uncharitable attitude. We ought to know: What is the essence in the many different religious sects? Where do they converge? Let us unify them. In understanding this unity, broad-mindedness arises; otherwise, narrow-mindedness arises. Your outlook must not be narrow. One should not entertain a narrow attitude.

Santmat is not tied to the special name of any single saint. It follows the thoughts of all saints. Therefore, we acknowledge all saints. I have researched this—have dug it out from the Vedas and Vedānta. Wherever we find the synthesis of the words **of** Lord Buddha**,** Kabir Sahab**,** Goswami Tulsidasji, and others, that is what we call Santmat**.** Santmat is not named after any one particular ācārya (spiritual teacher). If someone says, "This is Kabir's teaching," I will say, "Yes,

so it is." Similarly, if someone inquires about the path of Nanak**,** Dadu**,** Dariya, etc., I will assent to each of them as well.

It is not right to keep a narrow-minded attitude by neglecting this perspective. We should not be like frogs in a well; we ought to be broad-minded. One should read the utterances of many saints. Our Gurumaharaj used to say that in Kali-yuga, the first saint was Lord Buddha. When I reflect on his words, I see they are filled with profound depth. People ask, "What is Santmat?" I reply, "First let people understand who qualifies as a 'saint.' Let us come to know the saint; let us read the saints' utterances." Just as one friend sends a letter to another to learn about his sentiments, so too by reading the saints' scriptures, we come to know their views. One derives great benefit from the saints' words and from their company. Anyone who does not acknowledge a favor is ungrateful.

Certainly, there must be some basis upon which the entire world stands. The support of all (sarvādhāra**)** is that which itself has no support. Without a support, that which is supported cannot remain. If you investigate the support of each thing, in the end you discover such a foundation on which everything depends. Call that support what you will—nirvāṇa or Brahman—but by virtue of being the support of all, it is the basis of everything. One who does not extol this universal foundation is ungrateful. That universal foundation is God. One must certainly praise God. Therefore, wherever satsang takes place, there, in the morning, praise should happen. Certainly, it (morning praise) takes place. Those who are uneducated also learn by listening over and over. First, you listen, and by repeatedly listening, you memorize it. Even if one does not use the word 'God' but instead says 'Nirvāṇa,' I have no objection to that."

Without satsang, one cannot know the universal foundation (*sarvādhāra*). Only saints teach the knowledge of that universal foundation; that is why they are called saints. In the *Yogaśikhā Upaniṣad* and the *Mahopaniṣad* it is written:

"Shidyate hṛdaya-granthiś chidyante sarva-saṃshayāḥ।

Kṣīyante chāsya karmāṇi tasmin dṛṣṭe parāvare॥"

*On beholding That which is beyond the beyond (*Brahman*), the knot of the heart is undone, all doubts are cut asunder, and all karmas are destroyed. Those who experience this state alone are saints.*

We praise the saints. Goswami Tulsidasji has said:

"Rāma sindhu ghan sajjana dhīrā। Chandana taru Hari santa samīrā॥"

*Rama is like an ocean, while the steadfast and virtuous are like clouds; and again, Rama is likened to the sandalwood tree, while the saints are likened to the breeze.*

Call Him Rama, call Him Krishna, call Him Shiva, or use any other term for the Divine—these are all names of that same God. Saints are patient and steadfast. A cloud brings lush growth to distant lands, while the ocean remains where it is. Saints are like the wind; God is like the sandalwood tree. Its fragrance spreads far and wide through the wind. The point is that saints describe the knowledge of God.

Whether saints are completely realized or only partially so, among them, whomever we accept as our Guru bestows a great favor upon us. Therefore, certainly praise the Guru**.** Whoever does not praise the Guru is ungrateful. Certainly praise God**.** Learn the definition of dharma and its principles**.** Certainly praise the Guru, the saints, and God. Spending time in this way is a worthwhile use of time. By doing so, we progress in our lives.

Everyone knows the value of a rupee, the value of a paisa, and the value of a banknote. But if you have many diamonds, pearls, jewels, or weapons, yet no grain, what will become of you? In the Third Battle of Panipat, about one hundred thousand Maratha soldiers died from lack of food.

There is a story in an Upanishad, in which it is written that a certain sage's son was very proud of his learning. One day, the sage called his son and asked, "Dear child! Do you know such knowledge, without which all other knowledge becomes insipid?" The son replied, "No, sir." The father then said, "Then go, fast for a week and come back to me; after that, I will teach you that knowledge." Receiving the sage's command, the boy fasted for a full week and then presented himself before his father. The sage said, "Son! Please explain such-and-such verse of such-and-such Veda." The son answered, "Father! Right now I am tormented by hunger. Without food, I feel extremely weak. No words are coming to mind, and I am unable to speak. It has become difficult just to sustain life. I cannot recall any verse at this moment." The father said, "All right then, go and eat. Become healthy and then come back." The sage's son did so, ate his fill, became well, and then stood again before his father. The father once more asked him to explain the same verse from the same Veda. The boy expounded upon it in a very beautiful manner. After that, the son entreated the sage, "Father! Please teach me that knowledge you spoke of." The sage said, "My child! That is 'Anna-Brahma' (the divinity of food). As long as your stomach had no food, you forgot all your learning. But the moment the 'Brahma' of food entered your stomach, you remembered all your knowledge."

Therefore, farming is essential. Our saying here is: "Uttam kheti madhyam bān" "Agriculture is the highest occupation, trade is only middling.". The Vedas instruct that you should live well in this world. Serve the cow the same way you would serve your mother. We should live together, serve the cows, and farm. If we engage in farming and cow rearing and live in harmony.

When there was unity among the Licchavi clan, no one could subjugate them. When discord arose among them, others came and overran them. The Vedas give the directive, "Live together in harmony and worship God in unison." This is because worship is that one thing which binds everyone's hearts on a single thread. Worship includes both praise and prayer. We are all tied by a single thread of faith, which is why we also gather once a year.

We should not think that the world alone is the foundation. Know the foundation of the world. In this world, we do not find any object without a basis. By continuing to search for that foundation, we ultimately find That which has no basis itself—and that alone is the support of all (sarvādhāra). In order to know that universal foundation by direct realization, persevere daily in unwavering meditation. If you have little time, do it even while standing. Bhagavān Śrī Kṛṣṇa has said,

**“**Tasmāt sarveṣu kāleṣu mām anusmara yuddhya ca.”
*Therefore, at all times, remember Me and fight*.

One must keep the mind under control. However, it is difficult to maintain control of the mind. Because of an uncontrolled mind, we end up doing even what we should not. It is through worship that the mind comes under control. As for what effort is required, in order to bring this to light, Dādūdayālajī has said:

“Man hīṃ sauṃ man thir bhayā, man hīṃ sauṃ man lāi।
Man hīṃ sauṃ man mili rahmā, Dādū anat na jāi॥**”**

*It is through the mind that the mind becomes steady; it is through the mind that the mind becomes fixed. When the mind merges with the mind, Dādū, there is nowhere else it goes.*

Day and night, this mind is directed outward. To bring the mind under control, it must be turned inward. One whose mind runs outward cannot make it steady. The mind is of two types**:** tan-man (body-oriented mind) and nij-man (Self-oriented mind). The central form of the mind is *nij-man*, whereas the mind that, together with the senses, roams external objects is *tan-man*. The mind finds pleasure in external objects. Upon entering within, it finds a greater happiness, which practitioners understand.

“Man hīṃ sanmukh nūr hai, man hīṃ sanmukh tej।
Man hīṃ sanmukh jyoti hai, man hīṃ sanmukh sej॥”

*In front of the mind itself is Light, in front of the mind itself is brilliance.*
*In front of the mind itself is the divine radiance, in front of the mind itself is the bridal bed.*

He stated the same point three times, that in front of the mind there is nūr (light), tej (brilliance), and jyoti (radiance). If you do not believe it, then try meditating for yourself. Whoever knows the method and practices it experiences it directly; it is not that the result will come only after death.

When you start to study, you become learned in the process of studying. In the same way, begin dhyān-sādhana (meditation practice), and as you continue practicing, you will also reach completion in it. Many gurus give many kinds of initiation, but only a few give this initiation. Those who know about the tenth gate and practice entering it experience inner bliss.

The body is perishable; no two days are the same. No matter how beautiful it may be, one day it grows old and you have to leave the body. That is why in the words of Lord Buddha it is said:
*The splendidly adorned chariot of a king becomes old, and this body also becomes old, but the words of the saints do not become old. Saints speak of it to other saints in just this way.*

People say, “Such teachings make one useless.” I ask, “Was Lord Buddha useless?” He was extremely diligent, and courageous. And how was Guru Gobind Singh? Read the history of the Khalsa. All worldly things are perishable; therefore, do not get attached to them. “Live unattached in the world, brother. Subdue the senses that cause suffering.”

Lord Shri Krishna said, “Perform karma as a yogi. One who acts skillfully is called a yogi. Perform action with the attitude of dedicating it to God. Act out of a sense of duty. Act while established in the Self.”

I reflected, and I understood that in drishti-yoga (the yoga of inner gaze), one is devoted to the Self. Your aim is within you; remaining fixed on that is the beginning of being absorbed in the Self. In this way, you will remain absorbed in the Self. For this, you must also have some time to sit in solitude. People say they cannot find the time. I say—there is time to watch a movie, yet to sit quietly for a little while in dhyān-sādhana, you say there is no time? The practice of equanimity—the practice of samādhi “practice a little every day, the practice of samādhi and inner equilibrium. Every great person who ever lived has done so. Worldly affairs, too, will be accomplished, and you will also progress toward liberation from the world—moksha.”

On the occasion of this annual satsang, those who listen to the satsang discourses from start to finish on all three days will come to understand what Santmat truly is. Our revered Guru Mahārāj came to Bhagalpur in 1897 CE. Back then, the satsang temple was located in the Mayāgañj neighborhood; it was a thatched house, which later fell into ruin. The temple that now stands at Kuppaghat was built through the grace of that very Guru Mahārāj, in his blessed memory.

*This discourse took place on April 10, 1966 CE, in the early morning session of the 58th Annual Grand Convention of the All-India Sant Satsang, on the banks of the Ganga near Maharshi Mehi Ashram, Kuppaghat, Bhagalpur, in the state of Bihar)*

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Saint Sūrdās Jī’s Words

उधो मन न भये दस बीस।

एक हुतो सो गयो स्याम संग, को आराधे इस॥

*Uddho, my mind has not become ten or twenty;*
*I had just the one, and it went away with Shyām—so whom shall I worship now?*

इन्द्री शिथिल भयो केसो बिन, ज्यों देही बिन सीस।

आसा लागी रहत तन खासा, जीजो कोटि बरीस॥

*Without Keśo (Krishna), the senses have become feeble—like a body without a head.*
*Desire remains, lodged within this fine body, though I have lived countless years.*

तुम तो सखा स्याम सुन्दर के, सकल जोग के ईइस।

‘सूरदास’ वा रस की महिमा, जो पूछें जगदीस॥

*You, Uddho, are the friend of the enchanting Śyām, master of all yogas.*
*Says Surdās: Only the Lord of the world can describe the glory of that divine love.*

मन राम भजन रहु राजी रे॥ *(Chorus)*
*O mind, be content in the worship of Rām.*
दुनिया दौलत काम न आडहैं, मति भूलहु जग बाजी रे॥१॥
*Worldly wealth will be of no help;*
*do not be fooled by the game of this world.*
निसु दिन लगन लगी भगवानहिं, कहा करै जम पाजी रे॥२॥
*Night and day, fix your love upon the Lord.*
*Then what can Death, that wretch, do?*
तन मन मगन रही सिधि साधो, अमर लोक सुधि साजी रे॥३॥
*Body and mind remain absorbed, O saint, in that perfect attainment;*
*thus prepare yourself for the immortal realm.*
'दूलन दास' के साई जगजीवन, हरि भक्ती कहि जागी रे॥४॥
*According to Dūlan Dās, the Lord of the world is our very life;*
*upon hearing the call of Hari's devotion, we awaken.*

# 33. Without the Guru, Deep Darkness

*I bow to the Guru's lotus feet—Hari in human form, the ocean of mercy;*
*whose words, like countless rays of the sun, dispel the dense mass of great delusion.*

Dear people!
It is an undisputed truth that peace is not found in external objects. True peace actually lies within. When the mind is at peace and the intellect is at peace, then there is peace. In the mind, there is *saṅkalpa-vikalpa* (thought and counter-thought), and in the intellect, there is *tarka-vitarka* (argument and counter-argument). If you silence both, you have peace. But the mind and intellect are not fixed onto the body from the outside; they reside inside it. Silencing them is not a simple task—it is difficult.

Right now, you are awake. You see external objects. If you go to sleep and enter a dream, then the very same sorts of things you have seen in the waking state will appear to you. In both the waking and dream states, neither the intellect nor the mind falls silent. Going further, you enter deep sleep—then you forget everything external, and you have no awareness of anything. When you awaken, you only know that you slept very soundly. The saints say that is natural—but go beyond that, to what is called the turīyāvasthā (the fourth state). It is not something that happens easily. Through satsang and by receiving knowledge from a Guru, learn spiritual wisdom—and choose a Guru who teaches you how to move beyond these three states. What sort of Guru is that?

ज्ञान कहै अज्ञान बिनु, तम बिनु कहै प्रकाश।
निर्गुण कहै जो सगुण बिनु, सो गुरु तुलसीदास॥

*He speaks of knowledge only when ignorance is absent; he speaks of light only when there is no darkness.*
*He proclaims the formless (nirguṇa), yet not devoid of the manifest (saguṇa)—such a one Tulsidas calls Guru.*

This is from Goswami Tulsidasji's *Dohavali*. One who has left the state of ignorance and entered the state of knowledge is indeed worthy to be called a Guru. In darkness, there is ignorance, not knowledge. Where there is darkness, you cannot see who is sitting there. Through his practice, a seeker moves from darkness into light. If there is no light within, then how does the eye receive illumination? If someone says that the eye gains light from seeing the external light, that is not correct. It is the light within you—one who abides in that inner light abides in knowledge. One who remains in darkness cannot comprehend knowledge. I have already offered obeisance to the Guru:
*I bow to the lotus feet of the Guru, Hari in human form, the ocean of mercy;*
*whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

Whose words, like the rays of the sun, remove the darkness of delusion—such a compassionate Guru is Hari in human form. One needs such a Guru, and one needs satsang as well. One must learn from the Guru: What should be done? What practice should be followed? The Supreme Being—God—is all-powerful. Where is He not present? He is within each of us—within you, within me, within everyone. But He does not directly provide the knowledge of how to be freed from the cycle of birth and death. He teaches this through a Guru who truly knows. That is His established way.

Je saụ chãdā ugavahi, sūraj chaṛahi hajār।

Etai chāṇan hodiā, guru binu ghor andhār॥

*Even if a hundred moons should arise, and a thousand suns should also appear, with all that light shining, without the Guru there is still deep darkness.*

Guru Nanak Dev Ji says this. Even if a hundred moons rise and thousands of suns shine outside, without the Guru there remains only darkness within. Hence, Guru Nanak Sahib proclaims the necessity of a Guru. Goswami Tulsidasji also says that as long as you do not have a Guru, you have no inner light, nor any deliverance from the ocean of worldly existence. You may stock every school with books, but if there is no teacher, what knowledge will the students gain?

The Guru's greatness is immense. Externally, a Guru who has a body is of great significance. But a Guru must truly be a Guru, not just any "go-roo" (a pun implying "an ox," or someone unqualified). In the subject he teaches, he must possess profound knowledge. This teaching of the saints is the knowledge that leads to the attainment—and direct realization—of God. How will one attain God? For this, the Guru's knowledge is essential.

To attain God, there is no need to travel somewhere outside. When Lord Shri Ram asked Sage Valmiki, "Where shall I reside?" Valmiki replied,
"Where is He not present? That is the question*."*
Even though Lord Śrī Rām was standing there in manifest form before Vālmīki Ji, still Vālmīki Ji says:

"Rām svarūp tumhār, vachan agochar buddhi par।

Avigat akath apār, neti neti nit nigam kah॥"

*O Rām! Your true form is beyond words and beyond intellect unmanifest, inexpressible, infinite. The scriptures constantly declare, 'Not this, not this.*

—Śrī Rāmcharitmānas

Here, the all-pervading Principle is referred to as *svarūp* ("true form"). What you yourself are—that alone is your true form. You are not the body; you dwell within the body. That is what is called the soul (*ātmā*). It must be beheld with the vision of the soul. Whoever practices this "soul-vision" eventually has a vision of the soul, and at that very time also has a vision of the Supreme Soul. That is what the saints teach.

In the Uttarakāṇḍa of the *Rāmcharitmānas*, Gosvāmī Tulsīdāsjī writes:

"Nar tana bhava bāridhi kahēṃ bēro।"

*The human body is called a boat for crossing the ocean of worldly existence.*
Having attained a human body, worship God; engage in satsang. And remember also these words of Guru Nānak Dev Jī Mahārāj:

"Sūchai bhāṛe sāc samāve, virle sūcācārī।"

*Into the vessel that is truly pure, Truth will enter.*
*Rare indeed is such a truly pure being.*

Purifying the mind does not come from merely bathing the body; it comes from satsang and spiritual practice (*sādhanā*). Hence, everyone should do satsang, learn the method from the Guru, and daily allot some time—portion by portion—to devotional practice. A time for meals, a time for rest, a time for one's livelihood, a time for meditation—by dividing your day in this manner and persisting in devotion, sooner or later (even if it takes several lifetimes) you will attain God. The impression (*saṃskār*) of devotion will remain with you through every birth.

Sant Kabīr Sāhab has said:

"Bhakti bīj palṭai nahīṃ, jo jug jāy ananta।

Ŭch nīch ghar janm le, taū sant ko sant॥

Bhakti bīj binasai nahīṃ, āy paṛe jo chol।

Kaṃchan jauṃ viṣṭhā paṛe, ghaṭai na tāko mol॥"

*The seed of devotion never fails, even if countless ages pass;*
*Whether born in a high or low home, a saint remains a saint.*
*The seed of devotion does not perish, even if it falls into a mortal body;*
*If gold should fall into filth, its value remains undiminished.*

By practicing this method repeatedly, it will happen. Every day, calmly and quietly, keep doing some amount of satsang. If no speaker is available, then read the words of the saints—read them as part of the satsang. That is all I have to say.

*This discourse took place on January 15, 1980 CE, in the Kāzīchak locality of Bhagalpur city.*

Sant Kabīr Sāhab's Words

"Jag mẽ gurū samān nahĭ dātā॥ (Chorus)

Vastu agochar ḍaṛ satagurū ne, bhalī batāī bāṭā।

Kām krodh kaid kari rākhe, lobh ko līnhyo nāthā॥1॥

*There is no benefactor in this world equal to the Guru.*
*The True Guru has revealed the subtle, unseen Reality and shown the excellent path.*
*He has kept lust and anger in captivity and subdued greed.*

“Kālha kare so hālahi kari le, phir na milai yaha sāthā।

Chaurāsī mẽ jāi paṛoge, bhugato din aur rātā ॥2॥

*What you intend to do tomorrow, do it now—again, you will not get this opportunity.*
*You will fall into the 84 (thousand) cycles of birth, suffering day and night.*

“Shabd pukār pukār kahat hai, kari le santan sāthā।

Sumir vandagī kar sāhib kī, kāl navāve māthā ॥3॥

*The Divine Word is repeatedly calling out: join the company of Saints.*
*Remember and bow in reverence to the Lord, so that Death bows his head before you.*

“Kahai Kabīr suno ho dharman, māno bachan hamārā।

Pardā kholi milo satagurū se, āvo lok dayārā ॥4॥

*Says Kabīr, ‘Listen, O righteous ones: accept my words.*
*Lift the veil and meet the True Guru; come into the domain of the Lord.*

Sant Dhanī Dharmadās Jī’s Words

“Gurū paiyā̃ lāgaũ nām lakhā dījo re॥ (Chorus)

Janama-janama kā soyā manuvā̃, shabdana mār jagā dījo re”
*I bow at the Guru’s feet; please reveal to me the secret of the Name.*
*My mind has been asleep for countless births—awaken it with the blows of the Divine Word!*
“Ghaṭ ādhyār nain nahī̃ sūjhe, jñān kā dīp jalā dījo “
*The vessel (body) is dark, the eyes cannot see;*
*light the lamp of knowledge for me.*
“Biṣ kī lahar uṭhat ghaṭ antar, amṛta bū̃d chuvā dījo”
*Within this pot (body), waves of poison surge;*
*let a drop of nectar trickle down, I pray.*
“Gaharī nadiyā agam bahai dharwā, kheyī ke pār lagā dījo re”
*A profound, unfathomable river flows here—ferry me across with your boat.*
“Dharmadās kī araj gusāī, ab ke khep nibhā dījo re”
*Dharmadās makes this plea to the Lord:*
*‘Let this voyage now be completed.*

## 34. “Always Remember the Guru”

I bow to the Guru’s lotus feet, Hari in human form, the ocean of compassion.
He whose words, like the sun’s rays, dispel the dense mass of delusion.

Dear people,

You all observe the condition of this body. Whatever good or bad arises in this body’s state, you all see and experience. It’s the same for everyone. People say, “This is my body, this is my mind, this is my intellect,” and so on. But who is it that says “mine”? You must recognize that one.

You could wander all over the world asking, “Tell me about me, tell me about me,” and some might say you’re crazy, others might say you’re speaking of knowledge. Those who are wise and experienced will say, “Search within yourself, and then you’ll find yourself.”

“Within yourself” means: if you search within your body, you will find yourself. Even if you make a thousand attempts or try with all your might, you cannot discover this on your own. A person only finds it when someone who knows the way tells him. Go and ask those who have found it. They are the fully realized ascetics and saints who practice inwardly. Ascetics and saints become aware of it precisely because they search within themselves. Investigate inside your body. Understand: “Where within my body do I reside?” You are not sitting anywhere on top of the body, and you also do not fully believe you are the body. Seek yourself where you actually sit. Since you are not sitting anywhere outside, set aside outward looking and search inside. Close your eyes and ask, “Where am I?” The answer will come, “I am in the dark.” Where is the darkness? “In my eyes.” Begin your search from there.

How can you search until you find a Guru who is experienced in this? You will not discover the way. At every step, there is a need for the Guru. Without a Guru, you cannot learn even a single letter; not even your parents can teach you. A Guru of the right kind can show you.

Where do you find such a Guru who can show you where you stand in the darkness and how to proceed from there? You find him in satsang**.** In satsang, the awareness arises that one must look for a Guru. Therefore, the first step in devotion to God is the company of saints. The second step is to listen attentively and lovingly to the words spoken in satsang. The third step is to grasp the deeper meaning of those satsang teachings. Hence, be devoted to the Guru in an unimaginable way. It is not possible to remain physically with the Guru at all times. That is why Kabir Sahab has said:

“Jaũ guru base Banārasī, śiṣya samundar tīr।
Ek palak bichhuṛe nahī̃, jaũ guṇa hoy śarīr॥”

*Even if the Guru resides in Benares and the disciple on the seashore,*
*if virtue (the right quality) dwells in the disciple, they do not feel separated for even a moment.*

Always remember the Guru. In the Dvāpara Yuga, there was a Guru named Dronacharya who taught archery (the art of wielding weapons) to the Kauravas and Pandavas. A Bhil boy (a forest-

dweller) came to him wanting to learn, but Acharya Drona said, “I only teach the princes, no one else.” This Bhil boy was Eklavya. He made a clay image of Dronacharya and, while meditating on that image, practiced archery. In time, he became so skilled that even Arjuna could not match him. One day, Dronacharya and his students were wandering in the forest. A dog accompanied them. Coming upon Eklavya, the dog barked at him. Eklavya shot so many arrows into the dog’s mouth that its mouth was filled with arrows, yet not a single drop of blood fell. When the dog returned to Dronacharya and his party, they were astonished. Following the dog, they reached Eklavya’s hut. Dronacharya asked, “Who taught you this skill?”Eklavya replied, “You did.”Dronacharya asked, “How so?”Eklavya said, “I made your image and, by meditating on it, I acquired this knowledge.” The moral here is that whoever has immense faith in the Guru will, by some means or other, surely gain the knowledge. Simply by holding the Guru in mind and remaining steadfast in that remembrance, a disciple can receive the Guru’s grace.
People gain knowledge through association.

King Uttānapāda had a son named Dhruva. His stepmother removed him from his father’s lap. Dhruva went to the forest to do penance. The five Pāṇḍava brothers did not share the same mother. Yudhiṣṭhira, Bhīma, and Arjuna’s mother was Kuntī, while Nakula and Sahadeva’s mother was Mādrī. Not all stepmothers are the same. Kuntī raised Nakula and Sahadeva with great affection.

If a woman has a stepson, she should raise him lovingly and maintain virtuous conduct. Kuntī was very chaste (sati) and very detached (virakta). After the Mahābhārata War, when the five Pāṇḍava brothers became rulers, Dhṛtarāṣṭra and Gāndhārī set out for the forest. Kuntī also prepared to go to the forest with them, so her sons tried to dissuade her. Kuntī said, ‘I enjoyed much happiness while my husband was alive. I shall now go to the forest as well.’ Thus, Kuntī went along with them.

People should look upon a stepson with a benevolent eye, and they should uphold purity. Without purity (*patitratā*), one does not have a pure heart. A man, too, ought to take a vow of having one wife—like Śrī Rāma—and devote himself to God. Who would forbid that? Only when one’s heart becomes as steady as the vast, tranquil ocean—(for in the Pacific Ocean there is no churning wave, whereas in other seas waves arise)—can one attain peace; otherwise, the heart finds no peace.

One who attains that peace attains the Supreme. Just as the portion of the sky within a clay pot (*ghaṭākāśa*) or a monastery dome (*maṭhākāśa*) is still an undivided part of the vast sky, so too is the individual soul an unbroken part of the Supreme Soul. The concept of a ‘part’ appears only because of the covering (*āvaraṇa*). If that covering is broken, then the ‘part’ no longer remains; it merges into the Whole. It becomes steady, like the vast, tranquil ocean. Upon uniting with that God who is the Supreme, one also becomes divine.
It is these matters that Santmat teaches.”

*This discourse took place on the morning of 16-10-1979 CE, at a satsang gathering in Fatehpur Village, within the Santal Pargana district of Jharkhand State.*

# 35. "He Who Remembers the Guru Crosses Over"

*I bow to the Guru's lotus feet, Hari in human form, the ocean of mercy;*
*whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

Dear people!
Guru Nanak Sahab has said:

"Dharatī upāi dharī dharamshālā।

Utapati parlau āp nirālā॥"

*He created the earth and placed it as an inn;*
*He Himself remains unique through creation and dissolution.*

He has called this earth a *dharamshālā* (rest house). We come to this earth, stay here, and then depart. Although this is not a building, it is the earth. But if there were no earth, how could buildings be made? So this earth is a *dharamshālā*, and we are just stopping over here, coming and going. This coming and going is the cycle of birth and death (*āva-gamana*). Who will free us from this cycle? Some may say, "God will free us." But God is already within us; why does He not speak up, saying, "Do this, do that"? Indeed—by God's grace, saints appear. They are the ones who reveal the method through which we can be freed from *āva-gamana*.

Sant Kabir Sahab has said:

"Bahan bahantā thal kare, thal kar bahan bahoy।

Sāhib hāth baḍāīyā, jas bhāvai tas hoy॥"

*He can make water into land, land into water.*
*The Lord's hand is vast; as He wishes, so it is done.*

Without God's grace, the sun, moon, and stars would collide and be destroyed. By God's grace, they all move according to fixed laws. By God's grace, saints exist. These saints are the Gurus. They teach us the technique of practice that must be done; they say, "Do this—then you will reach where you must." For this reason, the Guru has been called even greater than God:

"Guru haiṃ baḍe Govind te, man meṃ dekhu vicār।

Hari sumirai to vār hai, Guru sumirai to pār॥"

*Reflect upon it in your mind: the Guru is greater than Govind (God).*
*If you remember Hari, you may still be delayed; if you remember the Guru, you cross over at once.*

—Sant Kabir Sahab

Lord Śrī Rām was physically present before Sage Vālmīki, yet Sage Vālmīki said to Śrī Rām:

“Tuma teṃ adhik gurahi jiyaṃ jānī। sakala bhāyeṃ sevahiṃ sanamānī॥”

*Within my heart, I know the Guru is even greater than You.*
*In every way, I serve him with reverence.*

What do those Gurus teach?

“The Vindu-Dhyān method and the Nād-Dhyān method.”

What is meant by nād? In common speech, the trough from which a bull eats is also called *nād*, but nād is also a term for sound. Here, *nād* refers to sound.

**“**Vindunād Mahāliṅgaṃ śivaśaktiniketanam।

Deha śivālayaṃ proktaṃ siddhidaṃ sarvadehinām॥**”**

*Vindunād is the great liṅga, the abode of Śiva-Śakti. This body is called Śivālaya (the temple of Śiva). It grants perfection to all embodied beings.*

Yogaśikhopaniṣad, Chapter 1, Verse 1675

“Vindunād Mahāliṅgaṃ viṣṇulakṣmīniketanam।

Deha viṣṇvālayaṃ proktaṃ siddhidaṃ sarvadehinām॥**”**

*That same Vindunād form, the Mahāliṅga, is the abode of Viṣṇu and Lakṣmī. This body is called Viṣṇu-mandir (temple of Viṣṇu) or Thākurwāṛī. It grants perfection to all embodied beings.*

Yogaśikhopaniṣad, Chapter 5, Verse 4

Those who worship vindu (*point*) and nād (*sound*) are protected by Śiva-Śakti, and they are also nurtured by Viṣṇu-Lakṣmī. In essence, worshiping vindu-nād means worshiping Viṣṇu-Lakṣmī, so there is no lack of sustenance. What is vindu in the truest sense? It has location but no dimension. The point that you study in geometry—there you merely assume it is and that is not the actual dimensional (point) vindu. Focus the sight of both eyes at a single point; the vindu will appear**.** Do this with eyes closed, so that the darkness does not remain.

“Banda kara dṛṣṭi ko pherī andar karai, ghaṭ kā pāṭ gurudeva kholai।”

*Close the outward gaze and turn it inward; the Master opens the pot’s cover.*

—Sant Kabīr Sahab

By worshiping vindu and nād, Śiva-Śakti protects you and Viṣṇu-Lakṣmī looks after you. Whether you say Rām or Kṛṣṇa, they also begin to protect you. Do as the Guru instructs. Focus both streams of sight at a single point; this becomes vindu-upāsanā. But where exactly to focus—this must be learned from the Guru. That is why, in our saintly praises, we say:

“Vindu-dhyāna vidhi nāda-dhyāna vidhi, sarala sarala jag meṃ parchārī।”

*The method of focus on the point and the method of focus on the inner sound—these are, in truth, plainly taught in the world.*

Go wherever there are discussions of the Purāṇas and other scriptures, and see whether vindu and nāda meditation is taught there. I do not claim it is found nowhere else; but wherever there is no practice of vindu and nāda, that is not Santmat. The Vedas and Upaniṣads make references to these; the saints’ wisdom also includes them, and I, too, have learned them from my Guru.

If there is any meditation that elevates you upward, it is vindu-dhyān and nāda-dhyān. If a Guru is unfamiliar with vindu-dhyān and nāda-dhyān, then you should understand that they are not a true Guru. When you look at the physical forms of Lord Kṛṣṇa, Lord Rāma, Devī Māī, or Guru Mahārāj—no matter how many pieces you cut them into, the subtlest piece will be the vindu ("point"). It has location but no measure. When you focus on it in meditation, concentration becomes so intense that you become as though blind to external sights and deaf to external sounds. Then, internally, what you see is Brahma-jyoti (the Divine Light), and what you hear is Brahma-nāda (the Divine Sound). Call it Śiva-Śakti or Viṣṇu-Lakṣmī—there is no difference. This is the very worship we practice, and we share it with others, as do the saints.

Those satsangis who know the technique should practice it daily. Those who do not yet know it but feel motivated should learn from one who does. Since you invited us here, the devout people of this place should pay keen attention to what vindu-dhyān and nāda-dhyān are. Many are willing to spend money, but what good is spending money alone? Listen, bring it into practice, and only then will you gain the full benefit.

*(This discourse was delivered on April 28, 1979 CE, during the evening session of the Special Convention of the All-India Santmat-Satsang in Ranchi city.)*

# **36.** Not Even for a Blink Do They Part—If Such Virtue Be in the Person

*I bow to the lotus feet of the Guru, Hari in human form, the ocean of mercy; whose words, like countless sunrays, dispel the dense darkness of great delusion.*

Dear people!

Right now, we are in the waking state, and the entire day is set aside for being awake—though someone might doze off, that is another matter. But the night is, for everyone, mainly for sleep. Compared to day, the night is certainly darker. Likewise, the knowledge we have in our waking state—where does it vanish to when we enter our sleep state? To put it briefly: When our state changes, our knowledge changes**.** As we begin to fall asleep, we pass through the dream state, and then we move into the deep-sleep (*suṣupti*) state. In that state, we are unaware of what we are doing—though others can see that our breathing continues.

Those seekers progressing toward knowledge—who have heard (śravaṇa), pondered (manana), and are engaged in meditation (nididhyāsana)—realize there is yet another state, called the turīya or fourth state. One does not enter it casually. If a Guru reveals its secret, and you learn and practice that method while serving the Guru, then you come to know what the fourth state is. I have heard from my Guru that in that state, there is a special light**.** The seeker sees a wondrous radiance, and their mode of awareness changes. The darkness of ignorance is dispelled.

Just as in the outer world we see light and also hear sound, similarly, within, when one beholds an extraordinary inner light, one also hears an extraordinary inner sound. In the external world, we do not attain ekavindutā (one-pointedness). By practicing the inner method, we do attain one-pointed concentration. Guruji has said, "Inside, along with the extraordinary light, one hears an extraordinary sound." By following the method of nāda-anusandhāna (following the inner sound) more and more deeply, at last all sounds merge into a single sound—that is called the praṇava-dhvani (Om vibration). When one merges into that, one attains the Supreme. "I have spoken in brief. What I mean is, if you go on talking and talking but never practice, you'll gain nothing. If you both speak and practice, that's excellent." Engage in the kind of *sādhanā* (spiritual practice) that Sant Paltu Sahab has described:

Sant Paltu Sahab's Words

"Kājar dihe se kā bhayā, tākan ko ḍhab nāhi ॥

Tākan ko ḍhab nāhi, tākan kī gati hai nyārī ।

Ek ṭak leve tāki, soī hai piv kī pyārī ॥

Tākei nain mirori, nahĩ chit antar ṭāre ।

Bin tāke kehi kām, lākh koda nain sa̐vāre‖

Tāke mẽ hai pher, pher kājar mẽ nāhi̐।

Bhaṅgi milī jo nāhi̐, nafhā kyā jog ke māhi̐‖

Paltu sankārat rahā, piy ko khin khin mā̃hi̐।

Kājar dihe se kā bhayā, tākan ko ḍhab nāhi̐‖"

"Kājar dihe se kā bhayā, tākan ko ḍhab nāhi‖"

*What use is applying kohl (eyeliner) if one doesn't even know how to look?*

Sant Paltu uses the metaphor of wearing eyeliner (*kājar*) to enhance vision. But if you lack the skill to see ("*tākan ko ḍhab nāhi*"), then the eyeliner is pointless. Likewise, mere external trappings or rituals are useless if you do not know the inward method of seeing (spiritual vision).

**"**Tākan ko ḍhab nāhi, tākan kī gati hai nyārī।

Ek ṭak leve tāki, soī hai piv kī pyārī‖"

*Having no skill in seeing (the spiritual way), one's journey remains strange.*
*But the one who takes a single-pointed gaze becomes the Beloved of the Lord.*

When a seeker develops *ek-ṭak*—a one-pointed, unwavering gaze within—he or she becomes "piv kī pyārī," the beloved of the Divine.

"Tākei nain mirori, nahi̐ chit antar ṭāre।

Bin tāke kehi kām, lākh koda nain sa̐vāre‖"

*Even if you roll your eyes about, your mind is not fixed within.*
*Without that inner gaze, what is the use of adorning your eyes in countless ways?*

In other words, external decorations and constant fluttering of the eyes accomplish nothing if inward sight is not engaged.

"Tāke mẽ hai pher, pher kājar mẽ nāhi̐।

Bhaṅgi milī jo nāhi̐, nafhā kyā jog ke māhi̐‖**"**

*The fault lies in how one looks, not in the kohl.*
*If the correct merging does not take place, then what gain can come from (external) yogic practice?*

The shortcoming is in the method of seeing (or focusing). If the inner union does not happen, outward practices yield no real profit.

"Paltu sankārat rahā, piy ko khin khin mā̃hi̐।

Kājar dihe se kā bhayā, tākan ko ḍhab nāhi̐‖"

*Paltu remains immersed in thinking of the Beloved moment by moment.*
*(He says) What is the use of wearing kohl if one does not know how to see?*

Concluding: Merely having the means (like eyeliner or outward symbols) is worthless without the mastery of the inner technique of seeing—*tākan* (focused vision).

"How should one 'look'? —Look *correctly* (with the proper method). Saints are so gentle in their ways that everyone can understand them. Śrī Rāmakṛṣṇa Paramahaṃsa gave an example: "*Just as eggplant-and-potato curry (ālu-baingan kī sabzī) is soft, in the same way the saints' hearts are soft and tender.'When you serve the Guru and learn from him, and then practice sādhanā, eventually, someday, you will surely become a saint."*

Then the text quotes Sant Kabir Sahab:

"Bhakti bīj palṭai nahi̐, jo jug jāy ananta।

Ũch nīch ghar janm le, taũ sant ko sant॥

Bhakti bīj binasai nahi̐, āy paṛe jo chol।

Kaṃchan jaũ viṣṭhā paṛe, ghaṭai na tāko mol॥"

*The seed of devotion never goes to waste, even if infinite ages pass.*
*Whether one takes birth in a high or low family, a true saint remains a saint.*
*The seed of devotion cannot be destroyed, even if it falls into a human body.*
*If gold falls into filth, its value does not diminish.*

Hence, one should continue in spiritual practice (sādhanā). If you do not know how, then learn it from those who do practice. If you notice someone dedicates some time to meditation and worship, ask them. Strive to move from the three states (waking, dream, deep sleep) into the fourth state (turīyā), and beyond that as well. This is the completion of practice, something only those who have experienced it truly know. The ones who know are those who have attained complete realization. Whatever they instruct, do that. You can do it at home—there is no problem. Sant Kabir Sahab has said:

"Jaũ guru basai Banārasī, śiṣya samundar tīr।

Ek palak bichhuraĩ nahi̐, jaũ guṇa hoy śarīr॥"

*Even if the Guru resides in Benares and the disciple by the seashore,*
*They do not feel separated for even a blink of an eye, if the disciple possesses the needed virtues.*

In Santmat, one is told to practice. Act in accordance with what is taught.

*It is noted that this discourse took place on a certain date during a special convention of the All-India Santmat Satsang at Tata Nagar)*

**Bhaktin Sahjobāī's Verses**

"Hamāre guru vachan kī ṭek।

Āna dharam kũ nāhi̐ jānũ, japũ Hari Hari ek॥"

*I hold fast to my Guru's words.*
*I know no other religion—I only repeat Hari's name.*

"Guru binā nahī̃ pār utarõ, karõ nānā bhekh।

Ramaũ tīrath barat rākhaũ, hoũ paṇḍit śekh॥"

*Without the Guru, one cannot cross over, no matter how many disguises one adopts;*
*Even if you visit pilgrimages, keep fasts, or become learned or distinguished."*

"Guru bin nahī̃ jñān dīpak, jāy nā̃ ãndhiār।

Kām krodh mada lobh māhī̃, ulajhiyā̃ sansār॥"

*Without the Guru, there is no lamp of knowledge, and darkness cannot be dispelled.*
*One remains entangled in lust, anger, arrogance, and greed, caught in the snare of the world.*

"Caraṇadās guru dayā karikai, diyo mãtar kān।

Sahjo ghaṭ paragās hawā, gayā sab agyān॥"

*Guru Charaṇadās took pity and whispered the mantra in my ear.*
*O Sahjo, light dawned within my heart, and all ignorance vanished.*

**Sant Dūlan Dās Jī's Verses**

"Nīk na lāge binu bhajan siṅgarvā॥ (Chorus)

Kā kahi āyau hĩā̃ baryō nāhī̃, bhūli gayal torā kaula kararvā॥"

*All adornments seem empty without devotion.*
*What can I say of coming here? You did not make good on your promise and have forgotten.*

"Sācā raĩga hiye upajata nāhī̃, bheṣ banāi rãga līnhon kaparwā॥

*The true color (of devotion) has not arisen in your heart.*
*You have merely donned the attire, dyeing your garments outwardly.*

"Binā re bhajana torā ī gati hoī hai, bā̃dhal jaibe tū jam ke duvarwā॥

*Without true devotion, this indeed will be your fate—*
*you shall be bound at the door of Death.*

"'Dūlan Dās' ke sāī jagajīvan, Hari ke caraṇa par hamari lilarwā॥"

*Dūlan Dās' declares: O Lord of all life,*
*May I cling at Hari's feet with all my being.*

# 37. True Guru-Jayanti

*I bow at the Guru's lotus feet, the ocean of grace, Hari in human form;*
*whose words, like countless rays of the sun, dispel the dense mass of great delusion.*

Dear people!

A person who knows dharma (righteousness) and lives according to that dharma is called an excellent person. Such a person lives happily in this world and becomes worthy of veneration. After leaving the body, they go to a high heaven; and if they are fully established in dharma, they attain liberation (mukti). Dharma is that conduct which leads to purity and elevation. Dharma has two aspects:

1. Good conduct (*sadācāra*),
2. Worship of God (*īśvara-upāsanā*).

If both one's conduct and devotion to God are in order, that is complete dharma.

The five main rules often specified are:

1. Do not lie.
2. Do not steal.
3. Do not commit sexual misconduct.
4. Do not consume intoxicants.
5. Do not commit violence; in particular, do not harm living beings—which includes refraining from eating fish and meat, because such eating necessarily involves violence. Even if one does not kill directly, one is indirectly causing someone else to perform the violence.

In the *Manusmṛti*, there are **eight agents of slaughter**:

"Anumantā viśasithā nihantā kraya-vikrayī।

Saṃskartā copahartā ca khādakaś ceti ghātakāḥ॥"

Meaning:

1. One who **consents** to the killing (gives permission).
2. One who **butchers** the animal (cuts the meat).
3. One who **kills**.
4. One who **sells**.
5. One who **buys**.
6. One who **cooks** the meat.
7. One who **serves** or **brings** the meat.
8. One who **eats** the meat.

All these eight are considered *ghātakāḥ*—those who commit or participate in violence.

The Manusmṛti is part of our Vedic tradition of dharma-śāstra. According to it, one who refrains from violence, intoxicants, sexual misconduct, theft, and falsehood is practicing true conduct; and if, along with this, one worships God, one is firmly established in dharma. Such a person's devotion to God will be fulfilled, they will find God, and they will attain liberation. .But until his worship is complete, he will continue to receive excellent human births, and after leaving the body, he will go to elevated heavens. Repeatedly receiving human bodies and worshipping God, he will eventually attain moksha. But for all things one must learn, there is a need for a Guru. If there were no Guru, the world would be filled with ignorance and would fall into corruption."

We learn things through our parents and our Gurus. We learn by going to schools and colleges. Wherever there is something to learn, there is a *guru*. The same holds true for spiritual knowledge: there are Gurus for that as well. Those who disregard spiritual wisdom lead an animal-like life in a human body. We should avoid such a great loss.

Today's satsang is not our usual Sunday satsang. Today's satsang is being held because I was born on the fourteenth day of the bright half of the month of Vaishakh (*Vaishakh Shukla Chaturdashi*). The satsang was arranged for that reason—but not at my own request. Devout satsangis, out of their faith, have organized this event. If anyone were to invite me somewhere, saying, "Your birth anniversary falls on such-and-such date, we will hold a satsang—please come," I would not go. As it happens, wherever I may be, if that date arrives while I am there, I sit in satsang with the people.

I do not know the birth date of my own Gurumaharaj, so we do not observe his birth anniversary. But he passed away on January 19, 1919. At that time each year, we go to Moradabad and hold satsang. Kabir Sahab has said:

"Gurū nām hai jñān kā, śiṣya sīkhe le soy।

Jñān marjād jāne binā, guru aru śiṣya na koy॥"

*Guru' is the name of knowledge, and he who learns it is the disciple.*
*Without knowing the boundary (essence) of this knowledge, neither 'Guru' nor 'disciple' truly exists.*

One ought to remember the Guru's knowledge and speak about it. If I have taught you something but you do not recall it or describe it, then celebrating my birthday is not quite appropriate. Reflect on that knowledge, speak about it, and live in accordance with it—that is what it means to truly celebrate the birth anniversary. On such an occasion, people often serve food. It is best to serve the needy in that distribution. It is also good that students (vidyārthī) have been fed here. But do not be like this:

"Daulat ke jhūṭhe naśe mẽ ho chūr, garībõ kī duniyā se rahte ho dūr".*'*
*Intoxicated by the false pride of wealth—living far from the world of the poor.*

"Be mindful not to remain distant from the world of the poor. Do not become intoxicated by wealth. Wealth does not last forever. The British left, the landlords' zamīndārī (feudal ownership) ended. The power they once wielded also ended, and now they sit quietly. The titles of kings and princes (rājā-mahārājā) have been taken away. All that really remains is academic degrees, like doctorates. If you combine good deeds with remembering and proclaiming the Guru's knowledge, that is the right way to preserve [the Guru's] memory. Whether the Guru was fair-skinned or dark, tall or short—none of that sort of talk matters at all."

"The Guru's knowledge is great. Keep alive the memory of his knowledge, speak of it, and live in harmony with it—then you will be truly commemorating his birth anniversary. Otherwise, it will be mere outward show."

*This discourse took place in the late afternoon session on May 16, 1962 CE, at the Shri Santmat Satsang Mandir in Kankhud**iya**, located in Purainiyā (now Araria District**)**.*

**Goswami Lakshminath Paramhans Ji Maharaj's Vāṇī**

Below is a set of verses celebrating the supreme importance of the Guru:

*Foremost in this world is the Guru, the very first divinity; there is no other God beyond Him.*
*Worship of the Guru includes the worship of all gods; service to the Guru is service of every kind.*
*The Guru is one's cherished deity (iṣṭa), the Guru-mantra is a divine formula; the Guru encompasses all observances and offerings.*
*The Guru is the mantra, the Guru is the sacred system (tantra), indeed the Guru is the entire universe.*
*Guru is the invocation, the very focus of meditation; the Guru is the fivefold mode of worship.*
*At the Guru's feet reside all holy oblations, the Guru is the sacred fire; for all the Vedas, the Guru is the second (the ultimate recourse).*
*The Guru is the presiding priest; in the Guru's sacrifice (yāga), the great beast (ego) is offered. The Guru is the essence of the Bhāgavat (scripture).*
*The Guru is Brahmā, the Guru is Viṣṇu and Sadāśiva; He is Indra, Varuṇa, the guardians of the directions.*
*Without the Guru, all recitations, austerities, charities, and vows—indeed all pilgrimages—bear no fruit.*
*Says Lakshmipati Without the Guru, there is no spiritual attainment. In vain does a soul live and depart from the world.*

# 37A Unknown Capter Number

*I bow at the Guru's lotus feet, the ocean of grace, Hari in human form;*
*whose words, like countless rays of the sun, dispel the dense mass of great delusion.*

Dear People

The [the seeker] does not know his body. If he goes within himself, what was previously one thing will slip away. Opposite of darkness is light. …The light arising from bindu-dhyān [point-focus meditation] is not external light.

That is not the light of the sun, moon, or stars. It is the inner light—God's light that resides within everyone. Inside, we experience both darkness and light, and in both, there is also sound. Within that radiance, there is sound as well; when one is immersed in that radiant sound, one is freed from ignorance and worldly attachments, and starts to attain peace. The end of that sound is the unmanifest realm—*anāma* ("the nameless"). One who catches hold of that *inner sound* arrives at God, the Unnamable. That one, upon uniting with God, gains peace, for God is the very embodiment of peace.

Sant Kabir Sahab has said:

'Lālī mere lāl kī, jit dekhaũ tit lāl।

Lālī dekhan main gayī, main bhī ho gaī lāl॥'

*Such a redness belongs to my Beloved; everywhere I look, all is red.*
*I went to see His redness and became red myself.'*

Close the eyes and see—at first, you find darkness. [The mind], which ordinarily runs outward, must turn inward. The saints have advised us: do dhyān (meditation) on the point [bindu] and do nāda-dhyān (sound meditation). They say that, by turning around [from external to internal], you gather in the mind, which was so scattered, thus making it pure and tranquil. Kabir Sahab stated:

'Ulṭi pāchhilo paiṭho pakṛo, pasrā manā baṭoro।'

*Reverse your direction—grasp the path behind you—and gather your mind, which is spread out everywhere.*

Turn away from outer entanglements, which cause impurity, and become inwardly focused. Little by little, you abandon craving, falsehood, intoxicants, violence, adultery, jealousy, hatred. By withdrawing from these, the mind grows purer. Through such practice, you attain that peace the saints have found.

One who has done such *sādhanā* can instruct you in it—only one who has realized the method can teach it. By drawing the mind together at one point—the bindu—and merging in it, one attains samādhi. At that time, the [awareness of] the outer world vanishes; the person experiences the Divine.

"In the saints' wisdom, the instruction is about 'peace.' There is peace within, not outside. That is why you must gather in the mind, which is scattered. You must gather it completely to the point (*bindu*). In the *bindu* is found the *nāda* (inner sound). He who immerses himself in that reaches the place where 'niḥśabdaṃ paramaṃ padam' (the supreme state beyond sound) is. For this, at first, you seize hold of that inner *nāda*, and later, that *nāda* itself will seize hold of you. That *nāda* will lead you to God, who is the embodiment of peace."

*(This discourse was delivered on October 13, 1978 CE, in the evening, in Jalandhar, Punjab State. The satsang was organized by Shri Babu Nandkumar Tulsi.)*

**Sant Kabir Sahab's Verses**

1. "Guru se kar mel gãwārā, kyā sochat bārambārā॥1॥"

   *Go and associate with (meet) the Guru wholeheartedly.*
   *Why do you keep hesitating over and over?*

   "Jab pār utarnā chāhiye, tab kevaṭ se mili rahiye॥2॥"

   *When you wish to cross over (the worldly ocean),*
   *remain in the company of the boatman (the Guru)..*
2. **"**Jab utari jāy bhav pāraa, tab chhūṭai yah sansārā॥3॥**"**

   *Once you have crossed beyond the ocean of existence,*
   *then you are released from this world..*
3. "Jab darśan dekhā chāhiye, tab darpaṇ mãjat rahiye॥4॥"

   *When you wish to behold the vision (reflection),*
   *keep polishing the mirror.*

   **"**Darpaṇ mẽ lāgī kāī, tab daras kahã̃ tẽ pāī॥5॥"

   *If moss (scum) has gathered on the mirror,*
   *how will you obtain the vision (reflection)?.*
4. "Jab gadh par bajī badhāī, tab dekh tamāse jāī॥6॥"

   *When the fortress sounds its celebration drums,*
   *then go and witness the spectacle.*

   "Jab gadh bich hot sakelā, tab hãsā chalat akelā॥7॥"

   *When the fortress collapses from within,*
   *then the swan (soul) departs alone..*
5. **"**Kahã Kabīr dekh mana karnī, wā ke antarbīch kataranī॥8॥**"**

*Says Kabir: Observe the mind's actions,*
*for within it there is a saw (cutter).*

# 38 Continue Walking on the Guru's Path

*I bow at the Guru's lotus feet, the ocean of grace, Hari in human form;*
*whose words, like countless rays of the sun, dispel the dense mass of great delusion.*

Dear People

The light that arises in (inner) vision through dṛṣṭi-dhyān (gaze meditation) is not an external light. It is not the light of the sun, moon, or stars; it is an inner radiance. It is the divine light dwelling within everyone.

Within us, we see both darkness and light, and the Sound (*śabda*) is present in both. There is Sound even in the light. The Sound in that light frees us from ignorance and worldly knowledge. As one experiences it, one attains "peace." Going deeper into that Sound—at its end, it becomes *aśabda* ("soundless"). We could call that "nameless," which is God Himself. One who grasps that inner Sound touches God—He who is Peace.

Where can one find satisfaction in the world's objects? Some have more, some less, but no one is truly satisfied. True satisfaction lies where there is peace. That peace is not something external; it is within. This is why the saints have taught an inner method of practice.

"Close your eyes, you see darkness. Your mind usually runs outward, into that darkness it sees inside as well. The saints have taught dṛṣṭi-dhyān (visual concentration) and nāda-dhyān (sound meditation). Through these practices, the mind—which otherwise chases outward—can be brought under control. Thus, they have said:
'Turn around and catch hold of the backward path; gather the mind that is scattered.'
(Kabir)

That means, abandon the outward inclination which is impure, withdraw it. Bring the mind, which has been rushing outside, back to a single point within. Saints have taught how to gather the mind at the bindu (point).

Only one who has done this practice can show how. He who has realized that 'peace' and attained it knows this method. By focusing the mind on a single point and uniting it there, one enters samādhi. In that state, the external world disappears for him. Tulsidas-ji said:
'They do not speak of worldly tales, they do not delight in them; those who take joy in God's story…'

One who unites his mind on that point (bindu) through samādhi attains the state beyond. Then, at that time, the world does not appear to him. By seizing the inner Sound as well, he reaches the Nameless—God. Through that, he attains the form of Peace, abiding in God's own nature.

Kabir Sāhab said:
'The redness of my Beloved is everywhere; wherever I look, I see that red hue.
Going to see the color, I too became colored.'

This is why the saints said we must practice both gaze meditation and sound meditation, for which one must abandon lying, theft, intoxicants, violence, adultery, envy, hatred, etc. One must let them go little by little. By relinquishing them, the mind becomes purer.

Thus, abiding in that purity, one can truly practice the method taught by the saints. That is "peace." One who realizes that peace abides in God. In satsang, one listens to such teachings. As Tulsidas-ji writes, one who does not immerse in worldly chatter but contemplates the Lord's story is truly wise.

In the saints' understanding, there is the teaching of 'peace.' That peace lies within, not outside. Therefore, gather in the mind that has been scattered. It must be gathered to a point (bindu). In the point, one finds the Nāda (inner sound). When one applies oneself to it, one reaches the state of 'niḥśabdam paramam padam'—the supreme state beyond sound. For that, first grasp that inner sound by your own effort, and afterward, you yourself will be grasped by the sound. That sound will take you to God, who is the embodiment of peace."

*(This discourse took place on October 13, 1978, at night, in Jalandhar city of Punjab. The satsang was organized by Shri Babu Nandkumar Tulsi.)*

## Saint Kabir Sahib's Verses

1. **"**Guru se kar mel gãwārā, kyã̃ sochat bārambārā‖"
   *Make a treaty with the Guru—why keep hesitating again and again?*
2. "Jab pāra utarnā chāhiye, tab kevṭ se mili rahiye‖"
   *When you wish to cross over, stay close to the boatman.*
3. "Jab utari jāy bhav pārā, tab chhūṭai yaha saṃsārā‖"
   *Once you reach the far shore of existence, you are free of this world.*

4. “Jab darśan dēkhā chāhiye, tab darpaṇ mā̃jat rahiye॥”
   *If you want to behold the vision, keep polishing the mirror.*
5. “Darpaṇ mẽ lāgī kāī, tab daras kahā̃ tẽ pāī॥”
   *If the mirror is covered with moss, how can you see your reflection?*
6. “Jab gaṛh par bajī baḍhāī, tab dēkh tamāse jāī॥”
   *When the victory drums are beaten on the fortress, then go to see the spectacle.*
7. “Jab gaṛh bic hot sakēlā, tab hãsā chalat akēlā॥”
   *When the fortress is shaken within, then the swan (soul) departs alone.*
8. “Kaha Kabīr dēkh man karnī, wā ke antar bīch katranī॥”
   *Kabir says: Look, O mind, at what you've been doing—there is a saw cutting within.*
9. “Katranī kai gā̃ṭhi na chhūṭai, tab pakaṛi pakaṛi jam lūṭai॥”
   *If you cannot loosen the binding of that saw, the messenger of death will seize you again and again.*

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# 39. Saints Have Said to Journey Inward

*I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form;*
*Whose words, like countless rays of the sun, dispel the dense mass of great delusion.*

Dear people!

All living beings prefer a spacious place. What is the most spacious? The most expansive is the sky. The sun is in the sky; even beyond the sun, there is sky, which has no boundary, no beginning or end. Whether in thought or sight, if it appears so vast, what must it be? That which upholds the entire creation, giving every creature what it is due. People say, "I made an effort." That effort may be noticeable in the waking and dream states, but in deep sleep, it all vanishes. Therefore, that supreme sky is the Supreme Self (Paramātmā**)**.

We do not call God simply "the sky"; rather, that **s**pace within which even the sky exists is God. How immense is that space?

"Prabhu pūraṇ brahhā akhaṇḍā, jāke rom rom brahmaṇḍā।"

The Lord is fully expansive and indivisible; in each of His pores countless universes abide.

It is not only the sky—there is also the earth. We cannot live without the earth, which provides mountains, forests, crops, and mines. Have these all become ours? He is the One who does everything, yet He does so without attachment. We, on the other hand, do not act without attachment. Therefore, we fall under the bondage of karma and reap the results of our deeds.

Those who do not become ensnared by the bonds of karma are indeed God, the Supreme Self. Such a Supreme Self cannot be grasped by the senses. The objects that the senses perceive undergo ceaseless changes. We do not recognize what is not an object of the senses. The saints have shown the path to know Him—they have revealed the method of discernment.

As long as you keep dwelling on emptiness *outside,* you remain outside. But go within—everything that exists in the external world is found within as well. A practice (sādhana) exists for that: worship God. In this, there is not only the outer aspect but also the inner dimension.

Among the saints' teachings is the instruction to look for peace *within.* So to walk within yourself, you cannot literally walk on your feet, nor can you swim in there like in water. In this body, the mind is very powerful. It spurs on all the external senses, letting us recognize worldly objects through the senses and perform actions. We should bring our mind under control. To control it, we must perform devotion to God (*īśvara-bhajan*). We should not merely praise God outwardly. By outward praise, we may learn of God's greatness, but by turning inward, we come to know not only of that greatness but also God's very form.

Saints have instructed us to keep going farther and farther inward**.** Externally, we may clean the body with water and such, but it is meditation that cleanses within. We should not only meditate on the *embodied* Divine but also on the un-embodied (formless) Divine. As far as sight

can reach, we can see through the practice of dṛṣṭi (focused gaze). We can see both gross and subtle with sight. However, that remains limited. One cannot recognize the unlimited through that method. The mind and intellect cannot grasp it. We need to engage the conscious stream (*cetan-dhārā*) beyond mind and intellect.

That which cannot be seen by the eyes—its method should be learned from the Guru. The conscious stream that emanates from the Supreme Soul (*Paramātmā*) ultimately merges back into that very same Paramātmā, becoming so purified that it cannot be stained by anything. It merges into that immaculate Essence. Therefore, the saints say: First do japa with the mind. Then do mental dhyān (meditation). Then 'see' with your inner gaze.

"Tejo vinduḥ paraṃ dhyānaṃ viśvātma hṛdi saṃsthitam।"

*The supreme meditation is on that point of luminous energy, the universal Self dwelling in the heart.*

From this, the divine vision (divyadṛṣṭi) opens up, and one receives the divine sound. Upon receiving that divine sound, you become immersed in the source from which this stream emerges. In the conscious current, there is a resonance or sound. By grasping that resonance or sound, one goes to Paramātmā. First comes the broad or gross meditation, then the subtle meditation—'jyoti-dhyān' (light-meditation), and then nāda. Through this nāda-dhyān (meditation on the inner sound), one merges with Paramātmā and becomes one with Him. Paramātmā does not experience worldly happiness or sorrow—He abides in Brahma-sukh (the bliss of Brahman). Whoever is submerged in that bliss never returns to the world. For this purpose, there is dṛṣṭi-yoga (meditation via the inner gaze) and śabda-yoga (meditation on the divine sound)."

*This discourse was delivered on November 25, 1977 CE, at the Santmat-Satsang Ashram on the Ganga banks in Manihari, located in Katihar District of Bihar State*

**Sant Sundardāsjī's Vāṇī**

1. सुन्दर सतगुरु बंदिये, सोई बंदन जोग।
औषध सबद दिवाइ करि, दूर कियो सब रोग॥१॥

*Bow down to the beautiful (noble) True Guru—He alone is worthy of obeisance.*
*By applying the medicine of His divine Word, all diseases are driven away.*

2. परमेसुर अरु परम गुरु, दोनौं एक समान।
सुन्दर कहत विसेष यह, गुरु तैं पावै ज्ञान॥२॥

*God (Parameśvar) and the Supreme Guru—both are one and the same.*
*Sundar especially declares this: from the Guru, one attains wisdom.*

3. सुन्दर सतगुरु आपु तैं, किया अनुग्रह आइ।
मोह निसा मैं सोवते, हम कौं लिया जगाइ॥३॥

*The beautiful Satguru, of his own accord, showed compassion,*
*and awakened me who was sleeping in the night of delusion.*

4. सुन्दर सतगुरु सारिखा, कोऊ नहीं उदार।
ज्ञान खजाना खोलिया, सदा अटूट भण्डार॥४॥

*There is no one more generous than the beautiful Satguru.*
*He has opened the treasure of wisdom—a perpetual, inexhaustible store.*

# 40. “Lord Shri Krishna Also Taught Dhyan Yoga

*I bow to the Guru’s lotus feet—Hari in human form, the ocean of grace; whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

Dear people!

“Peace lies in the mind’s tranquility. If the mind is agitated, there is perpetual unrest. The mind has many vṛttis (tendencies or fluctuations). Collecting those mental fluctuations into one place is called yoga. There are two kinds of yoga: one is Haṭha Yoga, the other is Rāja Yoga. In Rāja Yoga, meditation (*dhyān*) is primary. In Haṭha Yoga, one practices āsana, prāṇāyāma, and so forth. That is its main focus.”

Our family guru was a *tāntrika* (Tantric practitioner). I still remember his mantra. One of the mantras he gave was, ‘You must not hunt. Do not commit violence.’ I remember this mantra even today. Gradually, I had many gurus. Here in Bhagalpur, there was a teacher by the name of Baba Devi Sahab, whose teachings spread here, and also reached Purainiyā (now Araria). From there, I rushed here. In Māyāgañj, a lawyer named Bābū Rājendra Siṅgh was present. I received dṛṣṭi-yoga initiation from him. I took him as my guru and offered him respect. He said, ‘I am not your Guru—your Guru is Baba Devi Sahab of Murādābād.’ When Baba Devi Sahab arrived here (in Māyāgañj), I too came here. There was a satsang hall here as well. Baba Sahab delivered a discourse at Devī Bābū’s dharmaśālā in Bhagalpur City. I received initiation in Māyāgañj itself. Baba Sahab said, ‘Dhyān-Yoga is the highest.

Lord Shri Krishna also taught dhyān-yoga**.** The Gītā contains a whole chapter dedicated to Dhyān-Yoga (Chapter 6). There is no chapter in the Gītā about prāṇāyāma-yoga. You can check for yourself. Meditation is something obvious. People say, ‘Pay attention and listen.’ Teachers tell children, ‘Pay attention as you study.’ When the child becomes more mature, he is taught how to write. This teaching is done in the daytime—when there is light—not at night in the darkness. A child does not ask, ‘Why should I say “A”?’ ‘K’ Why should I say anything? A child has faith. Similarly, those who have faith gain knowledge. Those who are without faith do not attain knowledge even in millions of lifetimes. That is why people should be full of faith. There is no argument about why we call this “ka.” Those who keep arguing continue to argue and never grasp the truth. I went to Kāśī and saw Kabir Sāhab’s Kabir Chaura. I went to Amritsar and saw Guru Nānak Sāhab’s center. There, only the reading of the Guru Granth Sāhab takes place. Our Guru Mahārāj Bābā Devī Sāhab explained everything carefully. By explaining, many people understand. I will tell you a story, which will make you laugh a lot—

*By the river he built his house, living on borrowed funds.*
*When the creditor comes to collect, he slips into the river.”*

Inside this body is the skull above—one part is the cosmos (brahmāṇḍ), and below is the second part, the microcosm (piṇḍ). When these two parts join, then this body exists. It contains

two currents: iḍā and piṅgalā. Between iḍā and piṅgalā is suṣumnā. People neither remain on the bank of the suṣumnā, yet they do exist. It is here that they perform actions (karma). The result of actions inevitably comes. When they act, they incur a debt. If one stops acting, then no debt is incurred. Yogīs know where to stay so that they are not affected by the fruits of action. If you enter into suṣumnā, you will avoid the fruit of action. Do not remain on the shore of suṣumnā—immerse yourself in suṣumnā.

Here is another story: A king went into the forest to hunt. There he saw a beautiful child. That child was the son of a sage. The king said to the sage's child, "Come with me." The sage's child asked, "What will you do with me once you take me along?" The king replied, "Whatever I eat, I will feed you the same. Whatever finest clothes I wear, I will also dress you in them. And the guard who stays awake at night to protect me will also stay awake at night to guard you." The sage's child said, "No. You must not eat; feed me first. You do not give clothes for me towear you dress me. And when I sleep, you stay awake and guard me." The king said, "That will not happen." The sage's child said, "Then I will not go with you. My king is such that he does not eat himself, but feeds me. He does not wear anything himself, but He clothes me; and when I fall asleep, He stays awake and guard me. Such is my King."

"Who is that King? It is God—Paramātmā**.** He is the One who feeds and gives drink to everyone, and puts them to sleep; yet He Himself does not eat, nor does He wear anything, and He watches over all. He has no house to live in. He does everything, and yet does nothing—this is how He exists in the world. Goswami Tulsidasji has written beautifully in the *Rāmāyaṇa*:

"Vyāpaka vyāpya akhaṇḍa anantā।

Akhila amogha śakti Bhagavantā॥'"

*He is both the pervader and the pervaded—unbroken, infinite;*
*The Lord of all, whose power is unfailing.*

Go to Him; attain Him—that alone brings peace. How far must you go? Sant Dadu Dayalji Mahārāj has said:

"Avigata anta antarapaṭ, agam agādha agoī।"

*Beyond all end, in the innermost recess, is the Unmanifest—unfathomable, inexpressible*

Go to the innermost layer within. What will you find in that inner layer? If you truly reach the end, you will find That which is inaccessible, unfathomable, and indescribable. Goswami Tulsidasji Mahārāj has expressed this:

"Nirupama na upamā āna, Rāma samāna Rāma nigama kahai।

Jimi koṭi sata khadyota sama ravi, kahata ati laghutā lahai॥"

*There is nothing that can be compared to Rama—no possible simile exists. Saying that millions of glow-worms equal the sun only belittles the sun. So for Rama, no simile applies.*

In other words, no comparison suffices for the Lord. He abides in all things yet is unattached to all. Externally, He is not visible. When outward knowledge falls away by going within, then

one beholds God. This cannot happen through the senses—one must reach where mind and intellect, etc., let go**,** and there God-vision occurs. What we call samādhi is in the turīyātīta (beyond the fourth) state.

"Get used to being satisfied with little".

*The greedy never find peace.*

Sheikh Sadi has said:

"Kanāyat tamanghar kunad mard-rā।'

*Contentment makes a man wealthy.*

He means: 'Contentment makes a man strong (wealthy). Go tell it to all the world's greedy people.' He was from a different country, but his point was correct."

If a person wants peace, he should attain God. To attain God, one must go within. To travel within, one must 'see' and 'hear.' Therefore, practice dṛṣṭi-sādhanā (the method of inward seeing) and śabda-sādhanā (the method of inner sound).

Guru Nanak Dev Ji said:

"Shabad tat bīrj sansār। shabad nirālamu apar apār॥

Shabad vicār tare bahu bheśā। Nānak bhedu na shabad aleśā॥

Shabade surati bhayā paragāsā। sabh ko karai shabad kī āshā॥

Panthī paṅkhī siūṃ nit rātā। Nānak shabade shabad pachhātā॥

Hāṭ bāṭ shabad kā khelu। binu shabade kyoṃ hovai melu॥

Sārī srishṭi shabad kai pāchhe। Nānak shabad ghaṭai ghaṭi āchhe॥"

*Whoever practices the shabad—that is, does nāda-anusandhān (tracing the inner sound)—attains God. When a child is born, he sees and hears. In the entire world, there is seeing and hearing. In all colleges, there is seeing and hearing. If seeing and hearing were stopped, nothing could be accomplished. For this reason, Baba Devi Sahab instructed us to practice dṛṣṭi-yoga and śabda-yoga.*

*(This discourse was delivered on December 24, 1978 CE, in the afternoon session at Maharshi Mehi Ashram, on the banks of the Ganga in Kuppaghat, Bhagalpur [Bihar State].)*

**Sant Kabir Sahab's Vāṇī**

Below is a short composition by Kabir, presented with a **literal translation** and brief commentary. The refrain (or **ṭek**) appears after the first line.

1. **हमारे सत्तनाम धन खेती॥टेक॥**

**Hamāre sattanām dhan kheti॥(Chorus)

*"*Our True Name is the wealth of our fields*."*

2. **मन कै बैल सुरत हरवाहा, जब चाहै तब जोती॥१॥**

Man kai bail surata haravāhā, jab chāhai tab jotī॥1॥

*"*Mind is the ox, awareness is the plowman; they till whenever they wish."

3. **सत्तनाम का बीज बोवाया, उपजै हीरा मोती॥२॥**

**Sattnām kā bīj bovāyā, upjai hīrā motī॥2॥

*"*Sow the seed of the True Name, and diamonds and pearls grow forth."

4. **उन खेतन में नफा बहुत है, संतन लूटा सेती॥३॥**

**Un khetaṃ meṃ nafā bahut hai, saṃtan lūṭā setī॥3॥

"In those fields there is great profit; saints gather [that harvest] freely."

# 41. “First Gross Meditation, Then Subtle Meditation”

*I bow at the Guru’s lotus feet—Hari in human form, the ocean of mercy;*
*Whose words, like countless rays of the sun, dispel the dense mass of delusion.*

Dear people!

“In the worship (bhakti) of God, the first place goes to japa (repetition of a mantra). The mantras given by the Guru—when they are repeated orally by the mouth—are called maukhik-japa (vocal recitation). And when that same mantra is repeated with softly moving lips and tongue, it is called upāṃśu-japa (whispered recitation). In upāṃśu-japa, only one’s own ears can hear it, no one else.

After that, there is a third type—mānasa-japa (mental repetition)—in which neither the lips nor the tongue move; it is repeated silently in the mind. Even your own ears do not hear it. This [mental japa] is actually a form of meditation (*dhyān*). It involves deep concentration. However, nothing can be done without concentration**.** When we were children studying, our teacher used to say, ‘Study with one-pointedness; pay attention while reading, listen with your mind engaged.’ Even a very gross task like plowing a field requires attention: if the plowman’s mind wanders, the ox might get hurt by the plow. In other words, nothing happens without dhyān (focus). The complete gathering of the mind is called true dhyān. Where is total gathering?—where there is no division at all.

“That something where the mind can be totally gathered is not seen outside, it is called bindu (point). This is not an external thing; it’s internal. The power of seeing is called dṛṣṭi. We see by means of dṛṣṭi, and it’s extremely subtle. He who knows how to gather it [the power of sight] gathers it and remains in complete meditation. However, merely doing japa will not suffice to qualify one for such a subtle meditation. Therefore, after mānasa-japa comes mānasa-dhyān (mental meditation).

Guru Nanak Dev Ji says:

**“**Gurū kī mūrat man mahī dhiyānu।”

*Let the mind meditate on the Guru’s form (mūrti).*

“Why meditate on the Guru’s form? Why not on the forms of Lord Rāma, Lord Śrī Kṛṣṇa, or other deities? Because the Guru’s form is directly present (*pratyakṣa*), whereas the forms of Rāma or Kṛṣṇa—who lived in Tretā or Dvāpara [yugas]—are not present before us in this time. Their [form or presence is of another time. We see images (mūrtis) in temples today, but there are small discrepancies among them. It is the same with the deities’ images as well. But the Guru’s form is right before us—directly visible. Therefore

“Gurū kī mūrat man mahī̃ dhiyānu। gurū kai śabadi mantra manu mānu॥

Gurū kai caraṇa ridai lai dhāra’u। gurū pār brahmā sadā namaskāra’u॥“

*Meditate on the Guru's form in the mind;*
*Accept in your mind the Guru's word as a mantra;*
*Place the Guru's feet in your heart;*
*Always bow to the Guru, who is the Supreme Brahman.'*
Guru Nanak Sahab said this, and Kabir Sahab says—

"Mūl dhyāna gurū rūpa hai, mūl pūjā gurū pā̃v।
Mūl nāma gurū vacana hai, mūla satya satabhā̃v॥"

*The foundation (mūla) of meditation is the Guru's form;*
*The foundation of worship is the Guru's feet;*
*The foundation of the Name is the Guru's word;*
*The foundation of Truth is sincere devotion.*

But the Guru must truly be a Guru, not a mere "goru" (ox). Sant Kabir Sahab says—

'Gurū nām hai jñāna kā, śiṣya sīkhe le soy।
"Jñāna marajāda jāne binā, gurū aru śiṣya na koy॥"

*Guru" means one of Knowledge; the disciple is the one who learns.*
*Without knowing the limit (essence) of Knowledge, there is neither true Guru nor disciple.'*

A Guru must have Knowledge and must be pure in conduct. Through the Guru's company, the disciple grows in knowledge until he becomes complete. This does not mean physical knowledge but rather progress in self-knowledge. Abiding in self-knowledge, he becomes deeply pure: lust, anger, and other faults gradually diminish. When he becomes fully realized in knowledge, he becomes free from defilements—just as God (Paramātmā) is free from them. Having gained such purity, that seeker-disciple merges into the Supreme Lord. Such is the glory of meditation.

Having learned the method of practice (sādhanā-vidhi) from the Guru, one should do the practice of dhyān (meditation). First comes gross meditation, then subtle meditation. In gross meditation, one focuses on the form (*iṣṭa-mūrti*); in subtle meditation, one does bindu-dhyān (concentration on the inner point). After bindu-dhyān, there is śabda-dhyān (meditation on the inner sound). One cannot see a sound; it is not external but internal. Whoever grasps it, the sound draws him or her to its source, and there it leads one to the un-struck sound realm. That unsounded (aśabda) is the anāma (the Nameless). Goswami Tulsidasji has written—

"Eka anīha arūpa anāmā। aja sachchidaananda paradhāmā॥"

*He is One, free of desire, formless, nameless—*
*Unborn, the supreme abode of Existence-Consciousness-Bliss.*

By practicing the śabda-sādhanā, one reaches that state. For this, two things are necessary: first, the Guru must be genuine, and second, the disciple must be sincere in practicing. If the Guru has done his part. and the disciple carries out the practice then success is achieved. The root of everything is satsang (spiritual association). By regularly attending satsang, one gains

understanding about the Guru's connection. Whoever, upon hearing from the Guru and obtaining the secret from him, devotes himself wholeheartedly to practice becomes fulfilled (kṛta-kṛtya). Then he does not return to this world. One must continue serving the Guru and taking part in satsang, and by persevering in one's practice (sādhanā), ultimately one should attain liberation (moksha).

*This discourse took place on April 8, 1980 CE, at the residence of Shri Lakshmi Niwas Rungta in Jalalgarh, Purnia district, Bihar State.*

**Sant Yārī Sahab's Vāṇī**

. या विधि भजन करो मन लाई।

निर्मल नाम लखो बिनु लोचन, सेत फटिक रोसनाई॥१॥**

- *Adopt that method of devotion, O mind, wholeheartedly.*

*Behold the pure Name (Divine) without [physical] eyes, like the luster of clear crystal.*

सीप की सुरति अकाश बसत जस, चित चकोर चंदाई।

कुंभक नीर उलटि भरो जैसे, सागर बुंद समुंद समाई॥२॥**

- *Like the mind (surati) of an oyster dwelling in the sky, and the heart (chit) becomes a chakor (partridge) gazing at the moon.*

*Like reversing a pot of water [into itself], the oceanic drop merges into the ocean.*

जैसे मृग की रीति परस्पर, लोह कंचन है जाई।

मन गगरी पर बात सखिन सँग, कुंभ कला नट लाई॥३॥**

- *As with the deer's behavior among themselves, iron can be transformed into gold [by touching a philosopher's stone].*

*Among companions (sakhin), speak of the mind as a pitcher; a pot's artistry is shown by the [skillful] potter.*

तत्त तिलक छापा मन मुद्रा, अजपा जाप तिर पाई।

- *The essence-mark (tilak) and [inner] seal (chhāpā) are placed on the mind; one obtains the arrow of 'ajapā-jāp' (unspoken repetition).*

*The swirling cave (bhavar guphā) and the cosmic girdle (brahmāṇḍ mekhala)—this yogic method has manifested*

. बाँबी उलटि सर्प को खाइ, शशि में मीन नहाई।

यारी दास सोई गुरु मेरा, जिन यह जुगति बताई॥५॥**

- *He (the Guru) overturns the serpent's hole and devours the snake; a fish bathes in the moon.*

*That indeed is my Guru, O Yārī dās—who taught me this method.*

# 42. Commence Practice Only from the Sixth Chakra

*I bow to the Guru's lotus feet—Hari in human form, the ocean of grace;*
*Whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

Dear people!

"In satsang, the most significant point is to settle upon the true nature of God and for that to become perfectly convincing to the intellect. That is why the *Upaniṣads* and the *Rāmcharitmānas* were read (in this gathering).

In the Upaniṣads, God is called the Ātmā (the Self). At some places, He is called Paramātmā (the Supreme Self). Just as, if someone says *ākāśa* (sky), we understand both the sky *within* a house and the sky *outside* it, likewise, if we say *Ātmā*, do not think it means only the soul inside the body. To suppose that by saying *Ātmā* we refer exclusively to what's inside the body is a mistake—like thinking *ākāśa* refers only to the sky confined in a house, ignoring the vast sky outside. In the same way, wind (*vāyu*) fills all vessels or monasteries, adopting their forms accordingly. A glass holding air takes the glass's shape at that time. The air that pervades a house conforms to the house's shape, and it also exists outside that house. In the Upaniṣads, an analogy is given: just as air is one and the same (inside or outside a house), likewise there is one Inner Self (*antar-ātmā*) in all creatures, pervading both within and beyond them. By *"*all creatures*,"* we mean all living beings.

"Vāyuryathāiko bhuvanaṃ praviṣṭo rūpaṃ rūpaṃ pratirūpo babhūva।

Ekastathā sarvabhūtāntarātmā rūpaṃ rūpaṃ pratirūpo bahiśca॥"

*Just as one wind, having entered this world, conforms to each shape, in the same way there is one inner Self in all beings—assuming each form from within, yet also existing beyond them.*

So to call it the Ātmā does not mean it is merely a *jīva* (individual soul). It is within all, but it is not limited to each being's individuality. The mind cannot grasp it—the mind cannot mentally conceive of it. We know and seize other objects through the mind, but in that manner we cannot know or seize. It can happen. This soul cannot be attained through study of the Vedas, nor through concentration of power or excess listening. What (the seeker) adopts—namely that (soul)—can only be attained by that very soul. That soul reveals its own nature to him who is devoted to it. That which abides within everyone yet is outside all is obtained through the soul that dwells in the body. The embodied soul pervades the inner faculty, while another lies beyond it. The inner faculty means the inner senses."

"Through the mind, you know certain things; through the intellect, you reflect; through the chitta, there is vibration; and through ego, the sense of 'I-ness' arises. The individual soul (jīvātmā) is composed of these four. These four senses are inert, lower than the conscious soul; they are not the conscious soul. The destructible (kṣara) is perishable; the indestructible (akṣara) is

imperishable, and beyond that is Puruṣottama. In the Upaniṣads, He is called infinite (ananta), immovable (acala), and eternal (dhruva). If someone interprets 'infinite' to mean 'countless infinities ,' that is an error. There cannot be more than one infinite. If there were two infinities, then where they meet, they would both become finite. For example, to distinguish the sky inside a pot from the greater sky outside, people speak of 'ghaṭākāśa' and 'mahadākāśa.' In the same way, for the soul residing in the body, we use the word 'jīvātmā,' and for the Brahman that pervades the universe, we use the word 'paramātmā.' Wherever nature extends, there is Brahman; and where nature does not extend, it is called Paramātmā."

"God (Īśvara) is one, and no one can exist outside of Him, because the infinite has no end anywhere. No one can go beyond the infinite. Paramātmā is indescribable—intellect cannot describe Him because intellect arose much later. The knowledge of the individual soul and the knowledge of the soul itself is the knowledge of the Supreme Lord. If someone says 'there is not one God, but many gods,' that is not logically sound. Up to this day, among all the teachers the world has seen, none of their words match the 'Vedānta-siddhānta.'"

"If people here wish to understand, they should come here and spend many days in satsang. In 'Vedānta-siddhānta,' believing in many souls is that atheistic, or it is theistic? Definitely not atheist. This book considers only two bodies; the Upaniṣads speak of three bodies; and the saints' (sant) utterances speak of five bodies. But these five are included in those three. So whether you count three or five, it's the same.

There is no gross object that does not contain the subtle. And there is no subtle substance that the causal (kāraṇa) cannot enter. In 'Vedānta-siddhānta' they say: 'If God (Īśvara) is omniscient and the jīva (individual soul) has limited knowledge, but God dwells within the jīva, then why does the jīva not become omniscient?' I say: 'Why does not one single sense organ itself contain all knowledge? Why can't the hand see? Why can't the eye hear? It depends on the mechanism (instrument) suitable for each sense.

Thus, though the omnipresent God dwells in all beings, the jīva remains ignorant. Limited knowledge and omniscience cannot coexist simultaneously'—that's their doctrine.

You may know a particular subject especially well, and another subject only a little—so in you, both "little knowledge" and "greater knowledge" co-exist. If you keep them simultaneously, how do you remain so? Figure that out. If you can keep both at once, then if limited knowledge and total knowledge exist side-by-side, what's so surprising?

It is not possible for an individual (person) to become omniscient in every domain. Lord Buddha said, 'I am omniscient.' Many questioned him with numerous inquiries, and on some of them, he kept quiet.

King Milinda (Milind Shāh) asked Nāgasena, 'Your Lord was omniscient—then why did he not answer certain questions?' Nāgasena replied, 'O King, there are indeed certain questions for which remaining silent is itself the answer.'

There are so many things that come to the intellect but do not find expression in words. For example: ‘What is the taste of salt like?’ That cannot be described. You eat all kinds of mangoes; you know their flavor, but writing it out in detail is impossible.

In the Yoga-Vāsiṣṭha text, there is a dialogue between sage Vasiṣṭha and Lord Rāma. Vasiṣṭha Muni said, ‘All of us who exist are in reality just one.’ Śrī Rāma then asked, ‘So, to whom are you speaking?’ Vasiṣṭhajī fell silent. Śrī Rāma asked, ‘Gurudev, are you angry with me?’ He said, ‘No, child, I am indeed giving you an answer—my response is silence.’ In the exchange of Vāhan and Vāskal Muni [possibly referencing another story], as they were resolving doubts, in the end, Vāhan Muni too fell silent, for silence was the very answer.”

God can never be many. Here, in this world, people maintain control over one another. If no one kept control over others, what would become of society? There is a President, there are ministers, there are ministers for each state; in every police station, there is a sub-inspector (dārōgā). Officials higher up exercise authority over them, and only then do things function properly. In religion too, there are ācāryas (spiritual teachers). As they give instructions, and people follow accordingly, that institution runs smoothly. If there were no ācāryas, no controlling authority, the organization would not survive.

If people believe in many gods, why do these gods fight among themselves or commit robberies? If one says, ‘One day we too will become God,’ then only say so *after* you have become God. A simple aspirant cannot say, ‘I am a saint.’ ‘Saint’ (sant) I take to mean someone *fully* realized. A common student cannot say, ‘I have finished my college studies,’ unless indeed they have completed them. Let him study in college, and upon completion say so.

It is through satsang that people receive knowledge so they do not go astray and instead walk the correct path. We must gain knowledge of God: God is One. Believing in many gods would require *space* (interval) between them—without any gap or separation, you cannot distinguish “one” from “two.” Between any two entities, there must be some gap to differentiate them. Consider your own body: without the space between your eyes and your ears, you could not identify them as distinct.

It is not proper to repeat someone else’s superior knowledge with your own limited knowledge. There is no other entity in the world, besides Paramātmā, that is infinite. The infinite can only be one. By proper reasoning, one infinite is established with certainty. Gosvāmī Tulsīdās and other ācāryas are not false. By dismissing their words, you only harm yourself; it does them no injury.

Whatever awareness you derive from within (*antaḥkaraṇa*), there is something greater beyond that, which you will perceive only once you are without this inner organ. Then you will understand the saints’ utterances. You cannot compress into your intellect what is beyond the saints’ intellect.

Why, then, have small or large designations (of status)? Gosvāmī Tulsīdāsjī has said—

“Jānat tumhahiṃ tumhaṛ hoḍ jāī”

*Once you know Him, you become like Him.*

Realize the soul (Ātmā) within your body, and you will become That. Then all doubts disappear. This requires extremely pure conduct. Hence, the saints instructed us to avoid the five great sins: lying, stealing, intoxication, violence, and adultery.

Inside our stomach, an earthworm is bigger than the germs there, and it, too, has consciousness. Yet it does not give lectures. Why doesn't it have the kind of knowledge humans have, even though it occupies a [living] body? Likewise, though the Supreme Being (Paramātmā) pervades [the jīva], the jīva still lacks omniscience. In the same way, fire is present in wood, but holding the wood does not burn your hand, whereas holding [direct] fire does. Rubbing two sticks of wood together produces fire. Even though this body has consciousness (cetan), why doesn't rubbing it produce consciousness? In the case of wood, you take manifest wood and rub it against manifest wood. But here, the body is manifest, while Paramātmā is unmanifest. How can you rub the two together?"

"Swami Brahmānanda has said—

"Jimi dūḍh ke mathana se, nikasata hai ghīu jatana se।

Timi dhyāna ke lagana se, parabrahma le nihārā॥"

*Just as butter emerges from milk by churning with effort,*
*so by the intensity of meditation, one beholds the Supreme Brahman.*

"A follower of the Śrīmad-Bhagavad-Gītā said, 'There's no time now to do meditation.' And disciples of Lord Buddha—who was called a dhyāna-yogī—say there's no time now for meditation. It is not right to cover up (suppress) that knowledge for which people from all over the world once came here to learn—this spiritual science.

In the Gītā, [Lord] Kṛṣṇa places great emphasis on karma-yoga. Keep your intellect steady (sthira-buddhi), behold the whole world with an even outlook (samadṛṣṭi), and do your duties accordingly. Understand that others' happiness and suffering is the same as your own. Continue with all your tasks while keeping your mind set on God—this is bhakti-karma-yoga. Without sthita-prajñatā (steady wisdom), how can there be equanimity (samatva)? For that, should you do prāṇāyāma-yoga or dhyāna-yoga?

"In the Gītā, Lord Śrī Kṛṣṇa did mention prāṇāyāma, but in the detailed way he described dhyāna-yoga. There, he says, 'Your intellect will become steady (sthira) in samādhi.' Without dhan meditation realization of the Divine can not achieved, with mere prāṇāyāma one cannot achieve samādhi. If you can achieve it through prāṇāyāma, do so; if not, then do dhyāna (meditation). In prāṇāyāma, danger may arise: the lungs could be damaged, the brain could be harmed, leading to madness. But in dhyāna-yoga, there is no such danger.

In the Shāṇḍilya Upaniṣad, it is stated:

"Yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śanaiḥ।

Tathaiva sevito vāyur anyathā hanti sādhakam॥"

*Just as a lion, an elephant, or a tiger is subdued gradually and slowly, so also must the breath be tamed. If done otherwise (improperly), it destroys the practitioner.*

"Don't start with the lower five chakras but only from the sixth chakra, the 'ājñā-chakra.' Then the qualities of all five chakras below it will come naturally as well. This is described in the *Shiva Saṃhitā*:

"Yāni yāni hi proktāni pañca padme phalāni vai।

Tāni sarvāṇi sutrāmetaj jñānād abhavanti hi॥"

*Whatever fruits (benefits) were previously described of the five lotuses (chakras), you obtain them all simply by focusing on this Ājñā-lotus.*

However, if some Guru has taught you to begin meditation from the lower chakras, then do that. The Gītā is an excellent scripture; whoever follows it properly, they will be uplifted.

"Devotion (bhakti) extends very far, deeply within. Externally, we have the support of satsang. If someone from their past life's practice does not engage in external worship but instead does the internal worship, that's fine. Even in the 'path of knowledge' (jñāna-kāṇḍa), there is devotion. Without devotion, there is no liberation (*kalyāṇa*); without satsang, there is no devotion; without a sadguru, there can be no genuine satsang. Whoever takes refuge in Guru, satsang, and bhakti-dhyāna (devotional meditation), that one will cross beyond the ocean of worldly existence."

*(This discourse took place in the afternoon session on August 13, 1955 CE, at the Shri Santmat Satsang Mandir in Manihari, Katihar District.)*

# 43 The Ants Effort is Too Little; the Pundits is Too Much

“I bow to the Guru’s lotus feet—Hari in human form, the ocean of compassion, whose words are like the sun’s rays scattering the dense darkness of delusion.

O dear people!

The saints, having fashioned themselves in a certain way, have told others to become the same. The saints shaped themselves through the practice of moral conduct (sadācār) and fundamentally through satsang. When we look outward, we see clearly that everything arises and perishes. Our body, too, has arisen and will perish. It happens to everyone. The saints pondered whether there is anything that can halt this cycle of arising and perishing. They realized that which is beyond arising and perishing—something that neither arises nor is destroyed. If it neither arises nor perishes, on what does it depend? Whatever arises and perishes must have some basis, but that which neither arises nor perishes has no support outside itself—it is self-existent. What is that? The saints said: That is God—the Supreme Soul.

All the elements, including earth and sky, fall under arising and perishing. The One that is free from arising and perishing, requiring no external basis, is indeed God. Reflecting on ourselves—who am I?—we see that we are not the body; we are distinct from it. In our faith, as well as in many other religions, when someone leaves the body, some ritual is performed—intended to grant the departed a good destination. This directly implies that once the body is discarded, we remain something apart from it. By contemplating deeply, we realize that the underlying principle, which stands on nothing else, is precisely what we are:

“The soul is an imperishable part of God,
conscious, pure, naturally filled with joy.
You are no different from Him;
so declare the Vedas: like water within water.”

That is why it is said: this self-supporting principle is God, and that same reality is who we all are.

The body is subject to birth and decay. We can leave our body behind and still see (realize) our true self—'This is who I am.' But one needs skill in 'seeing.' That skill is to stop looking outward and instead look within. We do not consider ourselves to be perched upon our body; we feel we dwell within it. Therefore, to see inside, close your eyes. All the saints have instructed closing the eyes.

When the eyes are closed, it appears dark—look into that darkness. Keep in mind that one does not truly see with the eyeball itself. It is the power of sight (the capacity to see) within the eye by which one sees—and that is a conscious power (chetanātmikā shakti).

Until you know how to see with your own power, learn from someone who already knows. Practice that. Look so minutely that there is nothing subtler than that. This finest point is called, in the Upaniṣads, the supreme point of light—param-vindu-jyoti.

'Tejo vinduḥ paraṃ dhyānaṃ viśvātma-hṛdi saṃsthitam।'

*(From the Tejo-Vindu Upaniṣad)*

*Meditating on the point (bindu) of light, which is the radiant universal Self established in the heart, is the supreme meditation.*

In the praises of the saints (sant-stuti), we read: 'vindu-dhyān vidhi nāda-dhyān vidhi, sarala-sarala jag mẽ paracārī'—meaning, "The method of point-meditation and the method of sound-meditation are indeed taught clearly in this world." So do vindu and nāda meditation. Grasp (focus on) the point of light and the inner sound. By the skill of seeing, first catch the point (vindu). 'To catch' does not mean with the hand, but with your inner gaze. Catch the point of sight with your sight. For those who succeed in this, Guru Nanak Dev Ji says:

'Khaṇīahũ tīkhi bālahu nīkī etu mārag jāṇā'—

*The path is sharper than a sword's edge and finer than a hair.*
*This is the road inside yourself.*

Sant Kabir Sahab, in symbolic words, says:

"Kabīr kā ghar śikhar par, jahā̃ silahalī gail।

Pā̃v na ṭike pipīlikā, paṇḍit lādai bail॥"

*Kabir's home is perched upon a high summit, where the path is slippery;*
*An ant's foot cannot gain footing there, yet the book learned man attempts to load an oxcart with books.*

It means that the home (Kabir's home) is on such a high summit, and the path is so slippery that even an ant cannot climb it. Then he [Kabir Sahab] says:

'Jahā̃ na cī̃ṭī chaṛhi sake, rāī na ṭharāy।

Manuvā̃ tah̃ le rākhiyā, tahaī̃ pahũche jāy॥'

*Where an ant cannot climb, where even a mustard seed cannot stay—*
*There, place your mind, and that is where you must reach*

This is an indication about vindu-dhyān (point-meditation)**.** For seeing, there is vindu-dhyān; for hearing, there is nāda-anusandhān (inner-sound tracing), also called surat-śabda-yoga. We should understand this as the essence of all teachings. The saints have taught us focus on the bindu and focus on the nāda.

"Vindu-nād mahāliṅgaṃ, śiva-śakti niketanam।

Deha śivālayaṃ proktaṃ, siddhidaṃ sarvadehinām॥"

*This form of vindu and nāda is the great liṅga, the abode of Śiva-Śakti. The body is called Śivālaya (temple of Śiva), which grants perfection to all embodied souls.*

The bindu-nāda is a most important indication (sign). It is the abode of Śiva (the Beneficent One) and Śakti (the Divine Energy). Further, it is said:

"Vindu-nād mahāliṅgaṃ, viṣṇu-lakṣmī niketanam।

Dehaṃ viṣṇvālayaṃ proktam, siddhidaṃ sarvadehinām॥"

*This bindu-nāda form, the great liṅga, is the dwelling place of Viṣṇu and Lakṣmī. This body is known as Viṣṇu's temple (thākur-bāṛī), and it bestows perfection on every embodied being.*

In other words, the bindu-nāda aspect is the dwelling place for both Viṣṇu-Lakṣmī and Śiva-Śakti. Wherever one worships vindu and nāda, Viṣṇu-Lakṣmī does not depart, nor does Śiva and Śakti. Now understand how beneficial the meditation on vindu and nāda is! It increases one's inner power (ātma-śakti), and one is nourished by Lakṣmī—thus remains free from worldly misery and is always happy.

For this, purity is needed; respect for the Guru is needed. One must abide by the Guru's command. If one does not follow the Guru's command, one cannot meditate properly. For the devout practitioner, there is nothing more auspicious and beneficial than the Guru.

*This discourse took place on December 9, 1978 CE, in the afternoon session at Dehri-on-Sone in Bihar State.*

# 44. “The Path Begins in the City of the Eyes.

*I bow to the Guru’s lotus feet, Hari in human form, the ocean of compassion;*
*Whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

Dear people!

“The saints have clearly shown the path for the liberation of man. That is what we call Santmat or the Sant-panth. All the ideas by which that ‘panth’ (path) is established—taken together—are also known as Santmat. A panth is a path on which one walks, or along which one travels from one place to another. A path is essentially a line. The path along which we walk on the earth is a thick line.

There is also a path to reach God, or to attain supreme well-being (param-kalyāṇ). Indeed, reaching God amounts to attaining that supreme well-being. The saints have said: if the wise say “God is all-pervasive,” that He is already everywhere, then where is there to go? If He is already attained, do you yourself possess Him?

Don’t simply argue abstractly—tell me truly: do you have Him? Those who are not merely engaged in arguments but truly want to know will admit, “No, we do not have Him, we do not recognize Him.” So I say: We must ‘go’ to God in order to recognize Him, to arrive at the point where we can know God. We must understand what that God is like, and we must also know the method (*vidhi*) by which we travel that path.

If we only talk and do not learn the method, nor attempt to go, then we cannot attain God. The knowledge of God is deep, and people of keen intellect can comprehend this. But if you hear it and grasp it only intellectually without retaining it—without remembering it—then there is no benefit. One must hear, understand, and internalize it.

Some have a receptive intellect, others can understand but not retain. The intellect that retains is the superior one. That is why people engage in study. Just as a field when it is well plowed, the crop yields well. In the same way, through academic study, the mind (brain) is cultivated, and it can then absorb whatever is taught. Indeed, if not everyone can attend school, the saints have said, ‘Participate in satsang instead.’ For those individuals, satsang is the school. By attending satsang repeatedly and listening extensively, one’s intellect gains the power of retention.

I have seen this firsthand. There was a man who used to graze buffaloes. By regularly sitting in on satsang, he came to know many things. I witnessed this in the city of Chhapra in 1922 CE. My residence was in the Sarayu river’s [floodplain or side-stream]. People would hold satsang, and he would also attend. One remark of his astonished me. I asked him, ‘How did you come to say that?’ He replied, ‘I heard it from a saint of the Nanak-panth. And I’ve also found it true in my own life—by attending satsang regularly, I’ve learned a great deal.’

Just as by studying in school one becomes exceptional in knowledge, so too by attending satsang one grows exceptional. This is why people should come to satsang. Saints have described knowledge of God as extremely profound (vikat). For example, Surdasji says:

"Avigata gati kuch kahata na āvai।

Jyõ̃ gũ̃ṅgahi mīṭhe phala ko rasa, antaragata hī bhāvai॥

Parama swāda sabahī ju nirantara, amita toṣ upajāve।

Man vāṇī ko agam agochara, so jāne jo pāvai॥

Rūpa rekh guṇa jāti juguti binu, nirālamba mana chakrita thāvai।

Saba vidhi agam vicārahiṁ tāte, 'Sūr' saguṇa līlā pada gāvai॥"

> "Avigata gati kuch kahata na āvai" — *The (infinite) state of the Unmanifest cannot be expressed in words.*
> "Jyõ gũ̃ṅgahi mīṭhe phala ko rasa, antaragata hī bhāvai*" — Like a mute person who has tasted a sweet fruit—he knows the taste, but he cannot express it; he relishes it within himself.*
> "Parama swāda sabahī ju nirantara, amita toṣ upajāve*" — It is the supreme, unceasing flavor, which produces immeasurable satisfaction*.
> "Man vāṇī ko agam agochara, so jāne jo pāvai*" — It is beyond mind and speech; only one who attains it knows it.*
> "Rūpa rekh guṇa jāti juguti binu, nirālamba mana chakrita thāvai*" — That Reality is without form, outline, qualities, or classification; it is supportless, leaving the mind bewildered.*
> "Saba vidhi agam vicārahiṁ tāte, 'Sūr' saguṇa līlā pada gāvai*" — It is beyond all modes of thought; therefore, Sur (Surdas) sings the praises of God's manifest, playful form.*

The all-pervasive One's state cannot be described. It's like a mute person who has eaten something sweet: he knows its flavor but cannot articulate it. He relishes it within, deeply. However many worldly flavors exist, it is unlike them. Once a person experiences that flavor, it remains forever—it never fades. By contrast, worldly pleasures only taste good while one partakes of them; once you stop, that taste disappears. But in this (divine experience) there is such satisfaction that it cannot be spoken by speech, nor is it grasped by the mind. They (the saints) sang of the quality of attaining it. Whoever attains it will not ask anyone else, 'What is God like?' They will not say, 'He is such-and-such, or not like that.'

*God is beyond Māyā, yet Māyā belongs to Him. What is Māyā*?

"Go gochar jahã lagī mana jāī। so saba māyā jānehu bhāī॥"

*Wherever the mind goes, or whatever is perceivable by the senses—that all is Māyā, O brother.*
*Goswami Tulsidasji*

Where does the mind reach, and what do the senses perceive? Form (rūpa), taste (rasa), smell (gandha), touch (sparśa), and sound (śabda). The mind and senses only grasp these five sense-objects. The mind goes only that far. But God transcends those objects. He has no form, taste, smell, touch, or sound. How can the mind know Him? How can the senses perceive Him? Therefore, know God in His essence. I haven't 'realized' Him, but I know about Him. When you attain Him, then you will know you have found God.

How far must you go to recognize Him? You must go beyond the knowledge of the mind and senses. Where the mind's knowledge ends, go beyond that. The path is quite long. The path begins from where the jīva (soul) is seated in the waking state.

"Rāma svarūpa tumhār, vacana agochar buddhi par।

Avigata akath apār, neti neti nit nigama kah॥"

*Meaning: "O Rama! Your form is beyond speech and intellect; unmanifest, indescribable, infinite. The Vedas ever declare: 'Not this, not this*.-- Goswami Tulsidasji

This path is not made by anyone in particular. The saints recognized and came to know it. The saints have said: first you must know where it begins. This path is not on the ground (miiṭī par)—it is a subtle path.

I was listening to Saintsevi Ji's discourse. He was saying:

"Khanni-ahũ tīkhī bālahu nīkī etu mārag jāṇā"

*This path is sharper than a sword's edge and finer than a hair.* T

The path begins from the nain nagar (the city of the eyes). Those who come to know its starting point forget the external path, if only for a short time. It begins in darkness. If you attempt it, you discover you must pass through (or 'beyond') light. It's not merely the inner light—one must pass through an 'antarjyoti' (inner radiance), and one hears the 'antarnād' (inner sound).

When it (the journey) concludes, there is no form, taste, etc. left. Once you are freed from knowledge attached to Māyā, what you attain is God. This is the path of dhyān (meditation). It passes through darkness, light, and sound. At the end of sound, one finds God. Read any spiritual scripture (*adhyātma-grantha*); all of them mention the same thing.

Therefore, keep your conduct (ācaraṇa) pure. Forsake the five great sins: falsehood, theft, intoxication, violence, and adultery. If, due to the force of habit in the mind, you repeatedly slip, do not assume you will always keep falling. You will eventually feel that you have become free of them. The one who practices meditation while following righteous conduct will attain that which is agam-agochar (inaccessible, beyond perception).

By living in such a way, you will be revered in the world; you will gain many companions. Where many such people gather, their system of governance (śāsana-praṇālī) will be excellent. Under self-rule (svarāj), there will be good rule (surāj). Become medhāvī (keen-minded). One who remembers what he hears is medhāvī. If you hear but cannot remember, you are not medhāvī. That is all I have to say.

*(This discourse took place on July 13, 1970 CE, at Maharshi Mehi Ashram, Kuppaghat, during the weekly satsang.)*

Goswami Lakshminath Paramhans Ji Maharaj's Vāṇī

1. बड़े सबेरे सुमिरन कीजै, गुरु पद पंकज रेणू॥ ध्रुव॥

Baḍe sabere sumiran kījai, guru pad paṅkaj reṇū॥ (Refrain)

> *Early in the morning, engage in remembrance (sumiran) of the dust of the Guru's lotus feet.*

2. रुचि-रुचि शीतल स्वाद प्रसूती, शुचि सुमोद सुर धेनू॥

Ruchi-ruchi śītal swād prasūtī, śuchi sumod sur dhenū॥

*By (this remembrance) one obtains a pleasingly cool and delightful taste; it is pure and joy-filled like a celestial wish-fulfilling cow.*

3. **महामोह तम पुंज विनाशन, सुन्दर नख मणि जोती।

सुमिरत विमल विवेक ज्ञान के, दिव्य दृष्टि हिय होती॥१॥**

Mahā-moha tam puñja vināśan, sundara nakh maṇi jotī।

Sumirat vimal vivek jñān ke, divya dr̥ṣṭi hiya hotī॥1

*It destroys the dense mass of delusion's darkness with its beautiful, nail-like (nakh-maṇi) radiance. By remembering it (sumirat), one acquires pure discernment (vivek) and knowledge, and a divine vision (divya dr̥ṣṭi) arises in the heart.*

4. **शंख, चक्र, धनु, गदा, कमल अरु, केतु कुलिश ऊर्ध रेखा।

धरत ध्यान सुख होत सकल विधि, मिटे कर्म की लेखा॥२॥**

Śaṅkha, cakra, dhanu, gadā, kamal aru, ketu kuliś ūrdh rekha।

Dharat dhyān sukh hot sakal vidhi, miṭe karma kī lekhā॥2॥

*Conch, discus, bow, mace, lotus, banner, thunderbolt, upward lines—(visualizing) these in meditation brings happiness in every way, erasing the account of one's karmas.*

5. **परम प्रकाश भानु, शशि के सम, तेज अमित जग भासा।

वेद विनोद चारि फल दायक, जन मन कमल प्रकाशा॥३॥**

Parama prakāś bhānu, śaśi ke sam, tej amita jag bhāsā।

Veda vinoda cāri phala dāyak, jan mana kamala prakāśā॥3॥

*He is the supreme light, like the sun or the moon, an infinite brilliance illuminating the world. He bestows the four fruits (puruṣārthas) extolled in the Vedas, and illumines the lotus of the devotee's mind.*

6. **हरि हर गावत पार न पावत, थाके शेष विधाता।

'लक्ष्मीपति' अति नीच, मलिन मन, महिमा कहत लजाता॥४॥**

Hari har gāvat pāra na pāvat, thāke śeṣ vidhātā।

'Lakṣmīpati' ati nīca, malin man, mahimā kahat lajātā॥4॥

*Even Hari and Hara (Vishnu and Shiva) sing of Him yet cannot reach His limit. Śeṣ (the serpent with a thousand heads) and Brahmā (the Creator) are exhausted.*
*I, Lakshmipati (the poet), am exceedingly low, my mind impure—I am ashamed even to speak of His greatness.*

# 45. Certainly Practice Meditation in the Last Watch of the Night

*I bow to the lotus feet of the Guru, Hari in human form, the ocean of grace;*
*whose words, like countless sun-rays, dispel the dense mass of great delusion.*

Maharishi Mehi Discourse

This couplet is not mine; it belongs to Goswami Tulsidasji Maharaj**.** By bowing to the lotus feet of the Guru, Tulsidas Maharaj prays that the ignorance, i.e**.,** darkness within us be driven away.

Whatever people come to know in this world, they learn it only through a Guru**.** A child, when it is born, does not know how to speak. It begins to speak after being taught by its parents. Even a person born mute has a school available to him, but he still cannot speak all things.

Take this harmonium—compared to the mridang, it is nothing. Once you hear the mridang, you will feel that all other instruments are overshadowed. There is a story: when Brahmā, Vishṇu, and Maheśh—the three—arrived in this world by the grace of the Supreme Lord, they did not feel drawn to worldly affairs. So, to fix their interest in the world, rāgas (musical modes) and rāgiṇīs (sub-modes) were created. Through involvement with those rāgas and rāgiṇīs, they became engaged in worldly life. We, too, have come into the world, and are engaged with it.

But we do not have to carry out the duties of Brahmā, Vishṇu, or Maheśh. We have to attend to our own tasks. When we say, "This is my hand, this is my foot, this is my mouth, this is my intellect," the question arises: Who am 'I'? That which is known through sense perception is not who we are. We are that which is not known through the senses. This Vedantic point is not realized merely by hearing it. Instead, you must hear it, reflect upon it (manana). Then, deciding on the practice (sādhanā) established through reflection, you must complete that practice. Only then do you experience your true nature—i.e., you gain knowledge of your real Self. By essence, you are not the body. This body is inert. Among all the limbs of the body, none of them is you.

They say, "God is 'anāma'"—Nameless. But even to call Him 'anāma' is itself a spoken word. collection. Whatever enters as an expression (i.e., can be spoken of) is Māyā. Therefore, one must come to know the śabda-atīta pad ('the state beyond all words'). This can't be achieved simply by hearing about it. Those who practice sādhanā (spiritual discipline) within themselves attain that śabda-atīta pad.

In the waking (jāgrat) state, we see that everything exists. In a dream (svapna), whatever we see becomes unreal upon waking. The deep-sleep (sushupti) state is a form of unconsciousness. Above waking, dream, and deep sleep is the turīyāvasthā (the fourth state). Beyond even turīya is the turīyātīta (beyond the fourth) state. That is called the śabda-atīta pad ('the state beyond words').

In devotion to God, the Guru holds foremost importance. That's why you must seek a knowledgeable (jāñkār) Guru. Goswami Tulsidasji has said:

"Jñāna kahai ajñāna binu, tam binu kahai prakāś।

Nirguṇa kahai jo saguṇa binu, so Guru Tulsidās॥"

*He calls it 'knowledge' only when ignorance is left behind, and he speaks of 'light' only when darkness is gone.*
*He proclaims 'Nirguṇa (the formless)' only when he's gone beyond 'Saguṇa (the manifest).'*
*Tulsidas says: such a one is truly Guru.*

In other words, abandoning the realm of ignorance (darkness) and speaking of that light after which no darkness remains but only constant radiance—and likewise having the direct realization of Nirguṇa beyond all forms (Saguṇa)—those alone are the true Sadgurus. But it's very difficult to say who such persons are. Those yogis who enter the state of samādhi often withdraw from worldly life. If all such yogis simply abandoned the world, a dense darkness—i.e., ignorance—would spread, and people might start doing even what they ought not do. That should not happen. Only those who have gone beyond darkness into light can speak of light—who have actually obtained that light.

As for Nirguṇa and Saguṇa, they have a very unusual meaning. I have no authority to define it. As for the incarnate beings or devis (goddesses), like Bhagwan Rāma, Bhagwan Śrī Kṛṣṇa, or Mātā Kālī, Mātā Durgā, Mātā Sarasvatī—who am I to define what powers they hold? I can only praise them. Essentially, one who realizes that he is distinct from his body also realizes the Supreme Soul (Paramātmā). Whoever knows this truly knows Self-knowledge. But that cannot be that ordinary people of the world are told only a little bit, so they can understand.

Santmat says: Practice dhyān (meditation). In the last watch of the night, and also in morning after you bathe, and again at sunset—practice meditation. During the night, whenever you awaken, do a little meditation each time. If sleep doesn't allow it, then go back to sleep, but definitely meditate in the last watch of the night.

"Jāgai nā pichale pahar, karai na guru-mata jāpa।

Mũha phāḍe sovata rahai, tākũ lāge pāpa॥"

*If one does not awaken in the last watch of the night, and does not practice the Guru's prescribed repetition (japa),remaining in bed with mouth agape, that person incurs sin.* —Sant Charandāsjī

Santmat does not require you to renounce worldly work, nor does it make you abandon the tasks by which you attain self-welfare (ātmā-kalyāṇa). Even if you hold a government job, still do bhajan-dhyān (devotional meditation). Step by step, one day you will meet Paramātmā and become one with Him.

Before creation, only Paramātmā existed—nothing else. Paramātmā then formed this universe. Some people say, "If everybody, through meditation, merges into God, then who will remain here? What about the world?" I say, "Then Paramātmā will create it again." Let us do both

what the saints recommend—practice spiritual devotion—and also carry out our worldly duties. One who does so faces no trouble in worldly affairs, and meanwhile, their next life (paraloka) is also secured. There is no possibility of doing this in any of the four types of existence or eight million, four hundred thousand wombs (species); it can only be done in the human body. By God's grace, we have received a human body. This is our great fortune. We ought to continue some spiritual practice, and keep at it until the work is complete (i.e., realization is achieved).

If you ask me, "What about you?" I'd say: "I also have some farmland, sharecropped out. Earlier, I labored on it myself." Hence, do not abandon worldly tasks, nor the liberating work—which is the best work of all. Never neglect this work. By doing so, you make both this worldly life and your next life good. That is what Santmat teaches.

*This discourse took place on October 22, 1981 CE, at Shri Santmat-Satsang Ashram in Manihari, Katihar District, Bihar State)*

# 46. What Is in the Inner Void?

*I bow to the Guru's lotus feet, Hari in human form, the ocean of compassion; whose words, like countless sunrays, dispel the dense mass of great delusion.*

Dear people!

"This address, *logõ* ('people'), is a collective term. It includes all individuals from the female group (māī-varga) and the male group (puruṣa-varga). It's like going to a market (hāṭ). In that market, you see many people—some from the women's group, some from the men's group. In the same way, by saying *logõ* ('people'), it includes everyone. Some among them are worthy of reverence; some are fit to give blessings—but they all are included in *logõ*."

All of us should think: as the body grows bigger, one's lifespan simultaneously decreases. One day, it will diminish to the point that this body no longer remains. In the body, there is infancy, childhood, a period of acquiring knowledge. Then people marry, they have children. All of these states—summing them up, "logõ" refers to all.

It is like this temple: over it, there is a roof. Similarly, this world (samsār) also has a roof. Looking outward, it seems like sky and only sky**.** Yet there is the portioned "*ghaṭākāśa*" (sky within a pot), or "maṭhākāśa" (sky within a monastery), or "paṭākāśa" (the space within a cloth or wall), and above them all is the mahadākāś (the vast sky). That is how the cosmos is. When, in the upper great sky, there are no clouds, you see clear space in all directions. At night you see the moon and other heavenly bodies. If the moon isn't visible, you see countless stars. That is just one universe (brahmāṇḍa). And there are so many other universes beyond measure. When I was young, I read:

"Prabhu pūraṇa brahmā akhaṇḍā। jākē rōma kōṭi brahmaṇḍā॥"

*The Lord is perfectly whole and indivisible; in each pore of His being are millions of universes.*

We too belong to one universe, and we are each one body among the members of a family. This applies to everyone. In a family there are multiple body-bearers, each an individual. And all are passing away from here—some sooner, some later. That is the world. As long as you remain in the world, you remain in coming and going. That's what is meant by the cycle of births and deaths (āvāgaman chakra). If you want to go outside the world, can you fly away in an airplane, or by some device even if you could fly through it, you would still perceive the sky. There is no telling how far the sky extends. All we know is what our eyes see: the sky holds countless stars, whose number is incalculable. In that sky itself is the sun, the moon. Where are all those innumerable stars? We do not know, because our senses cannot fully grasp them. Each sense perceives only its own object. The mind has knowledge, but the mind is enclosed in the 'cover' of the body; the intellect has knowledge, yet it too is similar. We speak 'I,' 'you'—but who am 'I'? We have no knowledge of this. "Yogis say: 'How will you come to know this?' "When I look for myself *outside,* I do not find myself beyond the body. The body has both an outer aspect and an

inner aspect. *What is in the empty space inside the body?* Surgeons do not know, nor do the physicians (*kavirāj*). The Yogis know—or so we hear. In the inner void, what is there? Only someone who dives within can discover it.

Hence, Kabir Sahab said:

"Kabīr kāyā samudra hai, ant na pāve koy।

Mirtak hoike jo rahe, māṇik lāve soy॥"

*Kabir says this body is an ocean—no one finds its limit.*
*Whoever becomes 'dead' while living* (i.e., detached) *brings up the pearls.*

Other saints also say:

"Yah śarīra sāgara avagāhā। yahi kara nahīṃ kou pāvat thāhā॥

Antar ulaṭi nirekhe joī। āvāgaman miṭāve soī॥"

*This body is an ocean to be plunged into. Through it, no one typically finds the bottom.*
*But he who inverts his gaze inward erases the cycle of rebirth.*

—Sant Navaldasjī

Searching within the inner void is the work of the knowledgeable, not the work of a beggar. Whether you stay at home or leave home, you can still practice yoga. Just as in every society there is certainly one leader, so too in the entire world there must be a single leader—that is Paramātmā.

Our bodies have many limbs and parts, yet altogether it is one body. If one limb is cut off, the body is dismembered and grows weaker. In the same way, if some 'limb' of society is removed, then the country is weakened. If a portion (of society) is taken away, weakness will set in. Therefore, protect them and help them as much as possible. What more shall I say? Santsevi Ji has already said a lot. Follow what you have heard from him. It will not cause any shortcoming in your worldly affairs. The works of those who accomplish something notable in the world will keep their renown alive.

*This discourse took place on October 24, 1981 CE, in the town of Māldah, West Bengal)*

Saint Yārī Sahab's Vāṇī

1. आरति करो मन आरति करो॥१॥

Ārati karo mana ārati karo॥1॥

*Perform the worship-ceremony (ārati)—O mind, do the ārati (honoring).*

2. गुरु प्रताप साधु की संगति, आवागमन तें छूटि पड़ो॥२॥

Guru pratāp sādhu kī saṅgati, āvāgaman tẽ chūṭi paṛo॥2॥

*Through the Guru's grace and the company of saints, become free from the cycle of birth and death.*

3. अनहद ताल आदि सुध वाणी, बिनु जिभ्या गुण वेद पढ़ो॥३॥

Anahad tāl ādi sudh vāṇī, binu jibhyā guṇ ved paṛho॥3॥

*Hear the unstruck rhythm, the prime pure word. Without using the tongue, recite the virtues [of God] and read the Vedas.*

4. आपा उलटि आतमा पूजो, त्रिकुटी न्हाइ सुमेर चढ़ो॥४॥

Āpā ulaṭi ātmā pūjo, trikuṭī nhāi sumer chaḍho॥4॥

*Invert your self and worship the soul. Bathe in the Tri-kūṭī (the triple confluence) and ascend Mount Sumeru.*

5. सारँग सेत सुरति सौं राखो, मन पतंग होइ अजर जरो॥५॥

Sāraṅ set surati soṃ rākho, mana pataṅg hoī ajara jaro॥5॥

*Fix your awareness (surati) on **Sāraṅ** (the Lord). Let the mind, like a moth, become ageless and free of decay.*

6. ज्ञान कै दीप बरै बिनु बाती, कह यारी तहँ ध्यान धरो॥६॥

Jñān kai dīp barai binu bātī, kah Yārī tahṃ dhyān dharo॥6॥

*A lamp of knowledge burns without a wick. Yārī says: 'Concentrate your meditation on that [light].*

Surdasjī's Vāṇī

1. अब मैं जानी देह बुढ़ानी।

Ab main jānī deh buṛhānī।

*Now I realize my body has grown old.*

2. सीस पाउँ, कर कहमो न मानत, तन की दसा सिरानी॥

Sīs pāũ̃, kara kahmo na mānat, tan kī dasā sirānī

*Head, feet, and hands no longer obey; the body's condition has worsened.*

3. आन कहत, आनै कहि आवत, नैन-नाक बहै पानी।

Āna kahat, ānai kahi āvat, nain-nāk bahai pānī।

*One thing is said, yet something else is understood. The eyes and nose are watering.*

4. मिटि गई चमक-दमक अंग-अंग की, मति अरु दृष्टि हिरानी॥

Miṭi gaī chamaka-damaka aṅga-aṅga kī, mati aru dṛṣṭi hirānī।

*The sparkle of each limb has vanished; my intellect and vision have faltered.*

5. नाहिं रही कछु सुधि तन-मन की, भई जु बात बिरानी।

Nāhiṃ rahī kachhu sudhi tan-man kī, bhaī ju bāta birānī।

*No awareness remains of body or mind; this condition is now alien.*

6. सूरदास अब होत बिगूचनि, भज लै सारँग पानी॥

Sūradās ab hot bigūcani, bhaja lai sāraṅg pānī॥

*Surdas (the poet) is now failing. Quickly adore the Lord (Sāraṅg), like drawing water (before it's too late).*

# 47. By Grasping the Point, One Will Go into the Sound

*I bow to the Guru's lotus feet, Hari in human form, the ocean of grace;*
*whose words, like countless rays of the sun, dispel the dense mass of great delusion.*

Dear people!

"It is certainly true that people desire happiness. What is the definition of happiness? In worldly terms, people call that 'happiness' which pleases the mind and senses. But the mind and senses see happiness only in attachment to sense-objects. They do not have any other vision—how would they see anything else? Their focus is solely on the sense-objects. The mind and senses perceive the five sense-objects: form (rūpa), taste (rasa), smell (gandha), touch (sparśa), and sound (śabda). People hear sound with their ears. In that hearing, many sorts of instruments and music, rāgas and rāgiṇīs, come in; yet it does not make them truly happy. Those who become happy are of the sort of Haridās Baba.

There was one Haridās Baba. He was thoroughly versed in rāgas (classical melodic modes) and rāgiṇīs (their sub-modes). He was searching for some suitable person to whom he could impart his knowledge. Wandering about, he went to Bengal. There, in a mango orchard, he saw a boy who had come at his father's behest to gather mangoes. The orchard was utterly empty—meaning, no one else was there—but from it came a tiger's roar. That same boy was making the sound of a tiger. Haridās Baba did not see any actual tiger in the orchard; yet he heard a tiger's roar, so he started looking around: 'Where is this tiger's roar coming from?' Searching, he drew near a tree and saw a boy making a sound like a tiger. Haridās Baba asked the boy, 'How did you learn to roar like a tiger?' The boy replied, 'One day, I heard a tiger roaring. As soon as I heard the tiger's voice, I quickly learned how to make the same sound. My father gave me orders: "Hide yourself in the mango orchard and roar like a tiger, so that people will be afraid and not enter the orchard.

Haridās Baba was delighted. He thought to himself, 'This boy will certainly learn my music so he (Haridās Bābā) brought that boy to his home and asked the boy's father, 'Let him come with me. I will teach him music.' The boy's father permitted him to leave with Bābā-jī. Bābā-jī then taught him all his knowledge of singing (gāna-vidyā). That very boy became renowned by the name 'Tānsen' and served as a court singer (darbarī gavaiyyā) under the Emperor Akbar.

One day the Emperor said: 'From whom did you learn such excellent music?' Tānsen replied: 'My Guru is Haridās Jī Mahārāj. It's from him that I learned the art of music.' The Emperor said: 'If you sing so beautifully, then your Guru must sing in an even more sublime way. Make an effort so that I can hear his music.'

Tānsen said: 'Right now, in my present appearance, if he (my Guru) sees me like this, he may utter a curse. Hence, I'll disguise myself as a Guru, and you pretend to be my disciple. Then we can gain an opportunity to listen to his music.' The Emperor agreed.

When both reached near Haridās Bābā**,** he was in a state of meditation (dhyāna). They waited a long time, yet his meditation remained unbroken. Then Tānsen lightly struck a few notes on his sitar and began a song, deliberately inserting some mistakes. Hearing that flawed music while still in his meditative state, Haridās Bābā took the sitar from Tānsen's hand, saying, 'Child! Sing this way,' and he began singing. His sweet melody caused the Emperor to faint. When Haridās Bābā's singing ended**,** these two left that place.

Even a voice from one's throat has such power that it can make people faint. Santmat explains, "What is all this?" There may be no more Tānsens or Haridās Bābās, but if you listen to the sound inside yourself, it will be so sweet that you'll lose all desire to hear outward sounds.Within, what you hear is called nāda-anusandhān, or surat-śabda-yoga, in Santmat. One learns its method from the Guru. Gradually, you begin hearing that sound which is not external, but is within you. What is God's connection with this? God pervades the entire creation. He is within you as well. By listening to the sound, you will go to God. However, in order to reach there—i.e., in order to grasp that sound then what practice is needed to reach (that sound)? The saints have said: 'Practice seeing (dṛṣṭi-sādhan).

"Man mẽ man, nainan mẽ nainā, man-nainā eka hoṛ jāī"

*The mind merges into the mind, the eyes into the eyes, and mind and eyes become one.*

Let the mind merge with mind**;** let seeing become one. In seeing, there are two lines of vision—bring them together. Unite them so that they form one point. That is the bindu (point).

"Vindu mẽ tahā̃ nāda bolai, rain divasa suhāvanā॥"

*In the bindu, the nāda (sound) resonates—making day and night delightful.* —Sant Paltu Sahab

In the suṣumnā is that path. Inside you, on the left and right, are the iḍā and piṅgalā currents. The middle current is called suṣumnā. Look in the middle by bringing the two together. That middle stream will be suṣumnā. One who abides in that stream finds the luminous bindu (point of light). There, the sound one hears is replete with knowledge and light. Whoever grasps that sound, he goes to God.

Dariya Sahab Bihari has said:

"Chumbaka satt śabda hai bhāī। chumbaka śabda lok le jāī॥

Mritu andha jabahī̃ niyarāvai। chumbaka śabda jīva muktāvai॥

Leī nikāri hokhai nahīṃ pīrā। satt-śabda jo basai sharīrā॥"

*The True Sound is like a magnet, my brother. The magnet-like Sound guides one to the higher realm. When the blind death draws near, that magnet-Sound frees the soul.*

*Lifting [the soul] out, it knows no pain—wherever the True Sound dwells in the body.*

Just as a magnet pulls [iron] to itself, so does that Sound draw one to itself, carrying one to the place where there is no sound (the unstruck realm). "Nihśabdam paramam padam"—says the Upaniṣad. Arriving there, one reaches the abode of Paramātmā. Reaching there, one obtains that bliss beyond which there is no further sorrow.

Dr̥ṣṭi-sādhan (the method of focused seeing) and nāda-anusandhān (tracing the inner Sound) are practices approved by the saints. If, during practice, you sometimes break off, keep resuming it repeatedly. Hence it is said:

"Karata karata abhyāsa te, jaḍamati hot sujān।

Rasarī āvat-jāt te, sil par paḍat nisān॥"

*By repeating practice again and again, the dull mind becomes wise.*
*As the rope moves back and forth on the stone, it leaves a mark.*

Just as a rope repeatedly coming and going over a stone eventually carves a groove, so keep at the practice. By continuing in that way, it will come to a point where you cannot go on without doing meditation Without consistent meditation practice, you won't get sucess. First do gross japa (mota-japa), then do gross dhyān (mota-dhyān). In japa, there is vācika-japa, upāṃśu-japa, and mānasa-japa. Pronouncing the words aloud is vācika-japa. When the lips move but only you can hear it, that is upāṃśu-japa; and when it is repeated purely in the mind, that is mānasa-japa.

Mānasa-japa is, in a way, a type of dhyān (meditation). Whoever does this japa properly will grasp the bindu. By grasping the bindu, one will enter the nāda. For this, self-restraint is required—namely, following good conduct (sadācāra) and abandoning bad conduct (kadācāra). Lead a self-reliant life:

"Jīvan bitāo svāvalambī bharama bhā̃ḍe phōḍikaro।"

*Live your life self-reliantly; smash the pot of illusion.*
*(from the Padāvalī)*

"Khush khānā hai khīchaṛī, mā̃hi paḍā ṭuk lōn।

Māṃsa parāyā khāyikar, galā kaṭāve kauna॥"

*Khichdi is a delightful meal when a pinch of salt is added.*
*Having eaten another's flesh, whose throat would be cut is not delightful?*

—Sant Kabir Sahab

Kabir Sahab spent his entire life weaving cloth on his loom, for that was the skill he had learned. He earned his living thus for his whole life. Whatever he gained, he remained content with it. Santmat does not require leaving the householder's life. Even if someone does renounce the householder's life, let him at least remain self-reliant.

*This discourse took place on March 7, 1979 CE, in the late-afternoon satsang at Singhia village, in the Bihar state)*

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Sant Yārī Sahab's Vāṇī

1. बिरहिनी मंदिर दियना बार॥टेक॥

**Birahinī maṃdir diyanā bār॥(Refrain)

*O longing bride, light the lamp in your temple!*

2. बिन बाती बिन तेल जुगत सो, बिन दीपक उजियार॥१॥

**Bin bātī bin tel jugat sō, bin dīpak ujiyār॥1॥

*(Without wick, without oil—by that method—there is light without a lamp.*

3. प्राण पिया मेरे गृह आयो, रचि रचि सेज सँवार॥२॥

**Prāṇa piyā mere gṛha āyo, rachi rachi sej sãvār॥2॥

*(My life-breath Beloved has come into my home—so I beautify the bed with utmost care.*

4. सुखमन सेज परम तत रहिया, पिय निर्गुण निरकार॥३॥

**Sukhman sej param tat rahiyā, piy nirguṇa nirakār॥3॥

*The couch of sukhman (suṣumnā) holds the Supreme Essence; the Beloved is formless and attributeless.*

5. गावहु री मिलि आनंद मंगल, यारी मिलि के यार॥४॥

**Gāvahu rī mili ānanda maṅgal, Yārī mili ke yār॥4॥

*friends, let us gather and sing songs of joyous bliss; thus says Yārī to his companions.*

# 48. By Meditating Repeatedly, the Devotee Found Happiness –

*I bow to the lotus feet of the Guru, Hari in human form, the ocean of grace;*
*whose words, like countless sunrays, dispel the dense mass of great delusion.*

Dear seekers of dharma!

"This Santmat—indeed, is essentially only one Santmat. But by saying 'Santmat,' it does not mean we separate it from some other saint's teaching. Kabir Sahab's teaching, Nanak Sahab's teaching, Tulsi Sahab's teaching, Radhaswami Sahab's teaching—all are one and the same. By 'Santmat,' I simply refer to whatever our Guru Maharaj used to teach. He presented no new message—he shared the same message the saints have always given.

There has been some rumor that people believe this is the teaching of vairāgīs (renunciates), but that is never the case. Baba Nanak said: a king carrying out his reign, a hermit doing penance, or a householder enjoying domestic life—all of them still practice meditation (*dhyān*). That is the core message. Presenting the method of that meditation, our Guru Maharaj said: whether one is a ruling king, a renunciate ascetic, or a householder engrossed in worldly enjoyment, each should practice meditation. They (the saints) knew this. They themselves also lived in the householder state—who? Guru Nanak Sahab for one..

As for Kabir Sahab, whether he was a householder and had children is difficult to say. Kabir-panthīs say that remaining brahmacārī (celibate), he propagated devotion to God. But the majority opinion is that he was a householder. Who really knows the truth? It's been six hundred years since. No one can definitively narrate his biography.

Some say, "Gṛha kāraja nānā jañjālā" "household affairs entail many entanglements". For someone immersed in those affairs, there is nothing more to say. Whether they belong to the Kabir-panth or elsewhere, the work they do is the work they do. Kabir, too, if he was weaving cloth, that was his occupation. He used that income to show hospitality to guests. As you see fit, so regard him—perhaps as a brahmacārī from childhood. Indeed, he was celibate from boyhood, in a sense. Still today, his followers visit that site of his grave  It is referred to as Nīrū's Tola ('Nīrū's hamlet'). Kabir Sahab took on the same work that Nīrū did**.** Many saints continued doing household-related work; many saints gave up household work and carried on their spiritual practice (sādhan-bhajan) while also offering righteous teachings to the world.

You must have seen that a bridge has been built over the Sarayū River, allowing one to cross from this bank to that. It is called the Mā̃jhī Bridge. Over there lived a saintly "Munshī" named Dharnī Dās Jī. He was a munshī—a clerk or record-keeper—for some Kṣatriya landowner (bābū). He would get a salary—he worked as an employee. He composed some very lovely verses:

**‘**Dharnī adhare dhyān dharū, nisi-vāsar lau lāī।

Karm kīch mū bīch hai, (so) kañchan gach hvai jāī॥’

*O Dharnī, holding meditation on the lips, day and night—*
*actions, though stuck in the mud, are transformed to gold.*

One day he acted like a madman. He spilled ink on paper and began smearing it by hand. The bābū (his employer) saw him and asked, ‘Munshī Jī, have you gone crazy?’ He answered, ‘No! While performing the ārati at Jagannāth’s shrine, a fire broke out, and I poured water on it to extinguish it.’

To verify it properly, the bābū sent a horseman (ghuṛ-sawār) to Jagannāth Purī. He gave them the date and time that Dharnī Dās referred to. The locals there said, ‘Yes, indeed, a fire broke out at Lord Jagannāth’s shrine on that day, and one man appeared, poured water on it, and put it out.’ Thus Sant Dharnī Dās Jī, who was by caste a Kāyastha, achieved spiritual powers (siddhi) while working with writing and bookkeeping. Sant Paltū Dās Jī used to run a shop, doing bhajan-satsang right there. Later he left his shop to devote himself fully to bhajan-satsang. He did not become a sadhu who wandered about begging. There have been many saints: some did bhikṣāṭan (lived by alms), some did not. That’s how the saints have been.

You also see that our Guru Maharaj first worked in the post office and then gave it up. Let me speak of myself. I have a small mouth, a small intellect—but I will say that indeed I left the household work. Yet for my sustenance, I took up farming. Even now, my land is still there**.** A satsangi is responsible for it and he cultivates it. They’re my sons, and I am their father. Some time ago, there was also a period when I used to accept pūjā (offerings), receiving money. I abandoned that practice. In this way—little by little—I do not claim that I have become equal to Kabir Sahab or Guru Nanak Sahab**.** I am not even worthy of the dust of their feet.

Santmat does not teach: Abandon household duties, abandon living with wife and children, and engage only in meditation-bhajan.” Santmat says: Live with your wife and children, earn your livelihood through honest effort, and also worship God. Guru Nanak Dev has said:

**“**Rāj mahi rāj, jog mahi jogī। tap mahi tapīsura, gṛhastha māhi bhogī॥

Dhyāya-dhyāya bhaktaḥ sukh pāyā। Nānak tis puruṣ kā kin anta na pāyā॥**”**

*A king remains a king even in his reign, a yogi remains a yogi in his yoga,*
*One doing penance remains a great ascetic, and a householder relishes his worldly enjoyments;*
*By meditating over and over, the devotee found happiness—Nanak says, no one has fathomed the limits of that Supreme Being.*

Santmat has very little doctrine, yet also has some principles. Briefly, it says: have a Guru, serve your Guru, learn from him the method (*yukti*) of meditation, and practice that meditation. Our Guru Maharaj used to say: “If you present too much doctrine, people won’t remember it.” Even so, we have said quite a bit already. For memory’s sake, it’s enough to say: Guru, dhyān, and satsang. This can expand greatly. I have a published book and if you obtain it, you can read it and compare it with Santmat’s teachings. I’ve explained what Santmat instructs. In any case, do

bhajan by some means or other—that is essential. Guru Maharaj referred to meditation (dhyān) as bhajan (devotional practice). (7)

Householder life (*gṛhasthī*) is not a specific "profession." In our tradition, there are four āśrams—brahmacarya, gārhasthya, vānaprastha, and sannyāsa. After living as a brahmacārī, acquiring learning in the gurukula, if one goes home and marries, one is called a householder (*gṛhastha*). His occupation might be anything.

*This discourse took place at the 64th Annual Grand Convention varshik mahādhiveshan) of the All-India Santmat Satsang, during the afternoon satsang session)*

# 49. My Wealth Consists of Good Conduct and the Meditation on Nāda-Bind

*I bow to the Guru's lotus feet, Hari in human form, the ocean of grace;*
*whose words, like countless rays of the sun, dispel the dense mass of great delusion.*

Dear people!
Invited here by Maharshi Mahes Yogi Ji, I have enjoyed great delight.
What do I possess that Maharshi Ji should have called upon me? Observing Maharshi Ji's Rishikesh ashram, one senses such immense splendor that I can't possibly describe it.

If there's anything I have, it's devotion to my Guru. From the Guru, I learned: 'Engage in satsang daily. Live with good conduct (*sadācāra*). Stay away from bad conduct (*kadācāra*). This is the simplest of paths. Practice simiran (remembrance/chanting) and meditation. In simiran there is the vocal (*vācika*), whispered (*upāṃśu*), and mental (*mānasa*) japa. In dhyān there is bindu-dhyān (point meditation) and nāda-dhyān (sound meditation).' That was the instruction I received, and I continue practicing in that spirit.

The sādhanā (spiritual practice) we follow has just been explained in summary. My loving companions have also spoken, and you've heard them as well. Here the sole refrain is: do dṛṣṭi-yoga (the yoga of focusing the inner gaze), do nāda-anusandhān (tracing the inner sound), and keep good conduct. Abiding in that, I always wish to have darśan of a great soul like Maharshi Mahesh YogiJi. That's my continual thought. This is said in summary.

For satsang, you have this hall here. May it be filled day after day with people doing satsang, and I'll feel my departure from here was wonderfully fulfilled. The words of Maharshi Mahes Yogi Ji have been taken down in writing; they'll be published in our monthly magazine, Śānti-Sandeśh ("Message of Peace").

All satsangīs (devotees) who have come here—come daily for satsang. Maharshi Mahes Yogi Ji even travels overseas; I believe he has much teaching to give the people here as well. I'd say: "Teach also to the tribal folks, the hill people. Let them receive instruction and then go teach abroad. Among such impure (unrefined) people—seeing them might repel you**.** Above Nepal and south of the Ganges, the hill tribes—our nation's government wants them to become educated. From my side, I request you to also look toward Rajgir. Those who require more instruction, give them more instruction. Our government has attempted this, but it's not enough. Our government has changed, and will change again.

"If I were told, 'teach,' I would do as much as I possibly could. But now look at my age. I cannot do it alone**.** When my legs were stronger, and my waist had power, I traveled on foot spreading satsang. But now I cannot do it. I hand this responsibility to Maharshi Ji (Maharshi Mahesh Yogi). Because he also is from our own country, not from Europe.

"Now I will conclude by saying: All the satsangīs seated here should come daily, at this time or whenever else possible in the afternoon, and hold satsang in this place. I said already: What is my wealth? Essentially, my wealth is good conduct (sadācāra) and meditation on nāda and bindu. That is all. Above all is the Guru. Without the Guru, there is nothing.

*This discourse took place in **Rishikesh**, at **Shankaracharya Nagar**, on April 5, 1977 CE)*

## Guru Nanak Sahab's Vāṇī

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1. "Sādh kai saṅg mukh ūjal hot, sādh saṅg mal saglī khot ॥"

   *In the company of the saintly, one's face (reputation) becomes radiant;*
   *In saintly company, all filth (inner impurity) is washed away.*

2. "Sādh kai saṅg miṭai abhimān, sādh kai saṅg pragaṭai sujñān ॥"

   *In the saint's company, one's ego is dispelled;*
   *In the saint's company, true understanding emerges.*

3. "Sādh kai saṅg bujhe prabhu nerā, sādh saṅg sabh hot niberā ॥"

   *In the saint's company, one realizes God is near;*
   *In the saint's company, all affairs are resolved.*

4. "Sādh ke saṅg pāye nāma ratan, sādh kai saṅg ek ūpari jatan ॥"

   *In the saint's company, one obtains the jewel of the Divine Name;*
   *In the saint's company, (one is) fully dedicated to the One (God).*

5. "Sādh kī mahimā barnaī kaun prāṇī, Nānak sādh kī sobhā prabh māhiṃ samānī ॥"

   *Which mortal can fully describe the saints' glory? says Nanak.*
   *The saints' splendor rests in God Himself.*

# 50. First the Lightning Flashes, Then the Thunder Rolls

*I bow to the lotus feet of the Guru, Hari in human form, the ocean of grace;*
*whose words, like countless rays of the sun, dispel the dense mass of great delusion.*

---

Dear people!

Dhyān-yoga (the yoga of meditation) is, for devotion to God., Prāṇa (vital breath) is for the body. If there is no prāṇa, the body cannot remain alive. If there is no dhyān-yoga, then devotion to God (īśvar-bhakti) loses its essence. Dhyāna means directing the mind one-pointedly (*ek or*). To focus the mind in one direction, japa (repetition of the Name or mantra) is also necessary. We must fix the mind in a single direction, because wherever the mind abides, that is what it meditates upon. Hence, in the path of devotion, japa is first required. All saintly devotees throughout history have taught japa. But it's not that they instruct only japa. Goswami Tulsidasji Mahārāj illustrates how Kakbhushunḍi used to worship God. He includes japa, dhyān, and mental worship (*mānas-pūjā*):

"Pīpara tarū tar dhyāna so dharaī।

Jāpa jagya pākari tar karaī॥

Āma chhā̃ha kara mānasa pūjā।

Taji hari bhajana kāja nahī̃ dūjā॥

Baṭa tar kaha hari-kathā prasanga।

Āvahī sunahī aneka vihanga॥"

*He positions himself under the pipal tree for meditation, and he does japa or sacrificial rite by the banks (tar). Under the mango tree's shade, he performs mental worship (mānas pūjā). He has no other work than God's devotion. Under the banyan tree, he narrates the stories of God, and many birds come to hear.*

The meaning: a fourth element is satsang. For example, we engage in divine discourse, praising God, clarifying how to attain Him using the saints' teachings—that is our outer (external) satsang. It is also a form of devotion. Therefore, for practicing devotion, Tulsidasji has said:

**"**Dehi satsanga nija anga Śrīraṅga bhava-bhaṅga-kāraṇa śaraṇa śoka-hārī॥**"**

*O Lord (Śrīraṅga)! Grant me satsang as part of me—You who break worldly bonds and destroy sorrow with Your shelter." The world's distress, which troubles living beings, is banished by satsang. Whoever takes refuge in satsang finds himself released from sorrow. This is outer satsang.* Tulsidas's works, paraphrased

This too is worship of God. Another is japa-yajña—Lord Krishna also refers to japa as a yajña (sacrificial act). Then there is mānasa-pūjā (mental worship). Mānasa-pūjā means forming the image of one's chosen deity (*iṣṭa*) in the mind and focusing on it, or mentally generating

external offerings and presenting them to the deity. Essentially, mānasa-pūjā is also mānasa-dhyān (mental meditation). There's no harm in calling mānasa-pūjā by the name mānasa-dhyān.

After mānasa-pūjā, further meditation is needed. Doing three or four such practices amounts to God-devotion. After these, there is another meditation. Which one is that? Udho (Uddhava) asked Lord Shri Krishna: 'How should I meditate on You?' And the Lord said: 'First meditate on My entire body, then on My face alone, and then meditate on the void (śūnya).' This śūnya-dhyān is a subtle matter. That is what is meant by "pīpara taru tar dhyāna so dharaī" "He places himself under the pipal tree to meditate".

Focusing on the entire body or on the face (*mukhāravinda*) is mānasa-dhyān or mānasa-pūjā. Meditating on the whole body has a wider scope. Concentrating on only the face is somewhat less widespread. So from a larger spread, one reduces it to a smaller spread. Beyond that, śūnya-dhyān has an even lesser spread. This is what is implied by "Prathame surati jamāvai tila par, mūl maṃtra gahi lāvai," as Sant Kabir Sahab said. This is also called bindu-dhyān. Whether you label it "śūnya-dhyān" or "bindu-dhyān," it's not something one fabricates with the mind. It arises from how you place your vision (dṛṣṭi).

"Like putting the tip of a pen down on paper, that single point emerges. People call that point a bindu. Sant Palṭū Sahab said:

"Kājar dihe se kā bhayā, tākana ko ḍhab nāhī̃॥"

*What use is applying kohl if one does not know how to look?.*

There's a technique for this. There's a method (yukti). Put your sight there with the correct method. Don't let the mind wander here or there. One must know how to look. This is what is learned from the Guru. This is a unique knowledge, which grants all powers. Through this knowledge one meets God. In the path to God-realization, the experiences occur step by step: first one, then the second, then the third—and in this, the practitioner is not creating anything with the mind. There is no role for mānasa-dhyān at that level. This is known as bindu-dhyān.

**"**They say:

'This state cannot be guessed at; one must learn it from the Guru**.**'

"Satguru sant kañj mẽ bāsā। surata lāi jo chaṛhe akāśā॥

Syām kañj līlāgiri soī। til parimān jān jan koī॥

Stuti ṭhaharānī rahe akāśā। til khirkī mẽ nisdin vāsā॥

Gagan dvār dīsai ek tārā। anahad nāda sunai jhanakārā॥"

*The True Guru abides in the lotus of the saint; whoever brings his awareness there ascends the sky.The dark lotus is that playful mountain, as small as a sesame seed—few understand it.One's praise remains fixed in the sky; day and night [the seeker] dwells at the sesame-window.At the door of the inner sky, one sees a single star; hearing the unstruck nāda resounding.*

Such an experience begins happening. By saying so, and by writing about it in their treatises, the saints have revealed this. This is the place from which one moves further.

As I see it, devotees apply chandan (sandal paste) and also place a tilak. That tilak is a symbol of the bindu. I would also say the śālagrāma stone is a similar symbol. It is God's subtle form**.** Why call it God's form? Those who do satsang come to know that God is all-pervading.

"Achar char rūpa hari sarvagata sarvadā, basata iti vāsanā dhūpa dījai।"

*Hari is both the moveless and the moving form, all-pervading at all times;*
*remain (immersed) in that awareness—offer the incense of this disposition.*

—Goswami Tulsidasji

He is present even in the bindu, hence it is His form. He is present in the śālagrāma as well, hence that too is His form. Thus the practitioners apply a tilak. By repeatedly drawing in the mind, you bring it to a very subtle condition. What is the subtlest form? A point (bindu)**,** which has location but no size. This cannot be done by guesswork.

"Tejo vinduḥ paraṃ dhyānaṃ viśvātma-hṛdi saṃsthitam।"

*The point of luminous energy, the Universal Self abiding in the heart—meditation on it is the supreme meditation.* —Tejobindu Upaniṣad

When someone's mind is fully drawn inward and his vision is steady, a bindu appears. The practitioner sees that it is a luminous point, or as Tulsi Sahab puts it, "at the door of the sky, one sees a single star." He enters the region of tāraka-loka (the star realm). On seeing it once, he will feel like seeing it again, and again. In beholding that experience, it feels so delightful that great peace arises in the mind. But this is only the beginning. At first, the Supreme Being (Paramātmā) remains unmanifest. By continuing the practice, He becomes manifest—that is, He becomes perceivable. If you can maintain a stable focus, you see the diverse jyoti-forms of Paramātmā. The seeker observes them tangibly. Whoever experiences this finds their yogic power increasing step by step. They gradually acquire knowledge of the eight siddhis. Little by little, they receive some portion of the power of those eight siddhis. Anyone who does bindu-dhyān will surely experience this. Anyone who makes the effort, following the Guru's instructions, will keep seeing more visions and gaining more power. By concentrating, the mind ascends upward; as it rises, the devotee sees various divine lights of God, and receives benefit.

In words**,** it's described right away, but in actual practice, it takes much much much! time—it requires effort. If you become restless, you fail. Instead of doing dhyān (meditation), your mind drifts onto something else—that's what people call being 'lost in thoughts.' This happens because you haven't done pratyāhāra (withdrawal of the senses) properly. You aren't alert during pratyāhāra. Wherever the mind wanders, you must gather it back in. Each time it strays, corral it back to where the Guru said. If you persist a lot in pratyāhāra, eventually you'll achieve dhāraṇā (one-pointed concentration). You'll get some period of stillness—and within that stillness, you'll feel an experience of peace. The work of the eyes is to see. The Gurus direct us, 'Be strong in pratyāhāra. Don't get defeated by the process of withdrawing the mind.'

'Śūnya mahal mẽ diyanā bārile, āśā se mat ḍol re।'

*In the empty palace, light your lamp—do not waver in your hope.*

Kabir had practiced extensively. He says, *'The light will arise, there will be radiance—do not lose your hope.' This is how one should do devotion to God. It's easy to say. Satsang turns us toward God's devotion; it spurs us on to do bhajan. Satsang says, 'Don't give up on bhajan—carry on!'*

You see how clouds gather, and lightning flashes. When lightning flashes, the cloud then makes a sound. In the same way, when a seeker does inner practice (antarsādhan), the thunder does not roar first—first the light appears, then the thunder resonates. That's why, unless the light arises, the saints do not permit one to practice nāda-anusandhān (focusing on the inner sound). First see, then hear. If you do not see, what you hear will be inaccurate.

Some people, who are unfamiliar with the "nirguṇ-nām-bhajan," say: "This is caused by the circulation of air in the body, or by blood flow. These are all bodily noises; what good is it to listen to that?" An elderly sannyāsī once said this to me. I answered, "Maharaj-jī, nāda-upāsanā is not done in that way." He asked, "So, how is it done, then?" I said, "First, you must do the one-pointed focus (ek-vindutā) practice. This leads the mind into subtlety. When the mind enters a subtle state, it no longer hears gross sounds—it hears subtle nādas." He said, "Ah, I see—that's possible."

People claim that everything they say is indisputable, yet what others say is disputable. Likewise, in the fourth state, do bhajan. As one develops further, one hears that unbroken sound (*akhanda-nāda*). The lower sounds also contribute to moving one forward. One should understand that sound has an attractive power. Wherever the sound emerges, it pulls one in that direction—like how a dog runs closer when called. So in surat-śabda-yoga, that very property is at work. You realize from which direction the sound is coming. Some say, "It's coming from the sky (ākāś)." I say, "That is still a māyik (material) sound. So long as you dwell in the five-element body, what you hear is not the inner unstruck sound (anahad-dhvani). If you stabilize yourself in the ājñā-chakra, only then does one hear the sound from above.

Without vibration (*kampan*), nothing can exist. Sound is full of vibration, and vibration is full of sound. Think of the initial vibration—people call that parā-prakṛti. We should call that ultimate state sacchidānanda (truth-consciousness-bliss). It is devoid of inert matter. Because it is devoid of inert matter that is why one calls it the Kevalya supreme state:

'Ati durlabha kaivalya param pada।'

*Very rare is that supreme state of aloneness kevalya*

The first vibration (ādi-kampa) is ādi-nāda (the original sound). This is called brahma-nāda. Also referred to as akṣara-brahma-śabda-brahma, it is likewise called the nirguṇa-śabda-brahma (formless Word Absolute). Above (or beyond) that lies the form of Paramātmā—the

sat-śabda.c humbaka satt śabda hai bhāī। chumbaka śabda-loka le jāī॥

Leī nikāri hokhe nahīṃ pīrā। satt śabda jo basai sarīrā॥

*The True Sound is like a magnet, O brother. The magnet-like Sound carries one to the higher realm.Pulling you out, you suffer no more pain—if the True Sound abides in your body.*

These words were spoken by Sant Dariyā Sahab Bihārī, who was from Arrah district. Sant Kabir Sahab also said:

"Yahī baḍāī śabda kī, jaise chumbaka bhāī।

Binā śabda nahī uubarai, ketā karai upāī॥"

*Such is the greatness of the Sound, like a magnet, my friend.*
*Without the Sound, no one escapes (the world), however hard they try.*

"Śabda gahmo jiva saṃśaya nāhīṃ, sāhab bhayo tero saṅg।"

*Seize hold of the Sound, O soul—no doubt remains; the Lord has drawn near you.*

For this reason, saintly people first practice saguṇa (gross, audible) sounds. By catching the first audible sound, they move upward from its pull. Then at its center (in the next plane), they hold onto the central Sound of that higher region. Gradually, from one Sound, they move to another—a chain of Sound-upon-Sound guiding them on. Thus the Sound itself becomes the guru of the Sound. In actual practice, one discovers this for oneself. By hearing about it, one believes; with faith one keeps practicing. That is dīkṣā (initiation). However, without the necessary teaching (*śikṣā*), there is no dīkṣā. In devotion to God (īśvar-bhakti), this teaching is invaluable. There is no other stream that can carry you to God. This is the Nirguṇa Name of God:

"Bandau nāma Rāma Raghubara ko। hetu kṛsānu bhānu himakara ko॥"

All Vedic mantras draw their vital force from this (Name). **"**Rāma-nāma**"** is both saguṇa (with attributes) and nirguṇa (without attributes). One chants the saguṇa "Rāma-nāma" with the tongue. The nirguṇa "Rāma-nāma," however, is unknown to the tongue. The name-devotion (nāma-bhajan) is greatly exalted. Chant the saguṇa "Rāma-nāma," and also come to know the nirguṇa "Name." Understand it in such a way that your will never falter.

That is why we undertake the effort in meditation that must be done. We urge others as well: 'Do it.' It is a sacred work. Just as God is pure, so His work is pure. Remove the impurities of the mind. To remove them, do not lie, do not steal, do not drink or eat intoxicants. Do not commit adultery. Commit no violence. In the matter of violence, also give up eating fish and meat. Those who eat fish and meat have some measure of violence in their minds. In Manusmṛti there is mention of the eight forms of slaughter (aṣṭa-ghātaka):

"Anumantā viśasita nihantā kraya-vikrayī।

Saṃskartā copahartā ca khādakaś ceti ghātakāḥ॥"

1. One who **permits** an animal to be killed,
2. One who **cuts** the flesh with a weapon,
3. One who **actually kills** the animal,
4. One who **sells** it,

5. One who **buys** it,
6. One who **cooks** the meat,
7. One who **serves** (brings) it for eating, and
8. One who **eats** it—all eight are regarded as perpetrators of **violence** (hinsā).

If you stay free of these five major sins, sin will not attach to you; and if, in a country, most people follow that, will wrongdoing be possible? Everyone would be content, decent people.

Som**e** say, "Saints always say, 'Worship God, worship God,' but they don't teach how to fill the stomach (make a living)." Then listen: A mother places her breast in her child's mouth, but who tells him how to suck? Everyone does the livelihood part on their own. The saints do not forbid making a living. They teach knowledge for the sake of the nation's well-being, such that the citizens become self-reliant. And if needed, saints will also take up arms for the country—like Guru Govind Singh. Yet notice how merciful: in the battlefield, one Sikh is assigned the task of giving water to the fallen soldiers. But the one giving water also offers it to the enemy soldiers lying on the battlefield. This was reported to Guru Govind Singh. He asked that water-giver, "Why are you giving water to the enemy as well?" The man replied, "Yes, Mahārāj! Once he has fallen, he's no longer an enemy." Guru Govind Singh Ji Mahārāj was very pleased and said, 'You are doing a wonderful thing. What warrior behaves so?' This shows that saints do not encourage people to become lazy.

Our Guru Maharaj used to say: be a 'self-supporter' (self-reliant)—(*self supporter*, *svāvalambī*). If one is not self-reliant, one cannot do bhajan. Earn a living and eat. Do not do wicked deeds. A self-reliant person avoids sin and evil acts, so how beneficial that is for the country! Yes, you can earn money even by wrongdoing, but you cannot advance in God's devotion if you commit wrongdoing. This is what we call Santmat. To benefit the whole world, Santmat is greatly needed. Not only in India, but in all the world, everyone would prosper. One nation would not cheat another. Hence, everyone should practice devotion. Become a devotee, and encourage your companions to be devotees as well.

If you do not do bhajan but only speak words, that alone will not bring your salvation. Earn a livelihood, do bhajan, and attend satsang—that will bring your welfare. If someone calls the saints' ideas 'lazy,' that person does not embrace noble views; he does not befriend satsang. I have expressed this gently.

*This discourse took place on March 23, 1971 CE, during the **63rd Annual Grand Convention** (varṣik mahādhiveśan) of the All-India Santmat Satsang, at Patna–Rajendranagar.*

Sant Yārī Sahab's Vāṇī

1. जोगी जुगति जोग कमाव॥ टेक॥

Jogī jugati jog kamāv॥ (ṭek)

*O Yogi, apply (practice) the method of Yoga!*

2. सुखमना पर बैठि आसन, सहज ध्यान लगाव॥१॥

Sukhmanā par baiṭhi āsan, sahaj dhyān lagāv॥1॥

*Set your seat upon the sukhmanā (suṣumnā) channel and enter into effortless meditation.*

3. दृष्टि सम करि सुन्न सोवो, आपा मेटि उड़ाव॥२॥

Dṛṣṭi sam kari sunn sovo, āpā meṭi uṛāv॥2॥

*Steady your gaze and rest in the void (śūnya), erasing your ego, then fly upward.*

4. प्रगट जोति अकार अनुभव, शब्द सोहं गाव॥३॥

Pragaṭ joti akāra anubhav, śabda sohaṃ gāv॥3॥

*A formless light is revealed in direct experience; chant the śabda (sound) of 'So'haṃ'*

5. छोड़ि मठ को चलहु जोगी, बिना पड़ उड़ि जावा॥४॥

Choṛi maṭha ko chalhu jogī, binā paṛ uṛi jāvā॥4॥

*Abandon the monastery (maṭha), O Yogi—fly away without wings.*

6. 'यारी' कहै यह मत बिहंगम, अगम चढ़ि फल खाव॥५॥

'Yārī' kahai yah mat bihangam, agam chaṛhi phala khāv॥5॥

*Yārī declares: 'This is the bird-like path—ascend the inaccessible heights to enjoy its fruits.*

Seeing requires a distinct effort. Gaze steadily, close your eyes. To look steadily, you must hold a single thought in one direction. If you gaze at a form you have seen, that form has many parts and aspects. If you gaze at a line, it can have many segments. Dividing the line again and again, what remains? That which cannot be divided is the point. The saints promoted the methods of "bindu-dhyān" and "nāda-dhyān." They spoke of bindu-dhyān and nāda-dhyān: bindu-dhyān is the practice of sight, and nāda-dhyān is nāda-anusandhān. The practice of sight is drishti-yoga, and nāda-anusandhān is surat-shabda-yoga. Sant Kabir Sahab said:

*By searching out the Word, controlling the mind,*
*this is the effortless yoga.*

Even the world's activities rely on seeing and hearing. If you read books, you must look; if someone explains what you've read, you must listen. The world is a play of looking and listening. For looking, observe coarse forms and then proceed to fine ones. Fix your mind on that which cannot be divided. As long as it does not appear to sight, there is darkness; once it begins to appear, there is light. The Upanishad says: "Tejo vinduḥ paraṃ dhyānaṃ viśvātma-hṛdi saṃsthitam" (Tejobindu Upanishad), meaning that meditation on the radiant point in the heart, which is the universal Self of luminous form, is the supreme meditation.

Begin with coarse meditation. Before that, do a little japa. Repeatedly recite the single mantra the Guru gives you. Afterward, meditate on the coarse form, then practice bindu-dhyān, and finally practice nāda-anusandhān. That is the path of the saints. Possessing an impermanent

object does not bring happiness; attaining a permanent entity does. The permanent entity is what has never been made and never will be, never subject to absence—that is God, the Supreme Soul. The saints have declared God to be all-pervading. God is present in everyone. It is said, "God's part is the immortal soul." Saying "part" does not imply it is cut seperate. Just as there is sky outside and sky inside a house, this void or sky remains undivided…

Just as the sky outside and inside remains a single, continuous sky, so too is the individual soul present as a part in all of creation. It remains a "part" as long as it has not merged with the Whole—Paramatma—i.e., has not obtained unchanging bliss. The saints have taught a method of meditation; practice it. One can only teach others what one has learned oneself. Who is entirely perfect? We cannot test them. Those saints in whom we place our faith—we accept them. If we had the power to test them, we ourselves would be saints. If one is able to test a saint, why would one need a guru at all?

The main point is to learn knowledge from the guru. One recognizes a guru through satsang; that benefit is obtained from satsang. One needs an eagerness for satsang. Whoever lacks eagerness will not attend satsang. Goswami Tulsidas-ji, in praise of satsang, has said:

"Mati, kirti, gati, bhūti, and bhalaī"

*whenever, wherever, and however they are obtained—*

*know them all to be the influence of satsang; the world and the Vedas hold no other means.*

Goswami Tulsidas-ji said this, and said it very well.

Mati means intellect, kirti means renown, gati is liberation, bhūti means prosperity, and bhalaī means moral goodness. When one makes the effort, one obtains them and finds happiness. Speech alone accomplishes nothing. Hearing something accomplishes only so much—there is still much left to do. Guru Nanak Dev-ji said:

"Sūchai bhāḍe sāu samāve, birale sūcācārī—"

The body is a vessel; to hold truth in it, one must be purified. One who holds on to a single truth will commit no sin. To put it another way: do not lie, do not steal, do not commit violence—that is, do not eat fish or meat—do not take intoxicants (whether eating or drinking them), and do not commit adultery.

*This discourse took place in the satsang hall of Kuppaghat Ashram, on the banks of the Ganga in Bhagalpur, Bihar, on October 21, 1978 CE, at a weekly satsang.*

# 52. Everyone acknowledges ‘Shūnya-dhyān

“I bow to the Guru’s lotus feet, the ocean of compassion in human form, Hari—
His words, like countless rays of the sun, dispel the dense mass of great delusion.”

Dear people!

Concerning Kabir Sahab, learned scholars say he was widely educated, and so he knew much about knowledge and meditation. Yet Kabir Sahab himself says:
*I am the “living-dead” of the ocean, who took just one plunge—*
*I brought up a ring of knowledge containing countless treasures.*

There is no doubt Kabir Sahab was widely educated, but he also practiced sādhanā and then became knowledgeable. His statement above shows this. He says:
*Taking a plunge into the ocean, I emerged into the sky.*
*I made my home in the celestial realm, Dās found a precious jewel.*
Elsewhere he says:
“Shūnya-dhyān sabke man mānā” (
*All minds acknowledge the meditation on emptiness.*

Only the practitioner knows how shūnya-dhyān is done. The Lord Krishna also favored shūnya-dhyān. In the Śrīmad-Bhāgavatam, it is written that Lord Krishna says to Uddhava: “First meditate on My entire body, then on My face, and once you have become steady in those two, meditate on emptiness.” Thus:
“Indriyāṇīndriyārthabhyo manasā...kṛṣya tanmanaḥ
buddhyā sārathinā dhīraḥ praṇayen mayi sarvataḥ ॥
tatsarvavyāpakaṃ chittam ākṛṣvaikatra dhārayet
nānyāni chintayed bhūyaḥ susmitaṃ bhāvayen mukham ॥
tatra labdha padaṃ chittam ākṛṣya vyomni dhārayet ।”

—

*A wise man should use his mind to draw the senses away from their objects, and with the help of the intellect acting as charioteer, fix that mind solely on Me, the one endowed with all limbs. Drawing back the mind spread in all directions and establishing it in one place, he should not think of anything else. Next, he should focus on My smiling face. Once he has found his foothold there, he should draw the mind back and fix it in the emptiness of the sky.*

Śrīmad-Bhāgavatam, Skandha 14, Adhyāya 14

First practice coarse meditation. Before that, do a little japa. Recite repeatedly the single mantra given by the Guru. After that, meditate on the coarse form; then afterward do bindu-

dhyān, and finally do nāda-anusandhān. That is the path of the saints. Attaining an impermanent object does not bring happiness; attaining the permanent one does. What is permanent? That which has never been made, never will be, and never has an absence—God, the Supreme Soul. The saints have declared this God to be all-pervading. God is present in everyone. This is called "Īśvar aṃś jīva avināśī" *The soul is God's imperishable part*. Saying "part" does not mean division into pieces. Just as there is sky outside and sky inside a house, that void or sky remains undivided. He should then stop thinking of other limbs and focus solely on My smiling face. Once the mind becomes steady on the lotus face, he should withdraw it from there and fix it in the sky.

Lord Shri Krishna Himself performed his daily worship (sandhyā). He would do it at brahma-muhūrta, and likely at every sandhyā time. But one scholar wrote that, during the Mahābhārata battle, others performed sandhyā at the appointed time, while Lord Shri Krishna cared for horses. Regarding Sant Kabir Sahab's verse "jhīnī jhīnī bīnī chadariya," he also wrote that Kabir continued weaving cloth while singing "jhīnī jhīnī bīnī chadariya," as if he were weaving that cloth to cover the Supreme. But listen to the entirety of his verse:

"Jhīnī jhīnī bīnī chadariya..." (Refrain)
"Kāhe kai tānā, kāhe kai bharnī, kaune tār se bīnī chadariya?
Iṅglā piṅglā tānā bharnī, suṣhman tār se bīnī chadariya.
Aṣṭa kamal dal charkhā ḍolai, pa̐ch tatt guṇ tīnī chadariya.
Sāī ko siyat mās das lāgai, ṭhok ṭhok ke bīnī chadariya.
So chādar sur nar muni ōḍhī, ōḍhike mailī kīnhī chadariya.
Dās Kabir jatan se ōḍhī, jyõ kī tyõ dhar dīnhī chadariya."
*Woven so fine, so fine is the cloth*
*With what warp and weft, with which thread is the cloth woven?*
*With iṅglā and piṅglā as warp and weft, the cloth is woven with the thread of suṣhman.*
*On the eight-petaled lotus the spinning wheel turns, the five elements (and qualities) have woven this cloth.*

One scholar interpreted Kabir's line "satt puruṣ ik basaī pachhim disi, tāsõ karo nihor" as meaning that *Kabir was from a Muslim lineage, so he pointed toward Mecca*. But what will they make of it when Kabir Sahab describes all four directions:

"Jānatā koṛ khayāl aisā…
Pūrab sodhī pachhim disi lāvai, arth urdh ke bhed batāvai.
Silā nāthi dakkhin ko dhāo, uttar disā ko sumiraṇ chākhō.
Chāro disā kā hālaisā"
*"Heuch is the state of the four directions…"*
*binds the stone and runs to the South; taste the remembrance in the Northern direction.*

Simply possessing academic knowledge and intellect is not sufficient to interpret the words of the saints. One must know the method (yukti) and also practice it; only then can one ascertain

the true meaning of the saints' words. Entering from the gross level to the subtle level is dying. Kabir Sahab has said:

*If you must die, then die so that all bonds drop away;*
*If one could die in that way, one would die a hundred times a day.*

Here "day" refers to time. People take birth and die in time. But as long as one does not go beyond that which causes birth, one cannot be freed. By surpassing all of the gross, subtle, causal, and mahākāraṇ bodies, one experiences such a death that leads to no more rebirth. Whenever that occurs, one will no longer have another birth. Hence, one must devote oneself to abundant bhajan.

Whether the child of a poor man or a rich man, everyone experiences suffering. It is not wisdom to remain stuck in childhood amid excrement and urine, or in youth bound up with passions. To escape from this, one should do bhajan. One should not believe that by simply chanting a little or practicing prāṇāyām, one will immediately attain liberation. That is only the beginning of yoga. Yet without that beginning, the work does not progress; and merely practicing that is also not enough. To move beyond, one should rely on a knowledgeable guru. In the Yogaśikhopaniṣad, the guru is compared to a pilot (karnadhār). Having obtained the guru as the pilot, and having ascertained his words as a sturdy boat, by the force of persistence to practice, they cross the ocean of existence. With the guru as pilot and the guru's words as the sturdy boat, by the strength of practicing the method, people cross the ocean of becoming.

*This discourse took place at the Santmat-Satsang Temple in Moradabad, Uttar Pradesh, on October 14, 1954 CE, during the morning satsang.*

# 53. In Order to Do Meditation, I Accept an Image/Form.

*I bow to the Guru's lotus feet—Hari in human form, the ocean of compassion;*
*His words, like countless rays of the sun, dispel the dense darkness of great delusion.*

Dear and devoted assembly!

The most profound subject that can exist is the determination of the form of God (Ishwar-svarup). Those who are born into believing families have no difficulty or doubt in accepting God. Some believe in God because their parents or elders have told them to, and the older people invoked God by whichever names they used—these children learned the same. They were taught what the form of God is, and they have been accepting it with faith. More educated people discern the nature of God by full analysis. People say that not everyone can comprehend this matter, so what is the use of telling them? But if those who do not understand are never taught the subject, when will they ever learn? Therefore saints and sages, having understood it, said that it should be explained repeatedly.

One does not gain knowledge only in schools—one also gains knowledge by listening. In early times, there was no such thing as a book. The oldest text in the world, people say, is the Veda, but when it did not yet exist in written form, its knowledge was in the minds of the rishis. Before the invention of letters, all the disciplines people had were taught by listening and recitation. People had very sharp memory; they heard, understood, and learned. Knowledge and learning came first—books came afterward. Even today, when a book is written, the knowledge first existed in the mind, then it is written down. In times when people's memory diminished, they devised letters to preserve the knowledge and gave it the form of a book. Even now, there is much knowledge that is not in any book.

While I was traveling from Moradabad, I met Rahul Sankrityayan. He showed me the letters written on palm leaves. Earlier, people wrote on birch bark, then on copper plates, and finally they began making paper to write on. Before all that, the mind itself was the book. That ability still exists. Even today, some people possess strong memory. Swami Virajanand, Guru of Maharshi Dayanand, was born blind, yet he was a great scholar. So understand how the Guru who was Swami Dayanand's teacher must have been, and how learning is obtained.

In higher schools, boys study, where teachers speak and the boys listen, remember, and also write down. Similarly, when sadhus conduct satsang, you should either memorize it or write it down. If you don't know how to write, by listening repeatedly you'll still learn a great deal. My uncle's father once kept a parrot, and after teaching it, the parrot learned many things. One night, a thief came, and the parrot raised the alarm, "Baba ho, thief!" Everyone woke, and the thief fled. Simply from being around people, the bird gained enough understanding to call out that a thief had come. It hadn't been taught that specifically. If even a bird can learn, then certainly a person can learn by hearing something many times.

A significant dark blot among us is the notion that this teaching should not be given to people of all castes. But saints have always been open-minded. “Give instruction to people of all four varnas,” Guru Nanak Dev said. You must be willing to receive it. Those who lack willingness remain distant from it. People accept Ram, Shiva, Hari, etc., as God, but if you ask them what God’s nature is, they become silent. Some consider Him sagun (with attributes), some think Him nirgun (without attributes). Another group asks: “Does God even exist?”

A nonbelieving scholar once asked me, “What do you teach?” I answered, “Devotion to God.” He asked, “Does God exist?” I said, “Yes.” He said, “I don’t believe in God.” I said, “Then don’t.” He then asked, “So for me, what would you teach?” I said, “You are an educated man; please summarize what it is you want.” He fell silent. I then said, “If you had knowledge and happiness, would you have any desire ?”

He answered, “No.” I said, “Then for you, my teaching is that knowledge and happiness arise from meditation. If you practice meditation, you will gain knowledge, you will gain happiness, and at the end of meditation, you will gain realization of God. With practice of meditation, the mind acquires one-pointedness, which brings peace to the mind and increases knowledge as well. I am certain that if you reach the end of meditation, you will declare that God does indeed exist.”

People ask: “For one Brahmād (sin, wrongdoing) God took an incarnation, just for the purpose of Draupadī’s disrobing God appeared. Now, look at what is happening in Bengal, in Punjab, and so on today—where is God now?” He still exists now and will continue to exist. He has not ceased such actions in this age. One cannot determine the presence of God’s incarnation only by his merits and acts. Many learned people have said that God lies in faith (śraddhā), not in reasoning (tarka). Goswami Tulsidasji wrote:

“Rāma atarkya buddhi man bānī,
mat hamār as sunahu Bhavānī.”
*Rama is beyond logic, intellect, mind, and speech;*
*O Bhavānī, heed this counsel of mine.*
—Śrī Rāmacaritamānasa

But that is not the entire matter. It is not that faith is everything, for there is also reasoning. You have just heard in the recitation:

“Ihāṁ moh kar kāraṇ nāhīṁ,
ravi sanmukh tam kabahūṁ ki jāhīṁ?”
*There is no reason for delusion here;*
*does darkness ever remain before the sun?*

The text explains by logic:

“Vyāpaka vyāpya akhaṇḍ anantā,
akhil amogh śakti bhagavantā;
agun adabhra girā gotītā,
sab darśī anavady ajītā;

prakṛti pār prabhu sab urabāsī,
brahma nirīh viraj abināsī."

*All-pervading, all-encompassing, unbroken, infinite;*
*The entire, infallible power—the Lord.*
*Without attributes, boundless, beyond speech and classification;*
*Seeing all, flawless, unconquered*."
*The Master beyond nature, dwelling in every heart;in every heart*
*The Supreme Brahman, desireless, pure, indestructible.*
Then it says:
"Ihāṁ moh kar kāraṇ nāhīṁ"
*Here there is no cause for delusion*
and
"aj vijñān rūp baladhāmā"
*Unborn, the embodiment of consciousness, the abode of might*

Aj means "unborn." Vyāpya is "that which something can occupy," and vyāpaka is "that which occupies." The entire cosmos is that which is occupied; God occupies it. Akhaṇḍ means "indivisible;" ananta means "boundless," beyond any limit. Agun—free from the three qualities (guṇas). The world's play occurs in the three guṇas. A tree, a mountain, or a small creature or the human body, or if you believe in deities, a deity. The three guṇas operate here. Rajo-guṇa is the creative power, Sattva and Tamo-guṇa—destructive powers. Aguna means "beyond the three guṇas." The one who is both "that which is occupied" and "the one who occupies" is Paramātmā. Yet He also stands beyond that. Thus it says:
"pr̥thvī par prabhu sab ur-bāsī, brahma nirīh viraja abināsī…"
,*Here there is no cause for delusion*.
The reason is that He is beyond nature (prakṛti), infinite. First consider whether there is or is not a single infinite principle. If you believe there is no infinite principle, then everything must be finite. Then one must ask, "What lies beyond all these boundaries?" All fields have a limit, all enclosed areas come to an end. If everything you consider is finite, then until you posit an infinite, this question will not be resolved. Accepting one infinite becomes mandatory. Two infinites cannot exist. If someone claims "Two infinities exist, each occupying the other," then whenever one enters the other, it might become divided. If each molecule of that second entity is also composed of it, then it must itself be that same single infinite. B. L. once asked me, "If it is infinite, why must I believe in it?" The answer is: "Because nothing can exist outside the infinite. If something lies outside, that would mean it is not God. But the infinite is that beyond which nothing else stands. Thus it must also be unborn. Because it is infinite, it has no boundary. The greater the expanse, the more subtle it is. Subtle here does not mean a small fragment but, rather, space-like in nature. One example: the expansion of a lump of ice is limited; if it is turned into water, its expansion grows larger; and if it is turned into steam, its expansion increases further."

However subtle something is, so too does it become extraordinarily thin. The more exceedingly fine it is, the more naturally it is contained within the gross. For example, in earth is water, in water is fire, in fire is air, and in air is space. That which is finest of all is most widespread. Hence, because it is extremely subtle, God is all-pervasive. Consequently:

"prakṛti pāra prabhu sab ura vāsī"

*Lord dwells in everyone, beyond nature*.

Nature (prakṛti) means that substance from which all this is made. In formation, we can divide it into two parts: one is piṇḍa ("microcosm"), and the other is brahmāṇḍa ("macrocosm"). The three guṇas are at play in piṇḍa-brahmāṇḍa. Where has the childhood body gone? The body did not vanish; it only changed. If not for the working of these three guṇas, form could not change. Rajo-guṇa's job is to create and keep changing. Tamo-guṇa's job is to destroy. Sattva-guṇa's job is to hold steady. All three act together. One who has never taken birth cannot have these three guṇas working in him, so he is aja ("unborn"). In order to understand cause (kāraṇa) and effect (kārya), consider nature as the cause form, while all things that come into being are in effect form. We call nature the mixture of the three guṇas. We call it nature when these powers stand equally balanced. Its root lies in these three guṇas, so it is called a-parā prakṛti or aṣṭadhā prakṛti.

The cause form has a vaster expanse than the effect form. Where creation begins is the cause. After something is formed, then it is called subtle. An advaitin does not approve of another principle from the start. Nature has arisen from God. Nature is called anādyā ("beginningless"), for it is from nature that time arises. Without nature existing first, space-time could not come about. When neither time nor space was present, nature came to be; therefore it is called anādyā. From the viewpoint of space-time awareness, nature is beginningless; from the viewpoint of arising, it has a beginning. But God is the beginning of even beginninglessness:

"anādir ādi param kāraṇa"

*He is the beginningless Origin, the highest cause.*

He who is infinite, all-pervasive, free from the three guṇas, unborn—such a principle is not something that can be broken apart; therefore it is akhaṇḍa ("indivisible"). Such is the nature of God. But we cannot only regard God as deduced from his works. Our finite intellect cannot describe the works of God (Paramatma). The intellect is like a rubber bag: fill it with air, and if you keep inflating it, it can burst. The same is true of the intellect. To know God by a straightforward method, what should you do? Outwardly you have the sense organs; inwardly you have the mind. You use your mind for certain things; you reflect with the intellect. The intellect came into being first, then the mind, and then, behind that, the outer senses. That which came later is grosser, so the intellect is subtler, the mind is grosser than that, and grosser still are the senses. The intellect is like the charioteer, the mind the bridle, and the senses the horses. God is the subtlest of all. With gross instruments, a subtle element cannot be grasped. A wristwatch and a wall clock are essentially the same mechanism, but you do not use the same tools for both. For large clocks you use large tools, for small ones you use small tools. God is supremely subtle; the senses are extremely gross. The subtle God cannot be apprehended by gross sense organs. For

what is visible to the front, the eyes serve; but if you gouge them out and wish to see with your ears, that will not work. With ears one hears sound. Five senses capture five objects. What is "form"? That which the eyes perceive. What is "sound"? That which the ears hear. Then what is God? God can be perceived only by the conscious Self (the soul). If someone demands, "Show me God visibly," it cannot be done by the external eyes. I will tell you this method or technique: detach yourself from body and senses, attain the state of kaivalya, and then it becomes a direct perception. For that, concentrate the mind. People perform broad tasks with the aim of focusing the mind, yet it does not become fully concentrated. For complete focus, practice meditation. Practicing meditation does not mean you abandon larger tasks; even broad religious activities—satsang, worship, recitation—help gather the mind. Japa (repetition of a mantra) brings greater gathering still, and even more than that is gained by an image-based meditation. Buddhist monks made statues of Lord Buddha. People asked, "Monk, what are you doing?" They replied, "This image we keep making it so that its form becomes imprinted in our mind. For this reason, we have the worship of an image, not just to bow to it and walk away. Look at the image and focus your attention on it. A pandit once asked me whether I accept images. I replied, "I both do and do not: I accept an image for the purpose of meditation, not for setting up a fair and earning money."

There is also an answer to why an image should be meditated on. There was a maulvi who said, "Hindu people believe in many gods." I said to him, "You dwell in one body, so that is your body; God dwells in all bodies, so all forms belong to God. Thus Hindus consider all forms as forms of God, worshiping them. God dwells in all, but an image is not God. As in the Bhagavad Gita, it is explained through the Field and the Knower of the Field. Image worship means focusing on a shape. God is in the image, yet the image is not God. By meditating on an image, you will gain concentration, but not complete convergence. In the Eleventh Canto of the Srimad Bhagavatam, Lord Shri Krishna tells Uddhava,

*First meditate on My entire body, then on My smiling lotus-face, and then meditate on emptiness.*

The Lord said to meditate on emptiness. Bindu-dhyān is emptiness-meditation. Why is bindu-dhyān emptiness-meditation? Because a bindu is said to be dimensionless, an indivisible mark. So if it lacks dimension, what then? By means of bindu-dhyān, one will achieve complete convergence. In that convergence, one will rise upward. By rising upward, one will gain the kaivalya state, and so come face to face with God. One must know the nature of God, and then recognize Him—knowledge through understanding, and knowledge through recognition. As long as there is no recognition, there can be no liberation. For this, your character must be very good. Telling lies, stealing, taking intoxicants, committing adultery, and practicing violence—forsaking these five great sins leads to upright character.

*This discourse took place at the Sri Santmat-Satsang Temple in Tetarahi of Purnia District, on June 23, 1955 CE, in the afternoon satsang.*

# 54 Upon the Sukhamaṇā Bed, the Devotee Rests

*I bow to the Guru's lotus feet—Hari in human form, the ocean of mercy;*
*Whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

Dear, lovely-eyed ones!

At home, you each likely perform daily satsang. Perhaps some mistakes also occur. Whoever makes mistakes brings harm upon himself. Mistakes must be avoided. In villages where the number of satsangis is greater, Guru Maharaj said that, where there are seven satsangis, build a satsang house. Hold daily satsang in that place. Obeying his instruction, how many satsang houses now exist in this district. Then in Bhagalpur, Munger, Saharsa, and Santhal Parganas, there are also satsang temples. Wherever at least seven satsangis gather, build a satsang temple and hold satsang—this brings great merit. Those who have faith in God construct a Thakur-bari, a Shiva temple. These Thakur-baris and Shiva temples are not just for worship; they should also be used for satsang. If there is no satsang, eventually worship will stop. If regular satsang takes place, it spurs people on to keep worshiping. Likewise, a satsang temple will encourage satsang gatherings. And satsang will encourage people to practice meditation. Because by hearing about something repeatedly, one is inspired to carry it out. Hearing again and again the glories of Kashi, Yudhishthira's mind was turned toward going to Kashi. Similarly, by hearing satsang over and over, your mind will turn to God. However many have turned to God, it has been by satsang alone:

"Without satsang, devotion does not come; once that occurs, one can attain [devotion]."

Goswami Tulsidasji said this, so there is a tremendous need for satsang. Holding satsang over and over will lead the mind into meditation. You remain lazy, neither attending satsang nor meditating. If you attend satsang, you will be moved to worship God.

A young man once asked me, "You talk about satsang—what benefit does satsang bring?" I was just about to board a train. I said, "Goswami Tulsidasji wrote in the Ramcharitmanas:

**"**Mati kīrati gati bhūti bhalāī। jab jehiṃ jatana jahāṃ jehiṃ pāī॥

So jānab satsanga prabhāū। lokahu̐ beda na āna upāū॥"

*Through the impact of satsang, one obtains these five—therefore do satsang. These five things are so exalted. If one obtains those five, what more does one need? These five things come only by great fortune. Those who get them do so under the influence of satsang, so by all means do satsang.*

Just now a song of Sant Kabir Sahab was sung:

"Merī surat suhāginī jāg rī।

Kyā tū sovata moh nīnd mẽ, uṭhi ke bhajaniyā̃ mẽ lāga rī॥

Chita se śabda suno sarvana de, uṭhata madhur dhun rāga rī ॥

Dou kara jorī sīsa charaṇana de, bhakti achal var māga rī ॥

Kahai Kabīra suno bhāī sādho, jagat pīṭha de bhāga rī ॥"

*Why sleep in the slumber of ignorance? Arise from this sleep—wake up. This is not about ordinary dozing; you slumber in illusion. Whether you sit or walk, you are asleep under delusion. Rise up—worship; delusion will fall away.*

People might say, "But when have we slept? We're moving about." Yet Goswami Tulsidas says:

"Moha nisā sab sovanihārā। dekhiya sapana aneka prakārā ॥"

*All are sleeping in the night of delusion, seeing many kinds of dreams.*

And Kabir Sahab says:

"Tana sarāi mana pāhūrū, mansā utrī āya।

Kou kāī kā hai nahī̃, sab dekhā ṭhok bajāya ॥

Sapane soyā mānavā, khola dekha nija naina।

Jīva paṛā bahu lūṭ mẽ, nā kachhū lena dena ॥"

*If you awaken, you will realize "nothing belongs to anyone.*
*If you think it is an intellectual awakening, that occurs in mental reflection then you are mistaken. When the mind does not remain steady—can you awaken in that way? Only by inner awakening can you truly see, what we call that awakening? ...*

They say "khol dekha nija naina"*open and see with your own eyes*. Which eye is this? The one through which you will look within, that is the third eye. You have a body of bone, skin, and flesh; beyond that is darkness. Beyond that is the realm of light. Without light, where does the eye get vision? Open that eye by which you perceive the inner radiance. What is Jāma Jamśed kā, what is Sikandar ain? Look with the heart's eye; the Unmanifest appears before your sight. Jāma means bowl, ain means mirror. That is the internal eye. By that eye you look within. By striving to look within, you open that eye. When that eye opens, the three states do not remain. Like when you were asleep and then awoke, you began to see the world. Similarly, by transcending the three states, you begin seeing the inside. Hence do bhajan. Rise up and see. That means go into the fourth state. Goswami Tulsidas-ji says:

"Tīn avasthā tajahu bhajahu bhagavanta"

*Renounce the three states and worship the Lord."*

Go beyond the three states to the fourth state, then there is awakening, ascent. Paltu Sahab refers to it as:

"rūh karai merāj kufr kā kholī kulāvā."

*The soul ascends, undoing the cap (cover) of illusion*."

How to do bhajan? The instruction is:

“chita se shabda suno saravana de”

*listen to the Word with the ear of your consciousness.*

The Veda says, “Increase your power of sight, increase your power of hearing.” But where do you learn this? By bowing to the feet of one who knows it, folding your hands, and learning from them. Whether you travel north, south, east, or west, you will remain in the world. How shall you turn your back on the world? You must go to the fourth state, transcend the world, and then you have turned your back on it.

“khol dekha nija naina”—

*this is the yoga of vision*. And

“chita se shabda suno saravana de”

*this is the yoga of the Word (shabda).*

To what extent do saints reach? People do not know. Dadu Dayal-ji says:

“Dādū jāne na koī, santan kī gati goī।

Avigata anta ant antara paṭ, agam agādh agoī।

Sunnī sunn sunn ke pārā, aguṇa saguṇa na hiṃ doī।

Aṇḍa na piṇḍa khaṇḍ brahmāṇḍ, sūrat sindha samoī।

Nirākār ākār na jyoti, pūraṇa brahma na hoī।

Inke pār sār soṛ paḍhēṃ, tan man gati pati khoī।

Dādū dīn līn charaṇana chit, maiṃ unakī saranōī।

*No one knows Dādū; the saints’ path is hidden. The unseen, endless inner veil is unfathomable, immeasurable, and concealed. Beyond the void and even further, there is neither the attributeless nor the attributed. Neither the cosmic egg nor the body, neither realm nor universe—consciousness merges like an ocean. There is neither formless nor form, nor light, nor full Brahman. Cross beyond all this, and body and mind lose their way. Dādū, lowly and merged at the Lord’s feet, takes refuge in Him.”*

Saints reach the unmanifest (avigata). Where is this unmanifest? In the innermost layer within. By journeying inward, one will find it in the end. And what will one find? As he says: “Sunnī sunn sunn ke pārā”—the three empties: darkness, light, and sound. These three empties appear; after that, “aguṇa saguṇa nahīṃ doī” remains. “Guṇa” can also mean “praise,” so how can the one who is praised be said to be without qualities? Another point is that beyond the three guṇas is the nirguṇa, and thus not saguṇa either. What is it, then? The gross form of nature lacks consciousness and is impure māyā, while there is also a pure māyā. If you think in terms of vidyā and avidyā, that might help: vidyā-māyā and avidyā-māyā. Avidyā-māyā is the aparā-prakṛti; vidyā-māyā is the parā-prakṛti. Aparā-prakṛti is composed of three guṇas, and parā-prakṛti is nirguṇa. The one that lies beyond both is neither nirguṇa nor saguṇa. The parā-prakṛti, being nirguṇa, is the Śabda-Brahma.

“Akṣara paramo nādaḥ śabda brahmoti kathyate।”

*“That imperishable, supreme resonance is called the Sound-Brahman.”*
Yogaśikhopaniṣad

There are two types of sound (śabda): eternal (nitya) and non-eternal (anitya). The eternal sound does not undergo change. It is called the ādināda or sphoṭa, which is nirguṇa; and the sound that we call the property of the sky is saguṇa. Wherever a sound originates, it dissolves back there and ceases to be heard. The saints call that the unnameable or, in the Upanishads, “niḥśabdaṃ paramaṃ padam” (“the supreme state without sound”).

They have said: “Parā-prakṛti is nirguṇa, and aparā-prakṛti is saguṇa.” That primordial nirguṇa principle, beyond which exists something greater—then it would not be nirguṇa, so how could it be saguṇa? Beyond the microcosm and macrocosm, beyond parā and aparā prakṛti, beyond Śabda-Brahma, beyond the three voids—there lies Paramātmā. Nothing further can be said beyond that. If we were to say something still beyond that, and it’s not understood, that would not be right. Otherwise someone might claim there’s yet another realm beyond that.

People say Mīrābāī worshiped only the saguṇa form of Lord Śrī Kṛṣṇa. But that’s not so. Mīrābāī says:

Ũcī aṭariyā lāla kivaṛiyā, niraguṇa sej bichī।

Paṃca raṃgī jhālar śubha sohai, phūlana phūla kalī।

Bājū baṃda kaḍūlā sohai, mā̃ga siṃdūra bharī।

Sumirana thāla hātha mẽ līnhā, śobhā adhik bhalī।

Seja sukhamaṇā̃ “Mīrā̃” sovai, śubha hai āja ghaḍī॥

*“On the high balcony are red doors; the bed of the attributeless is spread.*
*A five-colored fringe looks auspicious, blossoms upon blossoms.*
*An armband and large bracelet gleam, with vermilion filling the parting of the hair.*
*Taking the tray of remembrance in her hand, she shines all the more.*
*Mīrā rests upon the blissful bed; this is a most auspicious moment today.”*

In the Upaniṣads, even light is called a veil:

Hiraṇmayena pātreṇa satyasyāpihitaṃ mukham।

Tat tvaṃ pūṣann apāvṛṇu satya dharmāya dṛṣṭaye॥

*The face of truth is concealed by a golden vessel.*
*O Pūṣan, remove it, so that we may behold truth for the sake of righteousness*.
Īśāvāsya Upaniṣad, mantra *15*

Meaning: “The face of Brahma, stationed in the solar orb, is covered by a golden vessel. O Pūṣan, for me who cling to truth and dharma, remove that covering so I may attain the Self.” In Mīrābāī’s verse, she speaks of a ‘paṃca-raṃgī jhālar’—what is that? During meditation, the practitioner perceives five colors of the five elements:

“Syāhī surakh saphedī hoī। jarad jāti jaṃgālī soī॥“

*(Sant Tulsī Sāhab)*

*Earth is yellow, water is red, fire is black, air is green, and sky is clear. Those five colors are the five-colored fringe. “Kaḍūlā” is a small bowl, and “bājūbaṃd” is a bracelet.*

If you continue practicing devotion in this way, light will appear at the crown of the head—this is the vermilion in the hair parting (māng kā sindūr). Mīrābāī was a widow, so what need would she have for vermilion? It is used here as a figure of speech. “Sej sukhamaṇā ‘Mīrā’ sovai, śubh hai āja ghaḍī॥” (“Mīrā rests on the sukhamaṇā couch; an auspicious hour indeed!”)

In Rajasthan there were also Sahajobāī and Dayābāī like Mīrābāī. Sahajobāī says:

Bhayā jī hari ras pī matavārā।

Āṭha pahar jhūmat hī bīte, ḍāri diyo sab bhārā॥

Iḍā piṅgalā ūpar pahũche, sukhman pāṭ udhārā।

Pīvan lage sudhā ras jab hī, durjan paḍī biḍārā॥

Gaṅg jamun bich āsan māryo, chamak chamak chamkārā।

Bhaṃvar guphā mẽ dṛṛha havai baiṭhe, dekhyō adhik ujārā॥

Chit sthir chañchal man thākā, pāṃchoṃ kā bal hārā।

Charaṇadās kirpā sũ sahajo, bharam karam bhayō chhārā॥

*All day and night pass in joyful swaying, all burdens cast away.*
*Ida and Pingala have risen upward, opening the gateway of Sushumna.*
*The moment he begins to drink the nectar, the wicked one is vanquished.”*
*Between the Ganga and Yamuna, he sets his seat; it sparkles and gleams.”*
*The mind grows still; the restless mind is wearied, and the five senses lose their power.*
*Firmly seated in the Bhramar cave, he beholds a great radiance.*
*By Charan Das’s grace, O Sahajo, delusion and karma have turned to ashes.*

Laziness is a great enemy. Even if all arrangements are in place, laziness says “Sleep!” and hinders devotion. Lord Buddha said, “Be free of laziness—do not be lazy.” By eliminating laziness, Indra became king of the gods. In the coarse activities people may abandon sloth, but laziness arises in devotion—stop this. Our Guru Maharaj used to say that Gorakhnāth himself would feel laziness, and he overcame it by subjecting his gross body to hardships. Do not punish your body, but do eliminate laziness. If no thought arises and no laziness comes, then realize that devotion is established. In whatever minute or second that occurs, in that minute or second devotion is achieved.

*This discourse took place on April 4, 1964 CE, at the Roshanahat village, during the Purainiya District Annual Convention.*

# 55. Who Will Attain That Target?

*I bow to the Guru's lotus feet, the ocean of mercy in human form, Hari—*
*Whose words, like countless sunrays, dispel the dense darkness of great delusion.*

Dear precious listeners!

When someone needs to accomplish a certain task and receives some support for it, they feel delighted and can complete it. The highest subject of satsang is seeing God. If we can get any support for that, it will be wonderful. In seeking to behold God, among all the rituals and worship, kīrtan and so forth that we do, none of these gives us a sense of directly receiving support bestowed by God Himself. We rely on images shaped by our own faith, viewing them as support. Yet if we were to receive some especially distinct support not of our making but made by God, we might truly feel it. God is not an object of the external senses, nor of mind-intellect and the like—He is an object of the conscious Self.

If we were aware of the conscious Self—that it is who we truly are—then we could recognize that support. The conscious Self is intermingled with the mind just like clarified butter hidden in milk. Wherever the mind is, there too is the conscious Self. The conscious Self, along with the mind, resides in this body. It would be splendid if we found that support inside this very body. Since in the beginning we do not separate the mind from the conscious Self, we first take some external sign. And there is not just one: some place their faith in Ram, others in Krishna, others in the Guru, others in a goddess, or Shiva, and so on. Relying on the external senses, the mind grasps each of these signs and deems them its support.

But once only the conscious Self remains, and mind-intellect and other senses do not, then one can grasp the form of Paramātmā. What sort of form is it, that cannot be caught by mind-intellect or the senses? Goswami Tulsidas says:

*"Through loving absorption, recognize your own form as different from the world.*
*Perpetually cooled by contentment, endowed with restraint, yet not perceived as having a body."*

.

"Nirmal nirāmay ekaras tehi haraṣ śok na vyāpaī।

Traya lok pāvan so sadā jākī daśā aisī bhaī॥"

*The pure, flawless, uniform One does not experience either delight or sorrow.*
*In all three worlds, one who has attained such a state is always sanctified.-*

The conscious Self is not old, not a child, nor young. This conscious essence—what sort of support should it have? Its support cannot be something external. Saints looked within themselves, as did the ṛihṣis of the Upaniṣads. In accord with the Vedas' instruction, they attained what is called the "inner light" (antar-jyoti) and "inner sound" (antar-nāda). The light and the sound of the Supreme Being are within you; these supports are not manmade but

bestowed by God. Enter within, and you will find them. It is said in the Vedas that this inner sound is the soul's purifying nāda. Practitioners perceive a shining radiance within themselves. One who believes there is no light or sound inside should consider that without light we cannot even see outward things. A thing of like nature provides support to another of like nature. If our sight were not of the nature of light, we could not rely on external light. Another point is that when the practitioner meditates in darkness, he perceives light. This light is such that all the radiances and beauties of the world amount to nothing; before that light, the sun itself seems dark. We can only experience what we do ourselves: if you do not practice, how can you realize it? There is direct light inside—try it and you will believe. Our vision itself is a form of light; once we see the inner light, no worldly beauty can compare. Any form lacking brilliance appears unpleasant. "Jimi binu tej na rūp gosāī"—when a dead body loses its light, it no longer seems as beautiful as before. This body certainly contains light.

"Man hī sanmukh nūr hai, man hī sanmukh tej।

Man hī sanmukh joti hai, man hī sanmukh sej॥"

*Within this body, the mind certainly has some place. It dwells in the eyes. Between the right and left eyes, at the inner Shiva-Netra…*

—Sant Dādū Dayāl-ji

God dwells at the midpoint between the brows.

"Man hī soṃ man thir bhayā, man hī soṃ man lāi।

Man hī soṃ man mili rahmā, Dādū anat na jāi॥"

*Gather together the bodily mind-currents and merge them at their center. Discover and practice this method; then the mind will settle. Once the mind is steady, everything is accomplished.*

Sūrdās has said:

"Nayan nāsikā āgra hai, tahā̃ Brahmā ko vās।

Avināśī vinasai nahī̃, ho sahaj jyoti prakāś॥"

*Where the eyes and the tip of the nose meet, there dwells Brahma.*
*The Imperishable never perishes, and spontaneous light shines forth."*

Bābā Nānaka has said:

"Ghaṭ ghaṭ antar Brahma lukāiā, ghaṭi ghaṭi jyoti sabāī।

Bajar kapāṭ mukate guramatī nirabhai tāḍī lāī॥"

*Within every heart Brahma lies concealed; in every vessel there is full light.*
*By the Guru's counsel, the adamantine gate is opened, and the stance of fearlessness is established."*

Meditate fearlessly, and the iron door of darkness will open. You will see the divine light that pervades all. Look at what happens in the world: remove light from the world and no work can get done. If the sun were gone, its heat gone, no work could continue. From childhood to youth and old age, we learn through words. Even the greatest difficulties can be settled by words. If there's discord with China, writing or speaking a few words of reconciliation could end all disagreement.

In worshiping God, one also depends on sound and light. But that light differs from physical light. God is of the nature of light, not of darkness. It's not that a seeker cannot see the sun, moon, or stars inside. When a seeker sees the light within, outward light pales in comparison. Make the effort to see them.

O lovers of God, do not look for Him only outside. After searching outside, also look inside. Without anyone's guidance, you cannot write a single letter. Lord Buddha said, "The wise can only show the way; you yourselves must do the work.

When the true scripture, the Guru's words, and your own thoughts agree, how strong your faith becomes. Guru Nanak said:

"Antari jyoti bhaī, guru sākhī, chīne Rām karammā"

*The light arises within, as the Guru testifies, and then you understand the Lord's mercy*.

Cling to this support. He who clings to it does not chase after the pleasures of the senses. Goswami Tulsidas has said:

"Brahma pīyūṣa madhura śītala, jo pai man so rasa pāvai,
tau kat mṛga-jala rūpa viṣaya, kāraṇa nisi-vāsara dhāvai?"

*The nectar of Brahma is sweet and cooling; if the mind truly tastes that essence,*
*then why does it chase day and night after sense-objects that are like a mirage?*

If one continues to run after sense pleasures, it shows that he has not received the nectar of Brahma. A human being can practice within and actually see and hear this Brahma light and Brahma sound—these are the supports. In the saints' teachings, we find only this. And indeed, the Vedas and Upanishadic knowledge all speak of it. Even now, those who practice receive the signs. They also gain the strength for bhajan. One who advances his practice sees those signs. Anyone wishing to see with the external eye cannot see them. You must use inner sight to see them. Close the eyes, abandon mental constructs, leave aside external seeing, keep the gaze inward—only then do you see what lies within. Live purely, worship God. There must be listening, reflection, and practice. For strength in this, observance of good conduct is essential. Without good conduct, one can never discover the inner light or inner sound. Kabir Sahab has said:

"Gagan kī oṭa nishānā hai.
Dahine sūr chaṃdramā bāye, tinke bīcha chhipānā hai.
Tan kī kamān surat kā rodā, shabda bāṇ le tānā hai.
Mārat bāṇ biṃdhā tan hī tan, satguru kā parvānā hai.

Māryo bāṇ ghāv nahĩ̃ tan mẽ, jin lāgā tin jānā hai.
Kahai Kabīr suno bhāī sādho, jin jānā tin mānā hai."
*The sun is on the right, the moon on the left; hidden between them lies the mark.*
*With the body as the bow and attention as the arrow, one draws the arrow of sound.*
*Shooting this arrow, the body is pierced within itself—this is the True Guru's token.*
*Although the arrow strikes, no wound is left in the body; only he who's struck knows its effect.*
*Kabir says, 'Listen, O brother sadhus: those who have realized it believe.'"*

Who will reach that target? Make your body the bow and your awareness the bowstring. One whose senses are unrestrained has his bowstring undone. From such a bow, no arrow an be released. Gather the stream of consciousness dispersed throughout the body into the center where the Guru has indicated. Whoever keeps his attention on that target will have all the mind's currents stabilized in one place. It is like gripping something firmly with both hands (with all one's strength), and then the entire body's power is directed there.

Guru Nanak said,

"Bēṛā bāndho surat kā, chaṛhi utaro bhavajal pār"

*Fasten the raft of awareness—by boarding it, cross over the ocean of worldly existence*.

Make a raft of your awareness. If you know how, then do so. If you do not, learn it from someone. Observing good conduct (sadācāra) imparts strength for this practice. If a person's mind dwells on sense objects, it gains no strength. Observing good conduct brings about detachment; by declining sense objects, one achieves detachment. One who practices inner discipline, drawing the streams of consciousness back from the senses and focusing them at the center, gains a flavor so profound that all external flavors seem bland by comparison. Thus: "Nau darvāje nawai dar phīke rasu aṃmṛtu dasavai chuīje" *All nine gates and nine doorways yield dull flavors; nectar drips from the tenth.*

Whether dressed as a gentleman or in a simple loincloth, practice this. Let the learned do it, let the unlettered do it. Let women do it, let men do it. People of every land and every caste can undertake this. It does not require twisting or contorting the body. Kabir Sahab said:
"Na jogī jog se dhyāvai, na tapsī deh jarāvai.
Sahaj mẽ dhyān se pāvai, surati kā khel jehī āvai."
*Neither does the yogi meditate as if "doing yoga," nor does the ascetic burn the body. By the natural practice of meditation, one perceives the play of awareness, who masters it.*

Listen to this subject in small portions. It is not a story nor a sightseeing tour that might overly fascinate you. Nor is there much point in hearing it to excess if one fails to perform the practices that must be done.

*This discourse took place on October 1, 1963 CE, in the morning satsang at the Satsang Bhavan in Civil Lines, Allahabad.*

# 56. How Shall I Meet the Beloved If He Goes Away?

*I bow to the Guru's lotus feet—Hari in human form, the ocean of grace;*
*Whose words, like countless rays of the sun, dispel the immense darkness of great delusion.*

Dear devotees inclined to dharma!
Sant Kabir Sahab has said:
"Pi'u pi'u kari kari kūkie, nā paṛi rahiye asarār।
Bār bār ke kūkate, kabahũk lage pukār॥"
*Calling out 'Beloved, beloved' repeatedly, do not remain silent in secrecy.*
*By calling again and again, someday your cry will be heard.*
Always repeat "God, God." By reciting ceaselessly, sooner or later your cry will be heard.
"Paḍā rahaṃ sant ke dvāre, terā banata banata ban jāya।"
*"Remaining at the saints' door,*
*your transformation will gradually be complete."*
Sant Dadu Dayal-ji said:
Surati sadā sanmukh rahe, jahāṃ tahāṃ le līna।
Sahaja rūpa sumiraṇa karai, nihkaramī Dādū dīna॥"

*May the awareness always face the front, merging wherever it goes.*
*He engages in natural remembrance, free of karma—Dādū, the humble.*

Many learned people confuse the true meaning of ( practice of divine remembrance) "sahaja-svarūpa." They have written a lot, but have not been able to write adequately about "sahaja rūpa sumiraṇa." Whatever one is doing—whether at the toilet, whether urinating, or whether doing some work—keep remembering Him, then you become without karmic bondage. It is all a matter of practice.

We had a very advanced satsangi, Yadunāth Chaudhary. He passed away about three years ago. I heard of his illness—that it was severe, and that chances of recovery were slim. A conveyance arrived for me, so I went to his place. Upon meeting him, I said:
"Nisadina rahe surati lau lāī। pal pal rākhyo til ṭhaharāī॥"l"
*Day and night the attention remains merged with the flame; moment by moment, it is held as steadily as a sesame seed."*

This is what Śrīmad Bhagavad-Gītā states:
"Prayāṇakāle manasāchalena, bhaktyāyukto yogabalena chaiva।
Bhruvormadhye prāṇamāveśya samyak, sa taṃ paraṃ puruṣam upaiti।…"

*At the time of departure (death), with an unwavering mind endowed with devotion and the strength of yoga, properly focusing the life-breath between the eyebrows, he attains that supreme Person."*

Having fixed his prāṇa properly between the eyebrows and remembering with a motionless mind, he attains that divine Person, the Supreme Soul. Practice this thoroughly. It will help you at the final moment. Sometimes do mental japa, sometimes mental meditation, sometimes dr̥ṣṭi-sādhan; keep these three. In this way, the seed is planted, and the fruit of liberation will ripen.

"Āratī kījai ātam pūjā, satt puruṣ kī, aura na dūjā ॥1॥

Jñān prakāś dīp ujiyārā, ghaṭ ghaṭ dekho prāṇa piyārā ॥2॥

Bhāva bhakti aura nahī̃ bhevā, dayā sarūpī kari le sevā ॥3॥

Satsaṃgat mili śabda virājai, dhokhā duṃda bharam sab bhājai ॥4॥

Kāyā nagarī dev bahāī, ānanda rūpa sakal sukhadāī ॥5॥

Sunna dhyāna sabke man mānā, tum baiṭho ātam asthānā ॥6॥

Śabda surat le hr̥day basāvo, kapaṭ krodh ko dūr bahāvo ॥7॥

Kahai Kabīra nija rahani saṃhārī, sadā ānanda rahe nara nārī ॥8॥

*Perform the āratī of the soul's worship—of the True One, none other. With the light of knowledge as the lamp, see the beloved Life in every heart. There is no other devotion than heartfelt love; serve in the form of compassion. In the company of the righteous, the Word resplendent abides; deception, doubt, and delusion all flee. In the body-city, the divine current flows; the embodiment of bliss grants every happiness. With the mind settled in the void-meditation, dwell within your own true seat. Let attention unite with the Sound and settle in the heart, driving away deceit and anger. Kabir says: By maintaining true conduct, men and women live forever in joy."*

By taking inspiration from the words of the saints, satsangīs' hearts should be moved to practice meditation thoroughly. Once skilled in meditation, you will continue meditating even while doing your tasks. Learned ones describe it so impressively! Yet in describing "natural remembrance," the tongue falters; however, it doesn't seem difficult for us to understand. Sant Dādū Dayāl-ji Mahārāj said:

"Surati sadā syāvit rahai, tinake moṭe bhāga।

Dādū pīvai Rāma ras, rahai niranjana lāga॥"

*Those whose awareness always remains immersed—truly they are most fortunate.*
*Dādū drinks the nectar of Ram and remains fixed in the Unstained One.*

Love must be so intense that the desire to meet Him remains constant. Even while roaming around or working, keep turning your mind that way. For this, one should weep that it hasn't yet been attained. It is said of Vivekananda that he wept so much his pillow would

become soaked. Sant Kabir Sahab's verses contain such longing that's difficult to find elsewhere:

"Kaise milauṅgī piy jāy॥" (Refrain)

Samajh soch pag dharũ̃ jatan se, bār bār ḍig jāy।

Ũ̃chī gail rāh rapaṭīlī, pā̃v nahī̃ ṭhaharāy॥

Loka lāj kul kī marjādā, dekhat man sakučāy।

Saihar bās basaũ pīhar mẽ, lāj tajī nahī̃ jāy॥

Adhara bhūmi jahā̃ mahal piyā kā, ham pe chaṛho na jāy।

Dhan bhaṛ bārī puruṣ bhaye bholā, surat jhikolā khāy॥

Dūtī sataguru mile bīcha mẽ, dīnanhõ bhed batāy।

Sāhab Kabīr piyā se bheṃṭe, sītal kaṇṭha lagāy॥

*How will I meet my beloved?*

*I step carefully with thoughtful caution, yet stumble again and again.*
*The path is steep and slippery; my feet cannot find their hold.*

*The fear of social disgrace and family honor makes my heart hesitate.*
*Even while living in the city, my maidenly modesty does not leave me.*

*The ground below is unstable, while my beloved dwells in a palace beyond my reach.*
*Men, though wealthy and powerful, remain naive, falling for mere appearances.*

*In the middle of my journey, I met the true Guru, who revealed the secret to the helpless.*
*Lord Kabir met his beloved, embracing him in serene comfort.*

"Kaise milauṅgī piy jāy? Samajh soch pag dharũ̃ jatan se" means "placing one's foot—fixing one's awareness." "Bār bār ḍig jāy"—the awareness keeps slipping away. If someone says, "Kabīr Sahab was already perfect, so such words do not apply to him," one can answer that such a notion might not be wrong (that he was perfect). However, perhaps he offered these instructions for others to practice, or if he indeed became complete by practicing in this manner, what harm in saying so?

An annual satsang exists to inspire people to walk the right path—not for entertainment. May everyone draw inspiration from this satsang, may everyone's mind be renewed: that is why we hold this yearly gathering. Satsang that fails to inspire one within is no satsang at all. Devote yourselves wholeheartedly to worshiping God. Take inspiration from satsang for this.

*This discourse took place on February 23, 1954 CE, at the 6th Annual Convention of the Santāl Pargana Santmat-Satsang [location: Korkā], during the night session.*

# 57. Ask for the Boon of Unshakable Devotion

*I bow to the Guru's lotus feet—Hari in human form, the ocean of mercy,*
*Whose words, like countless rays of the sun, dispel the deep darkness of great delusion.*

*During the morning satsang, the following song was sung, which formed the basis of the venerable Maharshi Ji's discourse.:*
"Merī surat suhāginī jāg rī
Kyā tū sovat moh nīnd mẽ, uṭhike bhajaniyẽ mẽ lāg rī
Chita se śabda suno saraban de, uṭhat madhur dhun rāg rī
Dou kara joṛi sīs charaṇan de, bhakti achal var māng rī
Kahai Kabīr suno bhāī sādhō, jagat pīṭha dai bhāg rī"
*My consciousness, O bride, awaken.*
*Why do you slumber in the sleep of delusion? Arise, devote yourself to worship.*
*Listen inwardly to the Word resounding; a sweet melody arises.*
*Join both hands and bow your head at His feet, asking for the boon of unwavering devotion.*
*Kabir says, 'Listen, O brother sadhus, turn your back on the world and flee.*
—Sant Kabir Sahab

Dear people!

From childhood, whatever we learned, wrote, and read, our method was that first we kept repeating a single lesson again and again. When we had memorized it, we would tackle a second lesson. On Saturdays, we repeated all the lessons; there was no new lesson that day. Without repeating old lessons, one forgets them. Lord Buddha said:
"Asajjhāya-malā mantā anuṭṭhāna-malā gharā
Maḷaṃ vaṇṇassā kosajjaṃ pamādo rakkhato maḷaṃ"
*Non-recitation is the stain of chants, idleness is the stain of a household, laziness is the stain of beauty, and negligence is the stain of one who guards.*
—Dhammapada, Mallavagga

Meaning: Not reciting one's lesson is the stain upon a mantra. Not sweeping a house is the stain of a home. Laziness is the stain of beauty, and carelessness is the stain of a guard. Those lessons we have repeated often, we have not forgotten; those not repeated, we have forgotten. The annual satsang is like that—lessons are repeated. People may say, "We have already had that lesson before. People may say, "We already went through this lesson," yet it is repeated so that we do not forget. Another point is that when one reads, hears, and understands a topic repeatedly, the mind leans in that direction and does not stray elsewhere. Repetition is good so that we do not forget.

What is our subject? Our subject is that human life is the finest among all living beings. Reasoning shows this, and we also know it. Yet we do not obtain the happiness we desire.

There are bodily, divine, material, and mental sufferings that keep arising, so we remain disturbed. The question is how to be free of this unrest. Those who reflected upon it thoroughly have stated certain things, which we keep reciting. Throughout the year, we recite them. We meet each other; through such meetings love increases. That is why we hold this annual satsang. The kīrtan we do here, when heard in a sweet voice, gives delight; let us also understand its meaning. We just heard Kabir Sahab's verse:

"Merī surat suhāginī jāg rī...."

*My consciousness, O bride, awaken*.

The saints have used the word "surat" to mean the conscious soul. In Kabir Sahab's text, "surat" is defined: "ādi surat sat puruṣ teṃ āī, jīv so'haṃ boliye so tāī"—from the beginning, from the Supreme Person who never ceases to exist, comes the individual soul.

"Īśvar aṃś jīv avināśī, chetan amal sahaj sukh rāsī."

*The soul, an immortal fragment of God, is conscious, unblemished, and naturally full of joy*.

—Goswami Tulsidas

In saintly verses, sometimes "surat," sometimes "khutī," sometimes "surati," etc., are used. Kabir Sahab says:

"Merī surat suhāginī jāg rī
kyā tū sowat moh nīnd mẽ, uṭhike bhajaniyā̃ mẽ lāg rī…."

*Seeking worldly enjoyment is greed. Within that sack of greed lies the whole world.*

Everyone in the world. They take the false to be true, believing wholeheartedly that these false things alone will bring them all happiness—that is delusion. Free yourself from greed and delusion, rise above it. Reach the state in which longing for worldly pleasures no longer affects you. The world is unreal, seeming real; remain above that illusion—this is waking up. Right now we may be awake, yet we have not awakened from the sleep of delusion. In dreams, a similar play happens as in the waking state. There is a third state in which we remain unconscious, abiding in a dull state rather than our conscious essence, with no knowledge present. Even that is living in delusion. In deep sleep (suṣupti), in dreams (svapna), and in the waking state (jāgrat), we remain in delusion. How can we escape these three states, and how can we find peace and happiness without escaping delusion?

Goswami Tulsidas says:

"Moha nisā sab sovanihārā। dekhiya sapan aneka prakārā॥

Ehi jag jāmini jāgahiṃ jogī। paramārathī prapañcha viyogī॥"

*In the night of ignorance, all sleepers see many kinds of dreams. Those yogis who renounce illusion and grasp the essential truth remain awake during this night of the world.*

Not all ordinary people are yogis. Among them, anyone who practices yoga becomes a yogi. Those who transport themselves beyond the three states become awake. By being a yogi, such happens. Freed from delusion, they will not remain in waking, dream, or deep

sleep. Only by going beyond the three states do they cast off greed and delusion. Goswami Tulsidas expresses it in one verse:

"Tīna avasthā tajahu bhajahu Bhagavanta।

Mana krama vachana agochara vyāpaka vyāpya ananta॥"

*Renounce the three states; worship the Lord.*
*He is beyond mind, action, and speech—pervading all, infinite*

Most ordinary people think you should leave behind sleep and deep slumber, then do devotion in the waking state. It can be possible to worship in dreams, but not in deep sleep. Wherever your consciousness resides, there also is bodily or mental action. In deep sleep, you have no consciousness; how then can you worship there? Worship in the waking state...

Thus it is possible to do bhajan even in dreams.

**"**Isi tan mẽ man kahā̃ base, nikasi jāy kehi ṭhaur।

Gurū-gam hai to parakhi le, nātar kara guru aur॥**"**

*In this very body, where does the mind abide, and to what place could it depart?*
*If one can discern it through the Guru's knowledge, then test it—otherwise, seek another Guru.*

—Kabir Sahab

Kabir Sahab's instruction is excellent: "Figure out where, in this body, you dwell. If you don't know, then find another Guru who will tell you."

**"**Naino māhī̃ man base, nikasi jāy nau ṭhaur।

Gurū-gam bhed batāiyā, sab santan siramaur॥"

*The mind dwells in the eyes, then goes forth to nine places.*
*The Guru imparts the secret knowledge—foremost among all saints.*

—Kabir Sahab

**"**Jānile jānile satt pahichānile, surati sā̃chī basai dīd dānā।

Kholo kapāṭ yaha bāṭ sahajai milai, palak paravīn div dṛṣṭi tānā॥**"**

*Knowing, truly knowing, recognize the truth; let true awareness dwell in the gift of sight.*
*Open the door—this path meets naturally; with a blink, the practiced inner vision is drawn taut.*

—Dariya Sahab Bihārī

Saints say that you reside in the eyes, and by way of the nine doors you rush outward after sense-objects, getting caught up in greed and delusion. In the waking and dream states, greed and delusion are present; in deep sleep, there is no awareness. Rise above these three states. The Brahmopaniṣad says:

**"**Netrasthaṃ jāgaritaṃ vidyāt kaṇṭhe svapnaṃ samāviśet।

Suṣuptaṃ hṛdayasthaṃ tu turīyaṃ mūrdhni saṃsthitam॥**"**

*The jīva dwells in the eyes in the waking state, in the throat in dreaming, in the heart in deep sleep, and in the crown of the head in the fourth state.*

We cannot speak without the throat; speech occurs in dreams, so the jīva's abode in dreaming is accepted to be the throat. In deep sleep, one breathes in and out; one cannot breathe without the lungs, so the jīva's abode in deep sleep is accepted to be the heart. Both those places lie below the eyes. As it goes back and forth there, unconsciousness also comes and goes. Go beyond these three. Tulsidas calls it "tīn avasthā tajahu…." *As long as one remains in the three states…*

Unless you surpass those three states and enter the fourth state, you will not awaken. To know that state, there are spiritual gurus. If a guru does not explain this, what would that guru or his disciple know? And if the guru does instruct but the disciple does not practice, how will it help? Learn from the guru and practice, and you will be freed from greed and delusion. Without awakening, you cannot be freed from greed and delusion, and without transcending the three states, you cannot awaken. Right now, you have only awakened in an ordinary sense; there is much left to do.

India and Nepal share one border; north of Nepal, the border changes. Every place has its own atmosphere. In the same way, there are states of awareness. Kabir Sahab said:

"Laṃbā mārag dūri ghar, vikaṭ paṃtha bahu māra।

Kahau santo kyũ pāīye, durlab hari dīdār॥"

*The way is long, the home is far; the path is arduous with many hardships.*
*O saints, tell me—how may one obtain the rare vision of Hari?*

No matter how distant the road, if we keep walking, one day we will certainly arrive at the appointed place. Inwardly, we want to be spared from the torment of greed and delusion. The verses "Jāg rī merī surat suhāginī..." *Awaken, my bride of awareness*." contain many points. If you wake up, then listen to the Word with your heart; gather your scattered mental tendencies and hear. Scattered awareness has little power to grasp; concentrated awareness has more. Scatter means fragmentation. In fragmentation, power does not remain stored; in gathering, power increases naturally. So collect the mind's currents and listen. Then what happens? Kabir Sahab said: "uṭhat madhur dhun rāg rī..." ("*the sweet melody rises*").

One who sleeps is roused by a call. By hearing the Word, you must rise above the waking state. This demands a practice. Mere reasoning alone will not free us from greed and delusion. We might rationally see that we should avoid greed and delusion, but when circumstances arise, greed and delusion topple us. A simple way was shown to rise above the three states. Where and how to learn it? The song says: "Dou kara joṛi sīsa charaṇan de, bhakti achal var māng rī" *Join both hands, bow your head at the feet, and ask for the unshakable boon of devotion*.

Humility brings knowledge, and knowledge brings humility. First, by humility you learn knowledge, and by learning knowledge you become all the more humble. Thus it is said,

"Vidya dadati vinayam" ("Knowledge imparts humility"). A certain grammar scholar once visited, extremely humble—indeed, so humble that going further would be impossible. He lived on flattened rice and jaggery. I said he perfectly illustrated "Vidya dadati vinayam." He had made himself supremely simple. So learn humility to the utmost. And do not desire anything else. If you must ask, ask for the "unshakable boon of devotion." Do not behave like so:

"Such a crazy world does not understand devotion and faith, oh dear!
Some arrive and ask for a son—'Give me that, Lord!'
Some come afflicted by suffering, 'Show me Your mercy, Lord!'
Some arrive wanting wealth, making offerings of rupees.
Some ask for wedding preparations—Lord hearing it is pained.
No one seeks the true thing—false is what the world trusts.
Says Kabir: Listen, brother seekers—what can be done for the blind?"

—Sant Kabir Sahab

Finally, he said, "jagat pīṭh de bhāg rī," meaning: "Turn your back on the world and run!" In which direction to run? Wherever you run, there is still the world. As fish is surrounded by water on all sides, so we are submerged in the ocean of the world, encompassed by greed and delusion. People say: "Regard the world as impermanent in your thoughts, and your mental tendencies will detach from it." True enough, but why do we repeatedly fall back in? As long as consciousness flows into the senses, attachment to sense-objects remains. Let that current of consciousness withdraw from the senses, and no sense—whether action-sense or knowledge-sense—can function. By gathering the mind's tendencies, dwell in the fourth state—above the eye level. When you surpass the three states and remain there, you will have fled the world.

A person once asked long ago, "Explain this to me, O sādhu:
'He built his house by the riverside and lived on borrowed funds.
When the creditors come to demand payment, he slips off into the river.'"
Here you are—namely, in the eyes—that is the river's edge. If you live in the world, you must perform actions (karmas). By performing actions, you become the experiencer of karmic fruits. To settle those fruits, you must remain in the cycle of repeated birth and death. But if you submerge yourself into that current of conscious flow that rises above the eyes, you will avoid having to suffer the karmic fruits by living them out. That is what "slips off into the river" means. By settling in that flow, you will be freed from involvement in the world's domain. This is turning your back on the world. Practice so that you rise above body-awareness, then you will be free from greed and delusion. The means of escape is indicated in that verse:

"'Listen to the Word with your heart's ear; a sweet melody arises.'"

Through that verse, it is hinted that you must listen to the inner sound. Bābā Nānaka says:

"Tārā charịā laṃmā kiu nadar nihāliā Rām.
Sēvak pūr karaṃpgā satigur sabadi dikhāliā Rām.
Gur sabadi dikhāliā, sachchu samāliā,
ahinisi dēkhē vichāriā.
Dhāvat pañch rahē gharu jāṇiā, kāmu krōdh viṣu sāṛiā.
Antari joti bhī gurusākhī chīnē Rām karaṃmā.
Nānaka haumai māri patīnē tārā charịā laṃmā."

*How might I climb the high tower to behold Your vision, O Lord?*
*The servant is perfected when the True Guru reveals the Word, O Lord.*
*With the Guru's Word revealed, he treasures the True One, seeing It day and night through contemplation.*
*The wandering five come to rest upon realizing the home, burning away the poison of lust and anger.*
*Within, one perceives the Light by the Guru's testimony, O Lord.*
*O Nanak, by subduing ego and pleasing the Lord, one ascends the lofty tower."*

Similarly, in Tulsī Sāhab's verse:

"Ajab anār dō bahishṭ ke dvār pē,
lakhē durvēś kōī faqīr pyārā.
Aini kē adhar dō chaśm kē bīch mẽ̃,
khasam kō khōj jahã̃ jhalak tārā."
*Two wondrous pomegranates lie at paradise's gate,*
*some beloved dervish, some dear fakir, beholds them.*
*Between the eyes' lips, in the midst of the two eyes,*
*seek the Lord where the star flashes.*

Darīyā Sahab (Bihārī) said:

"Brahma sāpha jaise dhruva tārā। parā parad mẽ ghaṭā pasārā॥"
*Brahma is clear like the polar star;*
*in the realm beyond realms, the cloud is spread."*

The saints mention a star. Guru Nanak Sahab has said they leap upon that star. What Kabir Sahab called "uṭhat madhur dhun rāg rī," Guru Nanak expressed as "satigur sabadi dikhāliā Rām." As when musical instruments are tuned to one key, all produce a single note, so too do all the saints have one sound. Recognizing this harmony, our satsang is called the satsang of Santmat. Our lesson is very old; we must keep repeating it, as I said before.

*This discourse took place on March 5, 1960 CE, in the morning session at the 52nd Annual Convention of the All-India Santmat-Satsang in Siklīgaṛh Dharahrā, Purnia Division, Bihar)*

**Goswami Tulsidas Ji Maharaj's Verses**

“Dīnabandhu, sukhasindhu, kṛpākar, kārunīk Raghurāī।
Sunahu Nātha! mana jarat trividh jur, karat phirat baurāī॥1॥
Kabahũ jog-rat, bhog-nirat saṭha, haṭh biyog-bas hoī।
Kabahũ moh-bas, droh karat bahu, kabahũ dayā ati soī॥2॥
Kabahũ dīn, mati-hīn, raṃkatar, kabahũ bhūpa abhimānī।
Kabahũ mūṛh, biḍamb ḍambharat, kabahũ dharmarat gyānī॥3॥
Kabahũ dēv! jag dhanamay, ripumay, kabahũ nārimay bhāsai।
Saṃsṛti-saṃnipāt dārun duḥkh, binu hari-kṛpā na nāsai॥4॥
Saṃjam, jap-tap, nēm-dharam, vrat bahu bhēṣaj-samudāī।
Tulsaidās bhavarōg Rāmapad, prēm-hīn nahĩ jāī॥5॥“

*O Friend of the downtrodden, ocean of joy, bestower of grace, merciful Lord of the Raghu line, hear me, O Master! My mind is scorched by threefold agony, wandering in delusion.”*
*Sometimes absorbed in yoga, sometimes lost in pleasure—willful, driven by separation.*
*Sometimes overcome by delusion, committing many hostilities; sometimes filled with boundless compassion.*
*Sometimes destitute, devoid of reason, utterly poor; sometimes a proud king.*
*Sometimes a fool, caught up in pretenses; sometimes devoted to righteousness and wisdom.*
*O Lord, sometimes this world appears full of wealth, or foes, or women.*
*These dreadful torments of worldly existence cannot be destroyed without Hari’s grace.*
*Self-control, recitation, austerities, moral duties, numerous vows—*
*Tulsidas says that without love for Rama’s feet, the worldly disease cannot be cured.*

# 58 Concentrate at the Tip of the Nose

*I bow to the Guru's lotus feet—Hari in human form, the ocean of mercy,*
*Whose words, like countless rays of the sun, dispel the deep darkness of great delusion.*

Dear ones dear as my own self!

Uddhava asked Lord Krishna, "How should I meditate upon you?" —which appears in the Eleventh Canto of the Shrimad Bhagavatam. The Lord said that first one should meditate upon His entire form, then only on His lotus face, and then leave even that and meditate upon emptiness. That comes from the Bhagavatam. Meanwhile, the sixth chapter of the Shrimad Bhagavad Gita says: "Concentrate at the tip of the nose. Cease looking in all directions."

How to reconcile the two? To cease looking at directions, note that there are ten: east, west, north, south, the four diagonals, above, and below. To leave them, you must close your eyes; if your eyes stay open, you will inevitably see one or another direction. Interpreting in light of the Bhagavatam, you do not look at directions while meditating on the Lord's entire body, next His face, and then emptiness. Renouncing outward vision means focusing on the whole form—from feet to head, whether externally or internally—and eventually tapering it down to only the face, which still involves upper and lower parts. Leaving that then makes it extremely subtle. Meditating on emptiness at the tip of the nose—how do we unify them? In emptiness, one does not form any color or shape. After leaving the face, you shift to even more subtle. From the entire body to the face, the field contracts. From the face, it narrows further to a point without dimension. Call this emptiness-meditation or point-meditation; it amounts to the same. This is how both the Gita and the Bhagavatam align. The words of the saints also speak of emptiness-meditation in some places, point-meditation in others. Sometimes they speak of a point as a "sesame seed." In the Upanishads, that point is called the highest meditation, or "supreme point" or "luminous point." Externally, a tiny spot may be called a "point," but that is not what is meant here; they also name it "supreme point" and "luminous point."

"Seed-syllable is the supreme point,
the sound is situated above it.
When the sound dissolves into the imperishable,
the soundless supreme state arises."
—Dhyanavindupanishad

"The point of radiant energy, abiding in the heart as the universal self,
is the highest meditation."
—Tejobindupanishad

Suppose you have a "sun-facing stone."(magnifying glass) If you hold it carefully toward the sun so that the ray from the sun remains steady on he stone, a tiny bright spot emerges.

Keeping it steady, you can even spark a flame. There was once an exhibition in Prayag: a sweets-seller placed clarified butter in a pan, fixing that sun-facing stone so its concentrated ray fell on the ghee. The ghee bubbled up, and he fried puris in it. People came to watch and bought them.

Likewise, the currents of sight in your body are themselves luminous. That which is of a similar nature augments its counterpart; adding water to water increases it, adding fire to fire multiplies it. Where two lines meet at a point, if your vision is steady, the two lines of your sight converge into one spot, and a bright point arises. Your gaze must not waver; if it remains fixed, light appears.

Some say, "What is found in emptiness? Where is the sun, moon, stars, or earth in emptiness?" What is not in emptiness? The earth itself exists within emptiness—upon it are forests, mountains, ores. Where laws do not forbid, people can obtain gold from the mountains. There is nothing you cannot find in emptiness. God's form is in emptiness; if emptiness did not exist, where would the cosmic form of the Lord dwell?

Physical scientists know exactly what they obtain from emptiness. People cannot comprehend the vision-yoga meditation in emptiness. They cannot hold their vision in one place, cannot control the mind. The mind keeps running, losing in sense-withdrawal. One must repeatedly recall it; that is sense-withdrawal. With enough practice, concentration (holding the mind still) occurs. Then true meditation forms, and light is definitely seen. At that time, there is no craving for sense-objects. If the meditation is correct, you will understand what comes from emptiness-meditation. You focus from the entire body to the face, reducing expansion into contraction. It shrinks further when you apply the practice of seeing. There are many forms of light; all are manifestations of God's radiance. Within that form, God is present. Hence it is called hiranyagarbha: "hiranya" meaning "gold," i.e., "light." The presence within light is "hiranyagarbha." Saints say one also encounters the inner sound; where the sound is absorbed, that is the supreme state. Describing it is brief, yet actual practice requires a long time. There are many sounds within:

"When the seventh of the seven resonances emerge, hearing that resonance amplifies joy. By spontaneous grace, the Compassionate pulls one from drowning in the ocean of worldly existence."

—Saint Dharnidas

Without emptiness, no sound is accessed. By light, one gains numerous supernatural powers; by sound, one gains something more. Therefore:

"The true Guru has given everything; there is nothing left.
I, an unfortunate woman, tossed away happiness and gained sorrow."

—Saint Kabir

Such a key has been given; if you unlock it, how many things appear? First comes instruction, then initiation. Without instruction, initiation is useless, for one would not grasp what has transpired.

*This discourse took place at Maharsi Mehi Ashram, Kuppaghat, Bhagalpur, on March 22, 1960 CE, in an afternoon satsang.*

# 59. Vidya-abhyas, Satsang, and Yogic Practice—Do All Three

*I bow to the Guru's lotus feet, the ocean of compassion in human form, Hari,*
*Whose words, like countless sunrays, dispel the dense mass of great delusion.*

O dear ones devoted to dharma!

In human life, dharma is truly life. If a human life lacks knowledge of dharma, calling it animal-like is no exaggeration or unfairness, for animals know nothing of dharma. Dharma arises through action; it does not exist without action. God gave humans the freedom to act, not for the fruit of action. He gave us intellect so we could discern the false from the true and act accordingly. For this reason, there is study and satsang. Animals have no study or satsang, whereas humans have extensive schools. Through study and satsang, humans refine their intellect.

Our intellect can adopt sattva, rajas, or tamas. Intellect naturally operates among these three. People's intellects seldom rest in a sattvic state; they dwell more in rajas and tamas. In the sattvic state there is pure reasoning; in rajas there is restlessness; in tamas the mind reverses logic, becoming negligent and lazy. Compared to rajas and tamas, sattva is superior. Though study and satsang strengthen our intellect, we should also keep our mind in a place free of rajas and tamas. If it leans one way, it becomes rajasic; leaning another way, it becomes tamasic. Keep it in the middle, so it remains in sattva. Those two extremes are called ida and pingala. Anyone familiar with yogic terminology will understand. In ida-pingala, the intellect is in rajas or tamas, whereas in sushumna it remains in sattva. Engage in study, satsang, and yogic practice; do all three, and you will remain established in a sattvic intellect. Then you can truly discern the false and the true. Acting with a sattvic mindset, you practice dharma and find happiness both here and hereafter. Finding happiness here but misery in the afterlife is a hallmark of rajasic action. The fruit of rajasic action is that you find some fleeting happiness here, yet not real happiness. You experience happiness mixed with suffering. This unstable happiness is what rajasic people gain. By actions that produce suffering both here and in the afterlife, you incur a wicked, tamasic result. By actions that bring well-being in both this world and the next, and ultimately yield liberation, you achieve the fruit of sattvic action. Some sattvic deeds let you live comfortably in this world and in the next; others may feel like a slight hardship at first—like bitter medicine—but later yield relief. People reach a point where they cannot even handle ease, and do all sorts of things; yet when pain comes, they suffer it, lamenting. Embrace study, satsang, and the yogic procedure taught by the true Guru—do all three.

Every person wants to consider themselves spiritual. But if someone aims to be spiritual without understanding any spiritual principles, they will be left with only hopes—unfulfilled ones. Therefore, learn the definition of spiritual. The first element of spiritual.is an unwavering faith in God. Any religion lacking trust in God is like poison: it appears beneficial at a glance but is in fact harmful. Hence one must know God's position and His nature. There must be praise of God. By praise, we come to understand His nature and state, which gives rise to faith. From faith springs love. Those who love God do not waver from the spiritual path.

Humans constantly harbor some desire or another. No one ever attains complete satisfaction by obtaining any single thing. Those who have realized God say that upon the experience of God, all craving dies away and wishes are extinguished. Therefore, if you must ask for something, ask God. Better yet, do not ask at all—like a cow that spontaneously feeds her calf, or a mother who nurses her child without its request. Put your trust in God, for God will grant all. If you truly cannot do without asking, then ask only from God, not from a deity, for that deity, too, must receive from that very God.

"Anyone might perform devotion for a hundred years, but if on a single day he worships another, know him to be a criminal; he will fall into the eighty-four [lakhs of] wombs."
—Kabir Sahab

"Water every leaf and sprinkle salt on them each time, Tulsidas calls that defective cleverness—whatever rots, how can it help anyone in Kaliyug?
"Divine beings, demons, sages, serpents, humans—all remain bound by maya.
How could Tulsidas's Lord in their hands be powerless to help him?"
—Goswami Tulsidas

Whatever power the gods possess, the people of this world possess—it all comes from God alone. People exert effort, and what they gain is God's gift. If someone makes no effort and still receives something, how fair is that? Ask only from God for what no one else can grant. From God, ask for the path that leads to realization of Him. Seek the signs you should find along the way. Thus, praise God and pray. Then proceed with worship. In worship, people speak of doing japa and meditation, so we should know the difference between these two. Recognize which is gross and which subtle. Merely picturing a form you have seen is not the entirety of meditation. There is also meditation as "dhyanam nirvishayam manah" ("meditation is the mind emptied of objects"). Saints have said there are two principal things: one is light, the other is sound. A seeker receives these two supports from God. Learn correct worship and do it. Just as one needs a teacher to learn even a single letter, so too an adept guru is necessary for teaching this spiritual knowledge. Such gurus are of great eminence. In some places they are addressed as if equal to God, elsewhere even deemed greater than God. Certainly none can be greater than God; but God does not manifest directly, whereas saints come forth and impart the knowledge of God—thus they are said to be "greater" than God.

I was saying that for worship, the saints have strongly taught two substances. They are light and sound. Those sound and light are not external; they are within you. Practice worship correctly, and you will discover both within. If there were no light in the world, the world would cease to exist. If light were present but darkness prevailed everywhere due to clouds, everyone would move about like the blind. Countless errors and evil deeds would occur, and the world would fall into ruin. If light were entirely removed, the solar system would come to an end. All learning depends on sound. From the moment you are born, you make sounds, and thus you are alive and recognized. Both small and great tasks are accomplished by means of sound. If everyone became mute, how would work be done? Sound alone allows us to function. Whenever there is motion or vibration, there is sound. Without motion or vibration, there can be no sound. Anyone's decline or growth involves sound. Our philosophers and scientists say the same. Saint Dariya Sahab says, "O seekers, in movement the unstruck resonance resounds." Doctors place instruments in the ear to examine one's chest and such, to see whether the sound is correct or not. The pulse moves; in that, there is motion. Sound is filled with vibration, and vibration is filled with sound. At the beginning of creation, the first vibration arose; inevitably, sound—its companion—arose with it. One cannot separate vibration and sound. Within sound lies a property that draws one back to its place of origin. People call it Oram, the name of Ram, Satnam, and so on. It is present in everyone and in the creation as well. But someone unable to hold inward attention—someone turned outward—cannot know it. Only one who maintains inward attention recognizes it.

"The imperishable supreme resonance is called Word-Brahma." –

Yoga Shikha Upanishad

This is what Goswami Tulsidas refers to as the nirgun name of Ram.

"Honor the name Ram, the Lord Raghuvir. He is cause for fire, the sun, and the moon. In Brahma, Vishnu, and Shiva, and in Veda, he is found in fullness. He is unmanifest, matchless, and the treasure house of virtues."

"Sound is the elemental seed of the world. Sound is unique, beyond measure, boundless."

"By contemplating the Word, many disguises are carried across.
O Nanak, there is no difference from the Word, none.
By the Word, consciousness becomes illuminated; the Word fulfills everyone's hopes.
The traveler and the bird forever remain immersed in the Word; O Nanak, the Word is recognized through the Word. The marketplace and the path are the Word's play; without the Word, how can there be union? The entire creation follows from the Word; O Nanak, the Word abides in every heart."

—Guru Nanak Sahab

"O seekers, practice the Word. The Word by which all was revealed, that very Word you should grasp."

—Kabir Sahab

People in other lands also believe this: “In the beginning was the Word; the Word was with God; the Word was God.”-Genisus the Bible

They say Christ lived in this land for many years, that Muhammad also stayed there. The Word is twofold: descriptive and sonic. Beyond that, there is also the vital, sense-based, and mental distinction. Externally, in the descriptive sense, one says Ram, Shiva, God, Allah, and so forth. Reciting the name leads the mind toward God, yet that remains an external Word. An external sound does not yield knowledge of God. Even with the internal sound, one does not at first recognize God. By continuing in the practice of nāda, eventually one attains the unmanifest name of Ram—referred to as “Oram” and so on—whereupon God is realized. That cannot be described; it is known only through inner contemplation. Giving attention solely to the external, descriptive word while disregarding the inner sound leaves one lacking knowledge. Understand it and practice.

# 60 There are Two Ways f Kowing

*I bow to the Guru's lotus feet, the ocean of grace in human form, Hari,*
*whose words, like countless sunrays, dispel the dense mass of great delusion*.

Dear people,

In the satsang of Santmat, it is repeatedly said that, for God, each of us should maintain this understanding: He is grasped by the soul, not by the senses. In essence, the Supreme is that which can be seized and apprehended by the conscious Self. This should be firmly recognized. If we ask, among the five sense-objects, "What is form?" we say, "That which the eye perceives." Similarly, what is the Supreme? That which is perceived by the conscious Self. For realizing God, we do not require that the mind first comprehend Him, then do meditation. This because the mind cannot capture Him; how could the mind possibly grasp Him? Proceed, and go inward to the point where body and senses are shed and you remain alone. Hence it is called a long path. Kabir Sahab said:

"Long is the road and far is the home, the path is perilous with many hardships.
Tell me, saints, how can one attain the rare vision of the Lord?"

God is everywhere, yet, due to our weakness, we cannot recognize Him. Our weakness is dwelling with the senses. If a person keeps company with people who stifle knowledge, his insight is brought low by that association. Likewise, once the conscious Self becomes aligned with the senses, its own power is diminished. We ought to believe that each human soul can know itself. Anyone who remains ignorant of God while in human form remains in suffering. There are two ways of knowing: through hearing and reflection, and through actual practice that yields direct perception. Through hearing and reflection, one indirectly becomes aware in advance; then, by practice, one starts knowing God directly.

God is not accessible to the senses. The one who practices accordingly proceeds along this path. Whoever crosses it and attains the state of aloneness (kaivalya) will not lose sight of the Supreme. For that, you must become pure, like God Himself. A person whose senses are not tranquil, who has not refrained from sinful actions, cannot achieve Him. If one cannot fully refrain from sense-objects, then at least remain moderate or minimal in them, feeling dispassion toward sensual pleasures. Become moderate in your consumption, remain indifferent to the taste of sense-objects. One must employ the human body in the task for which human existence is meant. Goswami Tulsidas says:

"This body's purpose does not lie in sense enjoyment, my brother;
even the heaven worlds are meager and, in the end, bring grief."

If you sincerely wish to direct yourself toward the non-sensory (nirviṣaya), then do not crave sense-objects. Turn toward God. To renounce sin, avoid the five major sins. Refrain

from lying, stealing, intoxicants, violence, and adultery. In terms of violence, do not eat fish, meat, or eggs. Give up harming others by body or mind.

People often raise the question that unavoidable violence inevitably occurs. Understand that about unavoidable violence—give up what can be avoided. There is some harm done in farming. If an enemy invades the nation, fighting inevitably causes casualties. If a thief or robber breaks into your home, you must defend yourself—again violence is unavoidable. Breathing kills countless organisms, and taking medicine likewise destroys microbes. All this is unavoidable violence. In the old days, kings who fought wars would hold sacrifices afterward, because war entailed violence. You cannot entirely avoid unavoidable violence; but you can avoid what can be prevented.

Many people become ill, and doctors recommend fish, meat, or its broth. But many do not consume it, and still remain healthy in this world. When Mahatma Gandhi's wife fell ill, the doctor advised her to drink meat broth or eat eggs. She refused. Through self-restraint and following whatever regimen Mahatma Gandhi prescribed, she recovered and regained health. Discipline and proper regimen suffice for this. Insisting that one must absolutely be without meat. Without fish and meat, you will not survive? That is untrue, a false claim. In tuberculosis, many eggs are fed. One of my satsangis fell ill and was treated in Patna. He never ate fish or meat. Today he is still alive and healthy. Any food that corrupts your disposition—making it impossible to maintain a sattvic state of mind—should not be eaten. Do not destroy your own dharma. Do not bring bestial instincts upon your human body by inserting an animal's flesh into it. In the Manu Smriti, eight perpetrators of slaughter are listed:

(1) One who gives permission for an animal to be killed,
(2) one who cuts the meat with a weapon,
(3) the killer himself,
(4) the seller,
(5) the buyer,
(6) the cook,
(7) the server,
(8) and the eater—these are all termed the perpetrators of violence.

Hence, from early on the saints have forbidden it. Kabir Sahab was raised in a Muslim household. Nur Ali and his wife Nima had no children and longed for one. By chance, they obtained a newborn. Nur Ali brought him up, where fish and meat were the main diet; yet Kabir Sahab did not eat fish or meat. For others, he said:

"Those who eat fish and meat, who have a fondness for liquor,
will depart from the root of humanity as if their fields had turned into a wasteland.
By eating even a morsel of fish, or donating countless cows,
or dying on one's side in Kashi—hell is still their fate."

That is fit for dogs to consume—why should a human body eat it?
Touching it to one's mouth pollutes it, sending one to hell."
Why do Swami Ramanand and Swami Ramanuja not forbid it? Lord Buddha and Lord Mahavira both proclaimed, 'Nonviolence is the supreme dharma.'
Avoid the five sins, perform the devotion that the saints teach in harmony with that, and practice so diligently that you realize the Lord—then salvation is yours."

*(This discourse took place on February 27, 1955 CE, at the residence of Raybahadur Babu Shri Durgadas Tulsi, in Jamalpur city, Munger District, Bihar*

**Sant Charandas's Verses**

*Sages, the wondrous city is a domain immense.*
*There are difficult twists and turns where the path itself remains hidden—on that route I travel. (1)*
*Without worship or chanting, so many melodies are heard; without a tongue, a voice resounds.*
*Without eyes, astonishing sights are seen; without limbs, one embraces. (2)*
*Without a nose, we sense a flower's fragrance; without feet, we ascend mountains.*
*Without hands, we gather in offerings; without teachers, we learn. (3)*
*Such a home is gained by great fortune, donning the robe the Guru bestows.*
*Having subdued wavering, one's coming and going are erased. (4)*
*When Guru Shukadeva showed compassion, the light of direct realization shone forth.*
*Dwelling in the fourth state is a vast bliss—there abides Charandas.* (5)

**Sant Bulla's Verses**

*Heart, redeem this life now; by so doing, carry yourself across the ocean of existence. (Refrain)*
*Examining carefully the confluence of the triple river, behold the shining inner star. (1)*
*Immersed inwardly, the unstruck melody resounds; a glow of radiance spreads everywhere. (2)*
*O Bulla, always stay alert—ponder well the true Guru's Word. (3)*
*Gazing unceasingly upon the attribute-free Name, conquer the mind's fear and subdue it.* (4)

# 60&61 Without Practicing Hatha Yoga, One Can Still Attain God

*I bow to the lotus feet of the Guru, who is Hari in human form, the ocean of mercy—whose words, like countless rays of the sun, dispel the dense mass of great delusion.*

Dear people,

Humans naturally feel inner motivation to be free of afflictions. Merely having a body is the cause of suffering. Wherever you live, in whichever realm, you must assume a body suited to that realm—and there is no escape from affliction. People directly witness the human realm, and they read in the Purāṇas about realms such as heaven. The saints say: "Worship God. Attain God, and you will be freed from every body, every realm, and every affliction." For this, devote yourself to God. In order to worship, first know the method and the distinctions, then practice uniting with Him. This is yoga and knowledge. Understand firmly that God is not attained while remaining in bodily awareness. You must give up one body, then another, then a third, and so forth—discarding all inert bodies—only then is worship of God fulfilled. It is like wanting to go to Jagannath: you cannot reach there without leaving behind certain roads, villages, and towns. In the same way, God cannot be recognized without casting off all bodies.

Do not be afraid when you hear "yoga," nor suppose knowledge is inaccessible. Yoga means "union," and knowledge means "knowing." Without yoga you cannot unite; without knowledge, whom would you unite with? We hold satsang—this is acquisition of knowledge; we practice meditation—this is yoga. Yoga is also called "restraint of mental fluctuations." You may have heard that in Hatha Yoga, many postures and such must be performed and the home abandoned; it requires total renunciation and strict celibacy. But the saints did not teach this. They said that even without practicing Hatha Yoga, one can attain God, provided you remain self-disciplined. Then whether you stay at home or in renunciation—both are fine. Being self-disciplined means consuming moderately. One who is sparing in enjoyment is self-disciplined.

Those who are especially attached to worldly enjoyment are themselves hedonists. They cannot maintain self-restraint. Self-restraint can arise in two ways: one by living apart from household life, and the other by remaining in household life yet living in moderate consumption. Living in household life does not mean remaining without children or unmarried. One can keep discipline, do one's work, and also produce offspring. You may say, "Such restraint is impossible for us ordinary folk," but you should not. There are many examples in your own history of people who remained householders—cultivating land or serving as clerks—and still became saints.

While Kabir Sahab went on weaving cloth, he became a saint. Today his name is so famous—ask the scholars. From the first class all the way up in advanced classes, his verses are taught. Kabir Sahab demonstrated that people can become saints while living at home, doing their work. Kabir Panthis deny that Kabir was a householder, but others assert that he was. Whatever may be. In the case of Guru Nanak Devji, it is well known that he was a householder. He had two sons. On the other hand, Shri Shankaracharya became a saint without spending time as a householder. But for the majority of people, Kabir Sahab and Guru Nanak Sahab are better examples. Even today, near Mandar Mountain, there is Shri Bhupendranath Sannyal, an eminent scholar who is deeply disciplined and in no way inferior to a sadhu-saint. Present-day adherents of the Radhaswami tradition also remain householders. Whoever claims that devotion and spiritual practice are impossible for a householder must be ignorant of this path, unwilling to practice it personally, and reluctant to encourage others. Therefore, let everyone worship God, and while you still have your body—meaning during this very lifetime—attain that Supreme Person and achieve liberation. The saints have said:

"Those who are free in life are free indeed.
As long as one is not free in life, one must keep enduring pain and pleasure."
—Sant Kabir Sahab

The saints acknowledge liberation in one's lifetime. Sant Dadu Dayalji said:
*Do not give it up. Do not be misled into thinking, 'It cannot be done.*'
How should one begin? For that, saints' teachings explain a path from gross practice to the subtlest. There are four main points: simple repetition, simple meditation, then the practice of concentrating the gaze, and finally the practice of the inner sound. Do not fear death. The body dies; you do not die. Anyone who has grown accustomed to dying has no reason to fear it. Hence Kabir Sahab said:

*That death from which the world is afraid,*
*gives my mind delight.*
*When will I die, and thereby obtain*
*complete, supreme bliss?*

Fear of death belongs to one who does evil deeds, for then bad fate awaits. Lord Shri Krishna declared in the Gita:
*At the time of departure, with unwavering mind, united in devotion and strengthened by yoga, placing the life-breath properly between the eyebrows,that person attains the supreme divine Person.*

If one develops a firm habit of doing this during life, one will find liberation. Whatever mindset one has while living will be the same at the time of death; for instance, King Bharata's mind clung to a fawn, so on leaving the body he was reborn as a deer. One must keep the thought of spiritual practice firmly in mind. If someone says, "We have no spare time from serving our family and managing our work—how can we do devotion or

meditation?" I would reply, "Do you have time to die? If you have no free time to die, will death accept that?" At its moment, you must die. Therefore, while doing all tasks, find some moments to devote to meditative yogic practice.

*This discourse was delivered on February 26, 1955 CE, in the morning satsang at the Shri Santmat Satsang Temple, Baraichak, Patam, in Munger District, Bihar.*

# 62. The Name of the Indivisible Lord Is Indivisible, and All Else Is Divisible

*I bow to the Guru's lotus feet, the ocean of compassion in human form, Hari—*
*His words, like countless sunrays, dissipate the vast mass of great delusion.*

O dear ones devoted to dharma!

The world is mutable and perishable. Where people once dwelled, today the Ganges' waters may flow; and where once the Ganges flowed, people now dwell. Here previously there was a Kshatriya kingdom that endured a thousand years. Even the dynasty in which Lord Shri Ram was born did not survive. Then came Muslim rulers, who also lost their realm in time. The British arrived, and their reign too departed. Look at your own body: first a child, then adult, then old, and at last it disappears. Even within your body, many distinct parts gather to form one. This world is similarly made of countless particles, so it is divisible. There is no entity in the world that is indivisible.

We hear sound, and that too is divisible. Each syllable segments it. Even the so-called single-syllable Brahma (the primordial mantra) divides into three letters—A, U, M—when drawn out. All the sounds produced by instruments, trumpets, and so on have parts. No element of this world is without divisions.

The saints say that God's Name alone is indivisible, yet the word we speak with our mouth to signify God is not truly that indivisible Name.

Sant Kabir Sahab said, "Akhanda Sahib ka Naam aur sab khaṇḍ hai" ("The Lord's Name is indivisible, all else is divisible"), and also:

"Aadi Naam pāras ahai, man hai mailā loha;
Parasata hī kañchan bhayā, chhūṭā bandhan moha."

*The Original Name is like a philosopher's stone, while the mind is like tarnished iron.*
*Touched by it, it turns to gold and is freed from the bond of delusion.*

This indivisible Name is the primordial Word by which creation arose. Without the Word, creation cannot come into being. When the Word emerged, there was vibration. In the beginning of creation, a primordial vibration took place. That Word is joined with God. Whoever grasps that Word is pulled toward God. That Word cannot be spelled out in letters or uttered by the mouth.

That Word is without flaw, without consonant and vowel,unconnected to palate, throat, lip, or nose,and it never perishes nor is it ever uttered. The conscious soul knows it. Whoever grasps that Word becomes, through its touch, as iron touched by a philosopher's stone becomes gold. By holding on to that Word, one is freed from bondage. It cannot be broken. In

the Shrimad Bhagavatam you read that sound is of three types: one of the vital breath, one of the mind, and one of the senses.

"Sound-Brahma is extremely hard to comprehend, composed of vital breath, the senses, and the mind, infinite and profound like the ocean."

That vital-breath sound is the stream of awareness. God's Name is this vital-breath sound. It does not require you to recite it—through meditation it is found and held. If you try to seize it, it is rather that it seizes you. That is the Name of the Indivisible Lord. Read the writings of the saints. By attending satsang regularly, even the unlettered can understand such things. In 1922, I stayed a month in Chhapra. There was a satsangi there who was illiterate yet had listened in satsang. When the topic of sound arose, he said there is another sound, called "heard sound." His name was Tahbal Das, a sweeper by caste, but under the influence of satsang he knew this matter. You too should hold satsang; you too will understand much.

The devotion of the Name is of great glory. That devotion of the Name involves a sonic sound. Only one who sinks into meditation can grasp that sonic Name. Kabir Sahab said: "O restless mind—keep still and the color will turn out well; nearby, if you turn inward, is the flowing nectarous Ganga."

To reach this nectar, reverse yourself—turn inward from outward orientation. The pure, flowing current is called the Ganga; inside you, the consciousness-stream is a sacred Ganga. Whosoever reverses themselves within finds that Ganga, and finds that Word as well. Know this and do your practice. Look within. Search within yourself. Inside you there is such a treasure that no matter how much you spend from it, it never diminishes. Within this cave of the body dwells the Supreme. In this body, there is an intellect. Modern scientists have also acknowledged that all sorts of things come forth from the intellect, with no telling what further discoveries will emerge. Look carefully—where does science's boundary lie? It lies within you. Where is Lord Shri Ram's reign? It lies within you. With the sight of that sun of Ram's majesty, ignorance departs; the passions such as lust and anger are subdued; contentment, peace, detachment, and discernment all increase.

Saints say: "Have faith in God. Strive to attain Him within yourself. Satsang inspires you to do this, following what the Guru teaches. So attend satsang. Without satsang, people fall away from the path. Engage in morning and evening satsang daily. Also read holy texts every day. Whatever you do not understand, consult someone more knowledgeable; sometimes you can even ask me. One person cannot visit everybody, but everybody can visit one person.

To clarify these matters, our monthly magazine 'Shanti Sandesh' is published. Read it, so you may know my thoughts. Hold satsang on Sundays during the day. Those who never do satsang allow their minds to sink into wrongdoing. By regularly doing satsang, the mind refrains from sinful actions. In the city of Katihar, at the satsang temple, there is satsang in the morning and evening as well. All of you should likewise hold daily satsang. If you do not, that time gets wasted in frivolous talk. Therefore, gather for satsang every morning and evening, and on Sunday afternoons too.

*This discourse took place on April 25, 1954 CE, in the night satsang at Taufir Diyara village in Munger District, Bihar.*

# 63. I Bow to the Name of Rama, Lord of the Raghu Line

*I bow to the Guru's lotus feet,the ocean of compassion in human form—Hari;His words, like countless rays of the sun,dispel the dense mass of great delusion.*

Beloved listeners devoted to dharma,

In the worship of God, the practice of the Name (nāma-bhajan) is primary. Without nāma-bhajan, there is no real worship of God. The "Name" is a word. Whatever word identifies someone is his name. It requires little explanation; it is obvious enough. Sound itself is of two sorts—one is the sound we speak and hear in this earthly atmosphere, in this world, which is transient.

Concerning the Name of God, one should have good knowledge. A name is a word; thus we must thoroughly understand sound. Sound is of two kinds—eternal and non-eternal. On this earthly globe and within the sphere of the sky, the sound we hear is a non-eternal sound. It is said to be a quality of space. Without space, that sound cannot exist; yet as long as this gross space endures, the sounds within it remain. Scientists today imagine we might recapture past sounds, for all remain present in space. That sound is perpetual in a sense, but we do not consider it truly eternal. It is a matter-based sound, formed by material space. As long as this material space persists, that sound persists; but when this space dissolves, that sound also ceases. Therefore, it is called a non-eternal, or mayic, sound. By means of these sounds we discover God's attributes, we learn of His greatness, and our focus moves toward Him. This is why the saints taught us to recite the sound. We call it a "descriptive (varṇātmaka) sound." Yet there is not only a descriptive word; there is also a sonic Name.

It is termed "sonic" because it cannot be written. That Name, which is never destroyed, is not this one. We also refer to it as a saguna sound—having rajo-qualities, tamo-qualities, etc. Rajas, tamas, and sattva are all intermingled. The descriptive word is saguna, and the sonic word is also saguna, which includes the sounds of instruments and so forth. Within you as well, all the words of the saguna realm are saguna. These saguna sounds exist along with their respective realms. When dissolution (pralaya) happens, these sounds disappear, so they are called "non-eternal sounds." Whether descriptive or sonic—both are saguna sounds arising from the domain of māyā. To engage with them is to engage with saguna sounds. Eventually, they merge back into silence, which is why those with spiritual insight call them non-eternal. They are all saguna sounds.

For worshiping God, those who perform devotion with a saguna word engage in recitation of the descriptive form and meditation on the sonic form. All these words reveal something about God, but they do not yield direct recognition of Him. Through them one may also gain supernatural powers, but not true knowledge of God. For recognizing God, there is the nirguṇa sound. Beyond the stretch of māyā's domain, beyond the three guṇas, is the realm

of sat-cit-ānanda; the sound there is nirguṇa. In that realm, māyā's influence and the three guṇas do not exist—this is the nirguṇa sound. To accept this, one must understand that, in the beginning, God alone existed. From His will, the universe of māyā came into being. When He decided upon creation, a vibration inevitably occurred. Where there is vibration, there is sound; every vibration has sound as its companion. That original sound at creation's dawn is called nirguṇa. It arose from God Himself. There is a direct flow linking that sound to God. By way of that stream, one reaches the Divine.

This Name contains the same quality as God does. Whatever center a sound emerges from, it carries the property of that center and imparts it to the listener. For example, when a song has the quality of joy, those who listen likewise feel joy. The sound that spread forth from God is also referred to as the primordial "sphoṭa." The original burst of sound carries God's quality. Whoever recognizes it partakes of God's qualities as well. Thus, one who knows the Supreme becomes, in Tulsidas's words, "Knowing You, one becomes You." The same power emerges within him.

Very few people know the nirguṇa (qualityless) Name. In fact, very few even know the sonic Name. Without the discipline of the saguna (with qualities) word, the nirguṇa word cannot be grasped. The recitation of the Name (nāma-japa) is a saguna word. Within oneself, the sounds of the saguna realms are also saguna. The realms—gross (sthūla), subtle (sūkṣma), causal (kāraṇa), and great-causal (mahākāraṇa)—are all material domains. A current flows from the center of each domain. From above, the sound travels far below. Naturally, the subtle merges into the gross. At the center of the gross realm, one can catch the subtle sound. At the center of the subtle, one catches the causal sound. At the center of the causal, one catches the great-causal sound. The practitioner who engages in devotion and advances step by step will eventually reach the center of the great-causal domain, where he will grasp the nirguṇa word. That word is all-pervasive, but one recognizes it only there. This very nirguṇa word extends to God, flows from God, and leads one to God; therefore:

"The qualityless, stainless Name is the unseen, infallible Name.
He who is steeped in the Name becomes truly wealthy, while all else is mere illusion."
—Sant Garibdas

Through this nirguṇa Name, God is recognized. In the Amrutanāda Upanishad it is stated:

"That letter which is without friction, without consonant, without vowel,
which has no contact with throat, palate, lip, or nose,
which does not belong to the family of 'r' or labials,
which never decays—"

This is the original sound. About it, Sant Kabir Sahab said:

"The primeval Name is like the philosopher's stone, and the mind is tarnished iron.
But once touched, it becomes gold, and the bonds of attachment fall away."

By this, God is recognized. When the saints had direct knowledge of it.

They then imparted this knowledge to people. In Goswami Tulsidas's Ramayana it is written:
"Bow to Rama's Name, the Lord of Raghu's line,
which is cause to fire, the sun, and the moon."

In "Ram," there are the letters R, A, and M. In "Krishaanu," if R were missing, it would not mean fire. In "Bhanu," if A were missing, it would not mean the sun, and in "Himkar," if M were missing, it would not mean the moon. This nirguna (attribute-free) "Rama-Name" is free from similes yet is full of qualities. It is also the storehouse of the three gunas. In human language, this nirguna Name is called "Om." Learn about both the sonic Name and the descriptive Name. There are many descriptive Names, many sonic Names, but only one nirguna Name. Just as the Kaveri, Godavari, Brahmaputra, and so on merge into the sea—where only "sea" remains—so too all Names merge into the nirguna.

"When all Names become one, then the seeker gains the highest realm."
—Kabir Sahab

One should recite with one-pointed mind. Through concentration's strength, one accomplishes much else as well. To achieve special focus, one contemplates a chosen form. The saints have said, "Meditate on the Guru's form." There is no restriction; meditate on whichever image you revere. A form consists of many lines. One line can hold countless points. A form emerges from innumerable points, lines, and limbs. But if only the single one remains, that is point-meditation. In point-meditation, there is total convergence. Once total convergence is reached in that realm, one progresses further. Because "Hari in immovable and movable forms is everywhere at all times," the point is also a form of God. Observing the point-form brings complete peace—not found in other forms. There are deities with hands and feet, and there are forms without hands and feet, etc. God also manifests without hands and feet. If a deity without limbs were not accepted as God, then where do Śiva-liṅga and Śālagrāma show arms and legs? Yet we call them God.

Regarding the point (bindu) as a form of God is not blind faith, because the One who dwells in all forms likewise dwells in a single point. Hence the point too is His form. In it is complete convergence, and thus entry within—passing from gross to subtle, from outer to inner. Here the subtle sound (nāda) is perceived. This is a method of worshiping God. Let everyone follow this method.

I do not forbid worship of Rāma or of Kṛṣṇa or of Devī. I forbid committing the five sins. Worship God, and your sins will be destroyed. Guru, meditation, satsang, and right conduct—these four things together form the Santmat. Santmat is on the side of truth and opposed to falsehood; it is older than old, truly the Sanātana Dharma.

Some may claim that in Sanātana Dharma there is no point-meditation, no sound-meditation, no image-based meditation, nor recitation—but let them say so. Those who do not know assume that talk of point-meditation and sound-meditation is something new. Practice this devotion daily. It prevents falling into lower births beyond that of human. It is the seed of bhakti. Were that not so, how would people like Nābhā Dās or Ravīdās have become saints?

Engage in devotion day after day. Imprinting yourself with this devotional practice guards against all manner of fears. Yoga rescues from the gravest dangers; the beginning of yoga is never lost. Following you across births, it finally grants moksha, leaving you only then.

*This discourse took place on July 17, 1966 CE, in a weekly satsang at Maharshi Mehi Ashram, Kuppaghat, Bhagalpur District, Bihar)*

# 64. The Nectar of Brahma Is Not an External Object

*I bow to the Guru's lotus feet—Hari in human form, the ocean of mercy,*
*whose words, like countless rays of the sun, dissolve the thick mass of great delusion.*

Dear people,

Although people do not see God in a direct, tangible way, they still believe in His existence. This is not blind faith alone. Reason supports it, preventing that faith from remaining blind. Reason itself is a type of seeing. There must be something that underlies this world as its support. We observe that everything on earth has its basis. Without the earth, no tree, forest, or mountain could endure. Without the earth, they have nothing to rest on. And the earth, too, has a support. You might look at many stars and imagine they are unsupported. They are not all without support. This earth is also a star, floating in emptiness. The earth, the moon, and the stars depend on the sun; without the sun, they would not survive. Even the sun has its basis.

That which underlies everything is the Supreme. It is not rational to claim that nothing supports it all. The wise have said that you will find God through your own self. Suppose our eyes become damaged: we would not see anything in the world. It would not mean that there is nothing in the world, only that we see nothing. Those who have eyes still see. What enables us to attain God is our conscious self. No one can grasp the Supreme by hand. Inside us are mind and intellect, both reliant on external matter. The mind and intellect, too, cannot know God. Beyond these is the conscious soul, and through it, God is known. Because of that soul, the senses have knowledge. Its intrinsic function is such that when one sheds mind and intellect, what then remains is God. Those unaware of this assume that God is some object to see with the eyes or seize with the hands. Having settled such an idea, we must then ask how we shall attain Him.

Our entanglement lies in the objects of the world. This must be undone so that we remain as our own self; only then do we recognize God. We all know our bodies, but we do not know ourselves. Just as we observe the body, so must we observe ourselves—that is indispensable. As long as the entanglement remains, one cannot know God. There are two ways of knowing: indirect and direct. Through hearing and reflection, one gains indirect knowledge—the scriptures call it "parokṣa" (indirect). That does not bring personal recognition, but it does give resolution. For direct knowledge, what should we do? That is why sadhus, saints, and holy ones say, "Take refuge in devotion." Others say, "Rely on yoga." Where there is yoga, there is devotion; where there is devotion, there is yoga. Yoga means union; devotion means service. Without service, there is no union. Fulfilling someone's need is serving them. If a person requires money, and you give them money, that is service. If a person's body is ill, and you treat them with medicine, that is service.

God has no need of anything—what service could you offer Him? People come to serve the Ganges, placing flowers into it. Is that serving the Ganges? They benefit from the water, from walking around—going from their home to the Ganges—and call this "serving the Ganges." In the same way, going in the direction where God can be met is devotion to God. We drink Ganges water and breathe its air; there is direct benefit. Similarly, whoever goes toward God obtains direct benefit. When one takes medicine, that is "taking" the medicine. The experience that relates to God is a subtle matter of God-devotion.

Head in the direction where He is found. Clinging to the senses outwardly, one will not know God through sensory knowledge. Go within, leave the senses behind. By moving inward, surpassing mind and intellect, one reaches one's own awareness—then one knows God. As you progress inwardly, your experience will grow, and you will find ever-increasing peace. This is what is called Brahma-Piyūṣ (the nectar of the Supreme).

"Brahma-piyūsh is sweet and cooling. If the mind gains that flavor,
why then would it roam day and night chasing mirages and sense-objects?"

Brahma-piyūsh is not something external—it is found within. Whoever is able to turn inward from outward orientation attains brahma-piyūsh. Turning inward in this way constitutes worship of God. This is what is called yoga. This yoga teaches that one should abide in the middle, between the left current and the right current—iḍā and piṅgalā. As you go on practicing, you will proceed further. The body is not given merely for eating, eliminating waste, or seeking enjoyment. You can make it a temple of the Lord, a holy shrine, or you can live a life of self-indulgence. A life of indulgence remains bound, whereas by making the body a temple of Śiva or a shrine of the Lord, you progress toward God. Learn the method from a Guru. This can be done either while staying in a family life or by renouncing it.

Remaining at home to practice devotion may be better than leaving it, for leaving home will bring worries about food, and you may end up wandering from house to house, struggling to eat. Practice can be done both as a renunciate and as a householder. One does not finish devotion at once. Just as one gradually studies to become learned, so too spiritual knowledge must be acquired bit by bit. If you begin learning and then quit, you forget it; knowledge is lost. Yet the seed of yoga is never lost. Even if you do a little and then forget, it does not vanish.

Yoga is nothing frightening. People say, "Just repeat 'Rāma-Rāma,' and that's it." This recitation is the yoga of japa, indeed a valid beginning—no one forbids it. But go further; do more. The knowledge of God cannot remain at the level of the senses. God is known beyond the senses. Once one concludes what God really is, the indirect knowledge of Him begins. Most people remain mired in superficial matters. If such matters suffice for mundane life, so be it, but they will not suffice for attaining God. One must relinquish the mind's endless "shall I, shan't I" deliberations. When those doubts and vacillations subside. And when mental deliberation is abandoned, the mind becomes pure. A mind released from doubts holds no attraction or aversion. People should come to know God's nature, learn the path, discover

the support, then practice and behold Him; this will inspire inner devotion. Just as one plows a field, sows crops, and tends them until harvest, so in this bodily field one should keep planting the crop of satsang. One must not abandon satsang. Continue with satsang and meditation, and eventually direct realization will come.

*This discourse took place on June 4, 1966 CE, in the afternoon satsang at the Shri Santmat-Satsang Temple in Manihari, Katihar District, Bihar.*

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**Goswami Tulsidas's Verses**

"Such is the Lord's constant love for the servant,
forgetting His own greatness, He becomes subject to him."
"He who bound gods, demons, serpents, and humans with the strong cord of karma—
that same unbroken Brahma, by a devotee's unyielding affection, is held fast and cannot break free."
"Under whose maya Brahma and Shiva dance, unable to find the limit—
that same one was made to dance to clapping hands by cowherd girls."
"The Sustainer of the world, Lord of Lakshmi, Master of three worlds, famed in the Vedas—
none of His supremacy availed against Bali, so He came as a Brahmin to beg."
"Simply by taking whose Name, one is freed from rebirth's load of sorrow—
that treasure of compassion was born ten times for King Ambarisha's sake."
"Him whom yogis, renunciants, meditative ascetics, and wise seers seek through spiritual disciplines—
monkeys, bears, restless beasts, the lowly, all found delight with that Lord."
"Guardians of the world, Yama, Time, Wind, Sun, and Moon are all obedient to Him,
yet Tulsidas's Lord, bearing a cane, stood as a gatekeeper for Ugrasena."

# 65. Only when he becomes truly happy will he remember the Creator

I bow to the lotus feet of the Guru—Hari in human form, the ocean of mercy;
whose words, like countless rays of the sun, dispel the dense mass of great delusion.

O beloved devotees!

In the notice for this satsang, which you read or heard, or learned about in the monthly magazine "Shanti-Sandesh," you were told there would be an exclusively spiritual discussion—devotion to God—and so you came. Nonetheless, the subject of "Bhū-dān Yajña" (offering or gift of land) arose. That will not harm you. Concerning that, I will say only this much. Yet it truly befits a gathering to address the topic for which the assembly is convened. Thus, a respected figure and certain good persons were compelled to say something. I will say those persons, too, will be forgiven by them.

Debate over devotion to God has continued since ancient times. Before discussing devotion to God, one must know God's nature. Without knowing the nature of God, devotion is like a traveler who sets out without knowing his intended destination: in which direction will he go, and where will he end up? Who knows? He risks wandering. Likewise, if someone begins God-devotion without determining what God is, he simply wanders. Whatever is grasped by the senses is māyā. Through gross sense-perception alone, only gross māyā can be captured. Its subtle and causal forms are so thin that the gross senses can never grasp them. What lies beyond māyā cannot be caught by the senses.

During the Satsang Mahādhiveśan (Grand Convention) a leading Sarvodaya figure, Śrī Vinoba Bhāve's private secretary Śrī Kr̥ṣṇa Rāja Mehtā, delivered a talk on Bhū-dān Yajña. Listeners urged that only a subject pertinent to the satsang be discussed. Hence the statement above by the venerable Maharshi-ji on "Bhū-dān.

"Even the internal faculties—mind and intellect—cannot reach that realm. Thus it is said:
"Rāma svarūpa tumhār, vachana agochara buddhi par,
avigata akatha apāra, neti neti nit nigama kah…"
*Your form is Rāma, beyond speech and intellect—*
*unmanifest, unspeakable, and boundless;*
*the scriptures repeatedly declare 'not this, not this.*

Such a reality lies beyond the intellect. Then where should we go to attain a principle transcending the intellect? Must we wander physically outside—across the earth or the waters, or soar in aircraft through the sky? However one may travel outwardly—even like the early yogīs with eight superpowers who flew bodily through the air, or by any modern aircraft—one cannot thereby surpass mind and intellect. Who, then, are you?

"Like a bubble on water, this body is as such. If you're bent on meeting the Beloved, do not stay idle. Remain not idle—this human body will not come again. Seek out yourself, and you shall find the Lover of God. If you forget the Lord and wander, O Sahajo, your life is but ash. You will become truly happy only when you remember the Creator."

"Seek out yourself"—meaning discern who you truly are. The body is formed of five elements; that is not you. None of the senses are you. Internally, mind, intellect, chitta (store-consciousness), and ego—none of these are you. All of these are simply your faculties. You wear garments on your body; those clothes are yours, yet you are not the clothes. You are neither the body, nor any external or internal sense, nor mind or intellect. Beyond mind and intellect, you yourself exist. What are you? You describe yourself as a jīvātmā (individual soul). Merely "ātmā" (soul) would not indicate individuality. With the sense of individuality, you exist beyond mind and intellect, beyond the material nature from which these faculties were formed. Essentially, you are the conscious soul. When one is joined to the inner faculties, the state of individual being arises. You have obtained a body in this manner. That much can be understood. Yet you cannot truly perceive yourself. By saying of mind, intellect, and other faculties of māyā, 'I am not this, I am not this,' you can arrive at a concept of yourself. But still, you cannot recognize yourself. Without recognition, knowledge is incomplete. Hence one must recognize oneself.

Once you recognize yourself, you will also recognize God. God lies beyond mind and other faculties; He is accessed by the conscious soul. You can only perceive your own self with your own self. Just as the eye can see itself in a mirror, so too is there a path of devotion (*bhakti-yoga*) by which you perceive yourself with yourself. Then you will grasp, *'This living being is an imperishable portion of God—an untainted conscious essence, inherently full of joy.'* It becomes a direct realization. Indeed, whoever gains self-vision transcends duality. The entire world becomes, for a knower of the Self, 'one's own self in all beings.' Such practice should be undertaken. Engage in devotion and meditation. Devotion and meditation both mean service**.**

How can one serve God? Let me give a small story. There was a young sage living in a forest. A king saw him. The boy-sage looked most resplendent—like one of the four eternal child-sages, Sanaka, Sanandana, Sanātana, or Sanat-kumāra. Seeing the boy, the king was greatly stirred. The king said, 'Come with me.' The boy replied, 'If you accept my condition, I shall go with you.' The king asked, 'What is your condition?' The boy said, 'You must feed me, but you yourself shall not eat. You must clothe me, but you yourself shall wear nothing. I shall sleep, and you shall remain awake, keeping guard.'

The king said, 'That cannot be. Whatever I eat, I shall give you as well. Whatever I wear, I shall clothe you with as well. The guard who keeps watch for me will keep watch for you.'

The boy replied, 'My king is not like that. He himself does not eat but feeds me; he himself does not wear anything but clothes me; when I sleep, he remains awake guarding me. Why would I leave such a king for you?' That king is God**.**"

Service is rendered to someone who has some need. He who has no need—how would you serve him? People go for "ganga-sevana" (service to the Ganges). Countless devotees prostrate

themselves, measure the ground with their bodies, as they go. Many visit a holy shrine of a deity. Going to behold that deity or to bathe in a sacred river is called its service. Residing on the banks of the Ganges, bathing in its waters, drinking it—this is "ganga-sevana." Nothing is gained by the Ganges in all this, no benefit accrues to the Ganges, and the Ganges wants nothing. In the same manner, when someone walks where, step by step, one begins to sense the taste of Brahma's bliss, the direct perception of Brahma's radiant light—that is serving God. While proceeding there, one's purity increases more than it ever has before. Heading where Brahma is seen brings benefit to the traveler, not to Brahma or God. Where does Brahma or God's vision come about? In the direction where body and senses are cast aside, where one is freed from the three states; and aligns with what Goswami Tulsidas wrote:

"Yathā suañjana añji dṛga, sādhaka siddha sujāna।

Kautuka dēkhahiṃ saila vana, bhūtala bhūri nidhāna॥"

*Just as applying collyrium to the eyes, the wise adept attains perfection,*
*gazing in wonder upon mountains and forests, and the vast treasure of the earth.*
*What is this "bhūtala bhūri nidhāna" (abundant treasures on earth)?*
Then he says:

"Sakala dṛśya nija udara mēli, sōvā nidrā taji yōgī।

Sōi haripada anubhaū parama sukh, atiśaya dvaita viyōgī॥"

*Merging all phenomena into his own being, the yogi rests, having abandoned sleep.*
*He experiences the supreme bliss of Hari's abode, utterly free from duality*

Someone may ask, "Why accept Tulsidas's words? We will rely on logic!" Very well, engage in logic, enter a debate. There might be heated exchanges, brain-straining—what good would that do? The day we first went to school, the teacher said: "This is 'ka' (the letter K)," and we accepted it without any argument, learning the entire alphabet that way. We learned the numbers likewise. Over time, knowledge grew, logic came in—and even with that logic, the alphabet and the numbers remained the same; there was no difference.

Where there is faith, where there is reason, and both agree with the Guru's words, then there should be no objection to accepting it. Goswami Tulsidas, Guru Nanak Dev, Kabir Sahab, and so on—when all saints' teachings converge, why not accept them? Let faith and reason both be present. Blind faith will cast one into a pit; pure logic alone leaves one in confusion. A person's education begins in faith, and as it progresses, logic arises. That applies to worldly learning. Transcendental knowledge (*pāramārthika-vidyā*) is not mere book-learning. The door to learning opens through a Guru's teaching, and then the pupil studies. The disciple takes hints from the Guru. Without the Guru, one cannot succeed—whether in worldly knowledge or in spiritual matters. One must have faith in the Guru.

You know the war of the Mahābhārata was between two sets of brothers (the Kauravas and the Pāṇḍavas). Many lives were lost. The Pāṇḍavas gained the kingdom. Among the Pāṇḍavas, Yudhiṣṭhira was the eldest. He was lamenting greatly, believing they had committed grievous

sins. Vyāsadeva tried to console him, but he would not understand. Finally, Vyāsadeva told him, "Perform an aśvamedha-yajña." Yudhiṣṭhira replied, "I have nowhere near enough wealth for that." Vyāsa showed him the way to acquire funds and told him how to carry out the rites. Yudhiṣṭhira placed faith in Vyāsa's words; by following the path he suggested, he obtained the treasure and performed the sacrifice. Just as that treasure was initially hidden from Yudhiṣṭhira, so too, by faithfully following Vyāsa's guidance, he acquired it and performed the ritual, becoming free from sorrow. If Yudhiṣṭhira had not trusted Vyāsa, he would have gone on weeping. In the same manner, we must have faith in the words of the saints.

Kabīr Sahab, Guru Nānak Sahab, and Gosvāmī Tulsīdās—how I see them, how ordinary people see them, how someone else sees them—these perspectives differ. *So*-and-so's vision perceives coarse things and also sees the subtle path:

"The path of devotion is most subtle."

*(Kabīr Sahab)*

"Sharper than a whetted blade, finer than a hair—this is the path one must tread."

*(Guru Nānak Sahab)*

"Like the razor's edge—keen, difficult to cross,
the seers declare it a perilous road."

-*Katho Upaniṣad*

*(Sometimes referred to as "Upakathopaniṣad" in certain texts.)*

If such a vision is attained, then one can see. One must go beyond mind and intellect in order to behold God**.** Just as, to bathe in the Ganges, you must leave your village and go there, similarly, to behold God, you must leave body and senses. Proceeding along that path is worship of God. By going that way, you profit; God gains nothing. That path does not lie outwardly in the world, but inside. "Like a razor's edge" or "sharper than being cut by a blade," or "the subtle path"—none of these is a route for traveling by airplane or by any outward means. The traveler there is not the body. One goes free of the body. You are the one who goes. At first, you will go with the mind because you and the mind are together. Wherever the mind can go, you also go; yet you can go even where mind does not, for you are subtler than mind. Step by step, you journey within.

Where do you embark from? During your waking state, the place where you reside—yogis have called that the Ājñā Chakra. Mystical saints have termed it the "lotus of Kañjā." One must depart from there.

"Attain understanding, truly discern truth, where unwavering awareness abides.
Open the gate—this path meets easily; aim your awakened vision with a steady gaze."
—Darīyā Sahab, Bihārī

For this, the practice you must do involves greatly concentrating the mind. Its first, gross support is japa (repetition). The second support is mānasa-dhyāna (mental meditation). The third support is: see what you have not seen. Look in whatever way the Guru instructs. "Look in reverse"—this is the mysterious saying. "Reversed seeing" means not looking outwardly but

turning the vision inward. Not with expansive sight but with convergent sight. Contract your gaze to the point of single-focus. Then understand that you have reached the inner path. From there, one proceeds from the gross toward the subtle. Gradually, through repeated practice, it happens. In external life, uphold right conduct (sadācāra).

"Maintain righteous conduct in external affairs. Whoever fails to maintain good conduct will lie, steal, indulge in intoxicants, commit violence, and engage in adultery. One who remains in these five sins cannot become virtuous.

Do not go alone on that path;
without a Guru, you will not succeed."
Rādhāsvāmī Sahab

If one can rely on oneself as Guru, in the manner of Lord Buddha, perhaps it is possible. But there has been no other like him. Receiving knowledge from a Guru means becoming his disciple. Receiving instruction and initiation from the Guru, remaining under his guidance, and practicing accordingly. Think of a tree bearing mangoes: the unripe mango is sour. Over time it ripens and becomes sweet. My father used to say, "A fool's mango is sour." I would think to myself, "What does that mean? Regardless of who you are, the same mango tastes alike." I planted a mango tree; when it bore fruit, it was sour. I set that same mango aside to ripen, and it turned sweet. Until spiritual practice is adequately matured, the mango remains sour. When it is not yet ripe—if someone abandons the Guru's company or disobeys the Guru's teaching—his knowledge is left incomplete.

Thus, as Gurumahārāj-ji said, Santmat's fundamental principles are not numerous—there are only three: Guru, meditation, and satsang. Receive instruction and initiation from the Guru. Wherever you are, keep practicing devotional exercises in obedience to him. Gradually, you will be perfected. Do meditation and also attend satsang.

Here, in the knowledge and reflection that take place, when the discussion is about the personal form of Brahma (saguṇa-brahma), that is like the current of the Gaṅgā. The discussion of Brahma-jñāna is like the current of Sarasvatī. And the matter of what is one's duty and what is not is like the current of Yamunā. Thus, a triad of streams flows here. Through it, your actions are judged. Obtaining initiation in accordance with this described "Triveṇī," and practicing step by step, one becomes complete. In these points, the knowledge of Santmat is consummated. This is what we should learn.

I salute you all. And I am also delighted by the presence of the sacred woman and devout men who have arrived in the company of Ācārya Vinobā Bhāve.

*This discourse took place on March 10, 1969 CE, in the afternoon session at the 61st Annual Convention of the All-India Santmat Satsang in Aṭhagāmā village.*

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**Goswami Tulsidas's Verses**

1. “Lābha kahā mānuṣ-tanu pāye।

Kāya-bachana-mana sapanehũ̃ kabahũ̃k, ghaṭata na kāja parāye॥”

*What is the gain of having obtained a human body?*
*Neither in body, speech, nor mind, even in dreams, does one ever reduce involvement in others’ affairs.*

2. “Jo sukha sur-pur, naraka, geh-ban, āvat binahiṃ bulāye।

Tehi sukha kaheṃ bahu jatana karata mana, samūjhata nahiṃ samujhāye॥”

*Whether it be joys of Heaven, of Hell, or in one’s home or forest, they come unbidden.*
*Declaring such to be happiness, the mind puts in much effort—yet fails to understand, nor can it be made to understand.*

3. “Para-dārā, para droha, mohabaś, kiye mūṛha mana bhāye।

Garbhavāsa duḥkha-rāśi jātanā, tīvra bipati bisarāye॥”

*Compelled by delusion, the foolish mind delights in another’s wife or in hostility toward others.*
*It forgets the formidable calamity and the great suffering of the womb.*

4. “Bhaya, nidrā, maithuna, āhāra, sabake samāna jaga jāye।

Sur-durlabha tanu dhari na bhaje Hari, mada abhimāna gavāye॥”

*Fear, sleep, mating, and food—these are universal to all.*
*Having obtained the rare human body yet not worshiping Hari, one forfeits oneself in pride and conceit.*

5. “Gaī na nija-para-buddhi śuddha havai, rahe na Rāma-laya lāye।

‘Tulasidāsa’ yaha avasara bīte, kā puni ke pachitāye॥”

*One never purifies the mind’s sense of “me” or “another,” and never remains absorbed in Rāma.*
*‘Tulsidās’ laments that once this chance is gone, of what use is regret afterward?*

# 66. Whoever Has Discerned the (Shabd) Word, Their Task Is Fulfilled

*I bow to the Guru's lotus feet, the ocean of mercy in human form—Hari,*
*whose words, like countless sunrays, dispel the dense mass of great delusion.*

O dear people!

The glory of "shabd" (the Word) is immense. The knowledge of sound is likewise immense.

"The ocean of letters is fathomless; who can fully gauge its boundlessness?
Yet Tulsidas, through the power of satsang, has obtained a clear understanding.
Hearing-based, sonic, and descriptive—three modes—In these threefold sounds, realization is difficult, Tulsidas says with insight."
—Goswami Tulsidas

Liberation arises solely from practicing concentration on the (Shabd) Word. People may say, "Each person claims his own view is supreme." Let me say: perhaps my view is not supreme; yet consider it—prove what is correct. Blind faith alone cannot suffice. It is necessary to reason: "If this is the effect, that must be the cause." One must know what is concluded by reasoning. Without the verdict of reasoning, mere faith is blind faith. With reasoning, one gains knowledge of cause and effect.

I said that "shabd" has immeasurable majesty. In the beginning, the Word is not absent as a cause. Whatever has existence, it stems from something or someone. No one should doubt that nothing can form without vibration. Vibration is inseparable from sound. It is impossible for there to be vibration without its companion, sound. Well-educated individuals can understand this. Without vibration, one cannot write even a single letter; without vibration, one cannot even shape a lump of clay. Certainly, some vibrations yield sounds we cannot hear, yet the sound is present. In the science of sound, we learn that an impact on the eardrum produces what we hear as sound. Sound comprises vibration. Physical scientists have established the number of such vibrations. They explain that below twenty vibrations per second and above thirty thousand [vibrations per second], we humans cannot hear.

Some might use the term 'frequency' (*Spanda-saṃkhyā*—the number of vibrations). People with a background in science understand this. We must not imagine there is sound in some vibrations but not in others. Sound is vibration, and vibration is sound, so there must be a vibration count. If you dip a finger in water, a disturbance arises. The ripples spread outward, visibly. Those ripples show the vibration's progression. As they expand, so does the frequency. Because of that, for vibrations below 20 and above 30,000, we cannot hear the sound.

Now listen to another point related to vibration and sound: The current universe came into being. Someone may claim "the universe was never formed," but that makes little sense. Without

the sun, there would be no solar system. Initially the sun, too, did not exist, but instead a kind of intense hot vapor, from which later the sun emerged. Through vibration, that mass of hot vapor fragmented in many parts. Even now, we see the sun set in empty space. In broad outline, one may deduce: first was emptiness, inside which lay a severe hot vapor, thence eventually the sun, and thereafter the solar system. Imagining "first the sun, then emptiness" is untenable. By orderly sequence, one came after another—first one, then the second, then the third, and so forth—giving rise to more creation. Certainly, no one can assign a specific time for that beginning. We call the whole domain of creation "māyā." Its primary form, in which the world's variety is not manifest—where the three guṇas remain poised in equilibrium—is called the root-māyā, or prakṛti.

Some people call both God and this prakṛti "beginningless." Indeed, prakṛti or māyā is beginningless from the perspective of time and space, yet not from the perspective of origination (*upaj-jñāna*). There is a sequence—first one, then another—within creation, so one asks: "What could exist first of all?" That which is beginningless, even from the standpoint of time-space knowledge, and beginningless from the standpoint of arising, must in essence also be infinite. If it were in motion, it would be finite—finite means it already has a starting point.

All that is finite came later,and we must not say there is nothing prior to or beyond it.Whatever is first of all is limitless or infinite.Two infinities cannot coexist.It is impossible for the infinite to be newly formed and for there to be space outside it.Therefore, in it there is no movement or vibration.That beginningless–endless supreme principle, devoid of motion, must be recognized as God–the Supreme Being, the infinite embodiment of power.God Himself created material nature (*prakṛti*).Therefore, for the sake of creation, the Supreme God first engendered vibration, manifested the sonic outburst (*sphoṭa*) as sound, and yet remained Himself unmoving, unvibrating, still, unchanging—like the sky, which remains as it is, while within it a wind arises, set in motion. Certainly, we should conclude that the primordial current of sound proceeded from God,spreading throughout creation.

I have been extolling the greatness of the Word ("shabd"). It is the glory of this *Word* that its current itself can carry us to God. By means of this Word, one may reach Him from whom the Word issues. God's Word has the power that, as a certain saint said:

"So paramātam hoy jīv-tā jāy khoy."

*He becomes the Supreme Soul, and the individual self is lost.*

Sant Charandas

That great soul who said this[1] was not schooled in modern science, yet through spiritual practice he knew the science of the Word.

Whatever sound emerges from something retains that source's quality, and whoever holds that sound within likewise takes on its quality. Hearing laughter in a humorous play makes us laugh; hearing sobbing in a sorrowful drama evokes tears. The audience senses the grief-laden misfortune of the performers and weeps. From this we see that the primordial sonic vibration, set forth by God for the sake of creation—whoever, by meditative practice, takes that vibration

within himself, acquires the property mentioned above. In the world's schools today, all teaching is based on *word*, and immense sums are spent on it. The management of worldly affairs proceeds by means of *word*. Therefore, the majesty of the Word is vast.

*By the Word they were struck down, and fell dead;*
*by the Word they renounced their royal throne.*
*Whoever discerns the Word,their purpose is accomplished.*

"Shabd binā stuti ā̃dharī, kaho kahā̃ ko jāy।
dvār na pāvai shabd kā, phiri phiri bhaṭakā khāy॥
sabad khoji man vaś karai, sahaj yog hai yehi।
satt shabd nija sār hai, yah to jhūṭhī dehī॥"

*"Unable to find the door of the Word, one wanders again and again."*
*"Seek the Word and bring the mind under control—this is the effortless yoga."*
*"The True Word is one's real essence; this body is indeed false."*

—Kabir Sahab

"Koṭi gyānī gyān gāvahĩ, shabd bin nahĩ̃ vā̃chahĩ̃।
shabd sajīvan mūl ainak, ajapā daras dēkhāvahĩ̃॥
satt shabd santoṣ dhari-dhari, prēm maṅgal gāvahĩ̃।"

*Countless wise ones sing of knowledge, but without the Word, they cannot attain.*
*The Word is the root of life's elixir, revealing the vision of the unwritten chant.*
*Taking refuge in the true Word with contentment, they sing in the joy of love.*
*Meeting the True Guru, they attain the Word and never again enter the ocean of fear*

*This discourse took place on December 29, 1965 CE, in the evening at the Shri Santmat Satsang Mandir, Katihar town.*

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**Sant Kabir Sahab's Verses**

1. "Sukirat kari le nām sumiri le, ko jāne kal kī।
Jagat mẽ khabar nahĩ̃ pal kī॥"

*Perform virtuous deeds, remember the Name—who knows what tomorrow holds?*
*In this world, there is no certainty even of a moment.*

2. "Jhūṭha kapaṭ kari māyā jorin, bāta karai chhala kī।
Pāpa kī pōṭ dharē sira ūpara, kis vidhi havai halkī॥"

*Through falsehood and deceit, you amass illusions, speaking in cunning ways.*
*Carrying the weight of sin upon your head—how can it be made light?*

3. “Yah mana to hai hastī mastī, kāyā miṭṭī kī।
Sa̐sa sa̐sa mẽ nām sumiri le, avadhi ghaṭai tan kī॥”

*This mind behaves like a roistering elephant; the body is but clay.*
*With every breath, remember the Name; life’s duration is diminishing.*

4. “Kāyā andar hãsā bolē, khusiya̐ kar dil kī।
Jaba yah hãsā nikari jāhĩge, miṭṭī jaṅgal kī॥”

*Within the body, the living soul (haṃsā) speaks, bringing joy to the heart.*
*But once this soul departs, the body returns to dust in the wilderness.*

5. “Kāma krōdha mada lōbha nivārō, yāhī bāta asal kī।
Gyān bairāga dayā mana rākho, kahai Kabīrā dil kī॥”

*Banish lust, anger, pride, and greed—this is the essential teaching.*
*Keep knowledge, detachment, and compassion in the mind, says Kabir from his heart.*

# 67. Attain Fulfillment in the Human Body by Worshiping God

*I bow to the Guru's lotus feet, the ocean of mercy in human form—Hari,*
*whose words, like countless rays of the sun, dispel the immense darkness of great delusion.*

O beloved people devoted to dharma!

This satsang-hall is yours. I have come here many times. I feel very pleased whenever you invite me here for satsang. I come here every year; perhaps there has been no year I have missed. I want our country—India—to be strong in dharma. I am convinced that, through satsang, the people of our country will become strong in dharma. Thus, satsang is very much needed for everyone, and for you as well. The aim of this satsang is: make the entire populace virtuous. People will become virtuous only if they live righteously.

There is a common belief that through extensive study, people become good. Yet even after much study, their learning can turn into ignorance if lust, anger, and other vices remain in their minds. True knowledge is that which helps one avoid such faults. Learning exists for upholding dharma, not merely for making a living. In our country, many sadhus, saints, and sages have become great by virtue of their pure conduct. Educated people can also be good, but purity of conduct does not come solely from book-learning. The nature of this age is not hidden from anyone. Real knowledge is obtained by going to sadhus and saints, receiving spiritual instruction through satsang. In spiritual learning, alongside management of worldly affairs, devotion to God is at the forefront. While living in the body, one learns how to manage worldly matters. But do not make arrangements only for the present body. If you make no provision for life beyond this, you do not know where you will go. No one wants to end up in suffering.

If earlier you had not considered that after the body is gone there is still life to live, a life that must be made happy—after the body's departure, the living soul has a very long existence. This knowledge is taught in the saints' satsang. If you do not plan for the life to come, you do yourself a great disservice. Arranging for that extensive future life's well-being means worshiping God. By worshiping God, you will have happiness even after this body is left behind. If you obtain much schooling yet do not worship God, you will not gain as great a benefit.

Conduct yourself with care in the world. If your mind holds sinful thoughts while worshiping God, your worship will not succeed. People who focus on earning in worldly affairs do not ponder sin and virtue; those who fail to reflect on that face future suffering. Worship of God is not like that—here you must free yourself from sin. Therefore, worship God. Do not say, "I will do it , tomorrow," and postpone it. Sant Kabir Sahab said:

"Today you say, 'I will worship tomorrow'; tomorrow you again say, 'the next day.'
As day follows day with such talk, the opportunity slips away."

For worshiping God, you must first grasp what God is. In the world there are five objects: form, taste, smell, sound, and touch. None of these five is God. If you keep occupying yourself with these five, you will not behold God. Whether the body is miraculous or ordinary, these five elements are found in it. Wherever these five combine, understand that God is not in that form—though God does dwell in everything, He is not like any of them. One perceives these five objects via the five sense-organs; whatever you know through these senses is not God. Beyond the sense-organs and the internal faculties—mind, intellect, memory, and ego—whatever you perceive, that too is not God. Beyond all these is you yourself. You dwell within the body. Yet while dwelling in the body, you remain distinct from it. Leaving behind the knowledge that belongs to the body, that knowledge which arises in your own self—within that knowledge you perceive God.

"Keep these points firmly in mind. What is your personal awareness?
When you leave behind sensory-based knowledge, you will know God in the awareness that arises in your own self. Practice in such a way that you can recognize God. Turn away from knowledge founded on the senses, and you move toward God. You do not have to travel outward; you must go within. Stop wandering externally. Whoever folds themself into their own interior heads toward God. Fold yourself within; that is why we hold satsang."

Whatever you offer externally to God, you invest with your own feeling. The moment you see God, all sorrow disappears—just as coming close to fire drives away the cold. For this reason, worship God, whether you are educated or uneducated. Protect yourself from sin. By worshiping God, you bring success to your human birth. Even a little worship of God will save you from the greatest dread—that is, being reborn in lower states than human. One who stays alert to sin while living in the world becomes truly decent. However strong the house you live in, it will not endure forever. But the house of satsang is eternal, so let this house stand firm. Gather here from time to time to meditate, and also invite people for satsang, just as you invite me for satsang.---

*This discourse took place on January 2, 1960 CE, at the satsang-hall built by Harijan devotees in the Sikanderpur neighborhood of Bhagalpur.*

# 68. Your Body Is a Temple of Shiva

*I bow to the Guru's lotus feet—Hari in human form, the ocean of compassion; whose words, like countless sunrays, disperse the dense mass of great delusion.*

O dear people,

Purify your body externally with cleanliness, yet that alone does not purify it. True purification lies in the purity of the heart. The heart becomes pure when no sinful thoughts arise. If sinful thoughts arise in the heart, one commits sin. One should fear sinful thoughts. Sinful thoughts pass unseen by the world, but the Supreme Being knows and sees everything. If anyone commits a sin, they do so in God's presence, for God is everywhere. Externally, if someone observes you doing wrong, people will drive you away. Therefore, do not sin. Those who sin also feel shame before others.

You cleanse your body outwardly through bathing, etc., and your inner faculty (antaḥkaraṇa) is purified by righteous actions. Your body is a temple of Shiva, a temple of Vishnu. You need not spend money for that. You must purify your inner being. People do construct shrines and temples externally; this may earn some esteem in society, but it does not bring liberation. If you purify your inner self, that leads to liberation.

Saints say that if you keep yourself pure, then your body is a temple of Shiva, and in it one beholds Shiva. Externally, people purchase a Shiva-liṅga that someone manufactured, but within you, there is the jyotirūpa (luminous) and nādarūpa (sonic) Shiva-liṅga created by God. By meditating on it continuously, one meets the Supreme Being. Hence, the Word (śabda) is greatly exalted. Scholars have said that whoever wishes to see the Lord inwardly practices meditation inside themselves. In a Shiva temple, one sees the "water-pot" (jaladharī) below and atop it the Shiva-liṅga. Likewise, in the "temple of Shiva" that is your body, the luminous point (jyotir-vindu) is the jaladharī, and above it the nāda (sound) is the Shiva-liṅga. Through these, God is attained. God Himself has established Śiva (God) within everyone's body, whether rich or poor. Anyone can behold Him. There is no matter of caste or wealth or education in this. Otherwise, where would Kabir Sahab or Guru Nanak Sahab—were they high-caste or highly educated? Or Sant Ravidas and the sweeper devotees—were they of lofty lineage?

Just as a Shiva-temple is kept pure, so too keep your body pure. If someone accomplishes great feats in the world, society may honor him by name, yet that does not guarantee him liberation. If, however, he keeps his inner being clean and practices meditation, he can attain liberation.

Avoid the five sins. The saints have shown a simple way to gain mokṣa, so that people in worldly life do not become disheartened. If some person has a lot of wealth and donates extensively—building wells, ponds, or temples—yet someone else, who is extremely poor, can only give a small amount, each according to his ability is counted the same. But that is an external

matter. Essentially, you must keep both your body and inner faculty pure, and practice meditation; through this, you will be liberated, freed from all suffering.

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*This discourse took place on July 1, 1955 CE, in the morning session of satsang at Bhanga Village in Katihar District, Bihar.*

# 69. “We Are Imprisoned in the Jail of the Body and the World”

*I bow to the lotus feet of the Guru, the ocean of mercy in human form—Hari,*
*whose words, like countless rays of the sun, scatter the massive darkness of great delusion.*

Dear people!

‘Mukti’ (liberation) means release. If someone is in captivity, they want to be freed. We are in captivity. Just as one might be in a jail, similarly we are confined in the prison of the body and of the world. If you do not call it captivity, then you will surely call it being a prisoner. If you do not call it a jail, you will at least call it a prison or cell. It is our misfortune that, forgetting our own language, we have taken up another one.

All who are here live in the solar domain, meaning that from here we look upon the solar system—this visible realm. Along with it exist the subtle, causal, and great-causal realms—four domains of matter. When we close our eyes, we perceive darkness. Lakshman said to Parshuram, “With eyes closed, one sees nothing anywhere.” In the darkness, whatever is there we cannot perceive until there is light. We all wish that no illness should beset our body. Even if we maintain moderation, we still encounter bodily, cosmic, or elemental adversities in some form. Sant Kabir Sahab said:

"I have never seen anyone happy who bears a body;
whoever I have seen is sorrowful.
I speak of the matter of rising and setting—
everyone, in their discernment, knows it.
All the world is unhappy in its losses and gains—
whether householder or renunciate.
Shukadev the Acharya, out of fear of sorrow,
renounced māyā from within the womb.
The yogī is sorrowful, the wandering mendicant sorrowful,
the ascetic’s suffering is double.
Desire and craving afflict them all;
no palace stands empty of it.
When I speak the truth, nobody accepts it;
I cannot speak falsehood either.
Brahmā, Vishnu, and Maheśvar, too, are troubled,
who established this path.
The hermit is sorrowful, the king is sorrowful,
the pauper is wretchedly sorrowful.

Says Kabir: all the world is distressed;
only the saint is happy, conquering the mind."

Lord Shri Rama, while in the world, enacts a drama of weeping. If even He weeps, then what can we say of others? A newborn child cries right after birth; the son of a king, a great sovereign, also enters the world crying. When Lord Rama manifested, showing Mother Kaushalya His four-armed form, she said,

"Abandon this form. Take on the guise of an ordinary baby and cry.Hearing those wise words, He took to weeping."

When you come into the world, all that lies ahead is weeping. This world is a place of sorrow; whoever arrives here is bound to weep. Going to the peaks of the Himalayas won't free you from suffering. You will still have some difficulty—physical, cosmic, elemental, or mental.

We are caught in the trap of body and world. Escaping that trap is called "liberation." If you say, "After death I will be free of the body, so I'll be liberated," that is not so. You will lose the gross body, but the subtle body will remain. Then eventually a new gross body will come, bringing new suffering. If, through almsgiving and good works, you attain heaven, you must still return and endure sorrows here again. Yudhishthira performed so many charitable deeds, and undertook pilgrimages. In return he enjoyed heaven and so forth. Yet for uttering one small falsehood, he had to see hell. The mind (chitta) has this innate disposition: "I am happy, I am sad, I do this, I undergo that." No one can entirely remove this disposition from the chitta. Just like you cannot be rid of grime on the body forever—even if you rub it with cleansing paste and bathe repeatedly. This sense of being doer or enjoyer, of being happy or sad, forever persists in the chitta, and is the cause of suffering.

You just now heard a recitation from the Muktikopanishad. There, Lord Shri Rama instructs Hanuman as follows:

"Thinking 'I am happy, I am unhappy, I am the doer, I am the experiencer'—this is the nature of the chitta. That is the cause of bondage. One who gains mastery over the chitta's tendencies is liberated in life. Dwelling in the body, yet free—it no longer affects him with bondage to body and world. When such a person's body falls away, not only the gross body but also the other three material sheaths are cast off…"

Just as the space inside a pot becomes free when the pot shatters, so too, when the jīvan-mukta (one liberated while alive) casts off his body, not only the gross body but also the other three material bodies fall away, leaving him entirely unbound. That is called videha-mukti (bodiless liberation). King Janaka was a jīvan-mukta—although dwelling in a body, he was called videha (bodiless). For the jīvan-mukta, it is optional whether to remain in body and world or not; yet, according to God's law, they generally keep their body and serve the world. For example, Hanumān-ji had the power to break free from the bonds set by Meghanāda; however, in deference to the authority of Brahma's missile (*brahma-pāśa*), he allowed himself to be taken, bound, to Rāvaṇa's court. In the same way, the jīvan-mukta submits to the ordinance of God and serves the

world. Thus**,** true liberation is found while living, not after death. Gosvāmī Tulsīdās-ji writes in the Rāmāyaṇa:

**"**Lahahĩ chāri phala achata tanu, sādhu samāja Prayāga**"**

"They obtain the four fruits with an undiminished body amidst the community of saints at Prayāga."

Sant Kabīr Sahab also says:

**"**Jīvat mukta soṛ muktā ho।

Jab lag jīvan mukatā nāhīṃ, tab lag duḥkha sukha bhugtā ho॥

…Deha saṅga nā howe muktā, mue mukti kahā̃ hoī ho।

Tīrtha-vāsī hoy na muktā, mukti na dharnī soĩ̃ ho॥

Jīvat karma kī phā̃̃sa na kāṭī, mue mukti kī āśā ho।

Jal pyāsā jaise nar koī, sapane phirai piyāsā ho॥

Huve atīta bandhana teṃ chhūṭai, jahā̃̃ ichchhā tahā̃̃ jāī ho।

Binā atīta sadā bandhana mẽ, kithahũ̃ jāni na pāī ho॥

Āvāgaman se gaye chhūṭi kai, sumiri nām avināśī ho।

Kahai Kabīr soī jan guru hai, kāṭī bhrama kī phā̃̃sī ho॥"

*One who is liberated while alive is truly free.*
*As long as there is no living liberation, one continues to endure sorrow and joy."*
*"If you haven't been freed from the body while living, how can you find liberation at death?*
*Dwelling at a holy place does not ensure liberation; merely being on this earth does not grant it."*
*"If the snare of karma is not cut while alive, how can one hope for liberation after death?*
*It is like a man who thirsts for water, roaming in a dream still parched."*
*"Upon transcending, one is freed from bondage and may go wherever desired.*
*Without transcending, one remains perpetually bound, unable to find any way out."*
*"Released from the cycle of birth and death through remembrance of the immortal Name—*
*Kabir says: He who cuts the snare of delusion is indeed the Guru."*
*Thus, matching the Upanishadic teachings with the words of the saints, one finds they converge into a single truth. Liberation may not come in a single lifetime. If not this birth, then in the second, the third—some birth it will be achieved. This is the treasure of Rāma:*

**"**Dina dina baṛhat savāī, Rāma-dhana kabhũ̃ na lāgai kāī॥"

*Day by day it increases twofold; the wealth of Rāma never grows stale.*

Lord Shri Krishna says in the sixth chapter of the Shrimad Bhagavad Gita: Arjuna addresses him—"O Mighty-armed One! If someone has faith in the path of meditation (dhyāna-yoga) yet is slack in practice, what destiny does that fallen yogi meet?"

Lord Shri Krishna replies:

“Such a person who has slipped from yoga does not meet with downfall. By the smallest fruit of his meditative practice, first he dwells in heavenly enjoyment. Then, returning to this earth, he takes birth in the family of either a pious, wealthy person or a wise yogi. Prompted by his past habit of practice, he once again devotes himself to dhyāna-yoga, advancing toward liberation. Through the merit accumulated over many births, he becomes ever purer of sin, and at last attains the supreme goal, mokṣa (liberation).”

In school, the student studies for years; many spend half their lives before becoming deemed competent. Concerning the state of jīvan-mukti—*why* does it not come quickly? Just as a student gradually learns and becomes qualified, so also, to gain that state, by hearing (śravaṇa), reflecting (manana), and deep meditative absorption (nididhyāsana), one arrives at the experiential knowledge of a jīvan-mukta.

*This discourse took place on December 22, 1952 CE, during the weekly satsang in the villag e of Pate¯gna¯, Araria District, Bihar, India.”\textit{“This discourse took place on December 22, 1952 CE, during the weekly satsang in the village of Patēgnā, Araria District, Bihar, India.*

# 70. We Are Bound in Captivity

*I bow to the Guru's lotus feet—Hari in human form, the ocean of mercy;*
*whose words, like countless sunrays, scatter the dense mass of great delusion.*

O lovers of dharma!

When reciting from scriptures, it may be difficult to say anything beyond what those scriptures contain. Yes, at times, one can bring out awareness of certain passages or shed light upon them. Yet the saints' words are themselves clear; what more could anyone else clarify?

We are in bondage. The Vedas, Upanishads, and the saints' utterances contain teachings on how to free ourselves. Indeed, the conscious Self (cetanātmā) is bound by the body and the senses. Beyond that is the bondage of the world, the bondage of many desires in the mind. Worldly objects and one's relationships—these all form shackles. To break free from them is called mokṣa (liberation). The saints have taught how to attain mokṣa, saying: "The Supreme Being has no bond whatsoever." Those who complete devotion's highest limit become as unbound as God. Obtaining that Supreme One, anyone can attain liberation. Turning your mind toward God is the means to freedom from bondage.

God lies beyond māyā. Within māyā, three kinds of actions occur—sāttvika (pure), rājasika (mixed), and tāmasika (dark). These three—sattva, rajas, and tamas—constitute the entire world. Sāttvika-karma refers to virtuous or meritorious deeds; rājasika involves mixing some good deeds and some bad; tāmasika implies acting in laziness and without understanding. In the Veda, we find descriptions of the fruits of these three modes of action:

"ud uttamaṃ varuṇa pāśam asmad avā dhamaṃ vi madhyamaṃ śrathāya।

athā vayam āditya brate tavānāgaso aditaye syāma॥"

*O Supreme God! You lessen the topmost sāttvika-bond through higher enjoyments, and the lowest tāmasika-bond You assign to lower living species.*

Within māyā, God mitigates the highest binding of sattvic karma through exalted enjoyments and loosens the lowest binding of tamasic karma by sending [the soul] into lower living forms. After experiencing all those enjoyments, O sheltering Lord, luminous like the sun, we become free of sin—pure—by following the duty (karma) You have shown us, in order to attain unbroken bliss, i.e., moksha. Whoever performs *sāttvic* deeds without desire will practice devotion well and finally, by attaining God, gain liberation. What you perceive with body and senses is not God. God is near you, but it seems He is far away.

"Though He is near, I cannot see—this life so passes.
Tulsidas says the world's eyes are clouded with cataract."

Body and senses are coverings over the conscious soul. Just as, if a film covers the pupil of your eye, you cannot see, but a doctor can operate and remove that covering so you can see again—in

the same way, by practice (sādhanā), the body-and-sense “covering” over the conscious soul is taken away, and you behold God. Do not believe that external worship alone completes one’s devotion. Anyone who stays only in the gross realm of devotion and does not grasp the subtler aspect that has limited knowledge, not yet developed. Understand both gross and subtle forms of devotion. Going beyond both the manifest (saguṇa) and the unmanifest (nirguṇa), realize God directly, and all bondage will be dissolved and God seen.

*This discourse was delivered on October 3, 1963 CE, in the morning session,\text{“This discourse was delivered on October 3, 1963 CE, in the morning session,}*
*at Shri Santmat Satsang Ashram, Mohalla Kanoon Goyan, Moradabad (Uttar Pradesh).”\text{at Shri Santmat Satsang Ashram, Mohalla Kanoon Goyan, Moradabad (Uttar Pradesh).*

# 71. Remain in Worldly Enjoyments, Yet Stay Unattached

*I bow at the Guru's lotus feet—an ocean of mercy in human form, Hari,*
*Whose words, like the rays of countless suns, scatter the dense darkness of great delusion.*

O dearly devout people!

You have just listened to the story about King Janaka seeking a Guru. Now hear who came to make King Janaka their disciple—that is, who arrived to take King Janaka as their Guru? Those who have heard the story of the Śrīmad Bhāgavatam might recall the name of Vyāsa-deva. He was the son of the sage Parāśara. And Vyāsa-deva's own son was Śuka-deva, who from childhood was extremely learned.

Vyāsa-deva realized that Śuka-deva did not understand household life. He thought, "Let me teach him about being a householder," and so he sent him to King Janaka. Śuka-deva Muni reached the king's palace gates and stood there. He said to the doorman, "Go and tell the king that I am Śuka-deva, son of Vyāsa-deva." King Janaka replied, "Let him remain standing right there." Seven days went by before he was summoned, and then the king said to the cook, "Give him something to eat."

Now the cook, on instruction from the king, seated Śuka-deva at a spot under a roof that had a hole in it, and hung a stone from a thin cord directly over him. So it was done. As soon as the offering was made for the meal, Śuka-deva was just about to eat when the cook said, "Look above—this stone might drop any moment." Śuka-deva's attention turned in that direction. Many kinds of foods had been prepared, but he ate them rather hastily, lest the stone fall. Then, in both of his cupped palms (aṅjuli), they placed a small bowl filled with water, and they bound his hands together. The king then told a guard, "Give him that water-filled bowl in his hands and take him around the market. If even a single drop of water spills from the bowl, cut off his head." The guard took him walking through the marketplace. While Śuka-deva kept his eyes on the bowl, he walked slowly and carefully so that not one drop would fall. He went around the entire market. Afterward King Janaka seated Śukadeva near him and first asked about the taste of the meal. Śukadeva Muni said, "How would I notice its taste? Fear prevented me from sensing any flavor." Next, Janaka asked, "Did you see the marketplace?" Śukadeva Muni replied, "What beauty might be there, or what shops—I saw nothing at all."

King Janaka said, "That is my teaching." Śukadeva Muni asked, "What teaching? I do not understand." King Janaka said, "Remain among everything, partake of all sorts of delicious food, yet taste nothing at all. Observe everything—good or bad—yet let the mind attach to none." Śukadeva Muni asked, "How is that possible?" The King said, "It will happen in this way: recognize who you are. Do you recognize yourself? Who are you?"

Śukadeva Muni replied, "I know I am not the body; I am the soul." King Janaka asked, "Do you know that by hearing, or by recognizing?" Śukadeva said, "I know it by hearing." King

Janaka said, “To know it by recognition cannot happen without a Guru.” For this, the ancient science in our tradition is called yoga. At first, you have heard knowledge. How should you live in the world? Even amid worldly enjoyments, remain detached. For that, the science is yoga. Without yoga, this is not possible.

Nowadays, which yoga is practiced? One is haṭha-yoga, in which the body undergoes many hardships. Another is the yoga Lord Śrī Kṛṣṇa taught, namely: sit on a seat with your body straight, and look toward the tip of your nose—but do not look at the directions. There are ten directions: the four principal ones (east, west, north, south), the four diagonals (agni, īśāna, vāyavya, nairṛta), plus above and below—ten in total. Do not look toward those ten directions; then set your gaze on the nose-tip. For this, you must close your eyes, dropping all ten directions outside. Now practice meditation. Restricting the mind’s restlessness is called yoga. Restraining the mind’s tendencies through meditation cannot be achieved by any other means. Employing your power of sight is “dṛṣṭi” They say: Let both eyes’ gazes become one, then look at the point. People do not realize how thin the beam of sight is. The beam of sight is very fine. A line is formed of points. A line has length but no width. This is what geometry teaches us. Wherever a line begins, there must be a location. If it has no length, width, or thickness, how minuscule must that location be? Hence geometry says—“It occupies position but does not possess measure.” A location that occupies position without possessing any measure is called a **point**. A collection of points is called a **line**. Merge the two beams of sight: where two lines meet, there is a point. What kind of point is that? You should close your eyes and see. What appears to the sight as an object is light—this is the luminous point (jyotirmaya-bindu). The composer of the Upanishads has said:

“Tejo binduḥ paraṁ dhyānaṁ viśvātma hṛdi saṁsthitam॥”

*A luminous point is the supreme meditation, abiding in the heart as the Soul of the universe.*

That will be a luminous point. At school, they teach: “Assume this is a line; assume this is a point.” But does anyone see the actual point within themselves? To see inwardly, merge the beams of sight. There, the luminous point emerges. Try it. When that jyotir-bindu appears.

“Bindu mẽ tahã nāda bolai rain divas suhāvanaṁ।”

*Within the point, the Sound (nāda) calls out, night and day delightful*.

There you will hear the resonance of nāda**.** The saints have shared only these two methods: concentrate on the point **and** concentrate on the Sound**:**

**“**Bindunād mahāliṅgaṁ śivaśakti niketanam।

Deha śivālayaṁ proktaṁ siddhidaṁ sarvadehinām॥”

*The mighty Liṅga of Bindu (point) and Nāda (sound) is the abode of Śiva-Śakti.*
*The body is proclaimed a temple of Śiva, bestowing perfection upon all beings.*

Bindu-nāda is the great liṅga, the abode of Śiva and Śakti. The bindu itself is the “water-pot” (jaladharī), and nāda is the Śiva-liṅga. Whoever practices such meditation does so in accordance with the saints. In the saints’ scriptures, there is extensive mention of bindu and nāda**.** The Upanishads also discuss bindu-nāda in depth. One should undertake this practice.

One may grasp the idea that 'I am not the body, but the soul, yet separating the soul from the body is the final step. Whoever recognizes the soul, recognizes the Supreme Soul. For this, the saints have said: 'Maintain good conduct.' Guru Nanak Dev said:

"Sūchai bhāṛe sācẖu samāve, virle sūcẖācārī।"

*The Truth abides in a pure vessel—very few keep themselves truly pure.*

This body is a vessel. No matter how clean you keep its exterior, consider what the mind inside it is like. Whoever immerses the mind in Truth can maintain that vessel—the body—pure.

Outwardly, righteous acts mean serving the Guru, giving alms to the poor, and so on. Inwardly, to purify yourself, you must do meditation; there is no other way. Once you have formed the habit, you will never abandon it—not even across various births. This is the seed of devotion (*bhakti*). Kabir Sahab said:

"Bhakti bīja palṭai nahī̃, jo jug jāya ananta।

Ū̃ca nīca ghara janma le, taū̃ santa ko santa॥

Bhakti bīja binasai nahī̃, āya paṛe jo chol।

Kañchana jaū̃ viṣṭhā paṛe, ghaṭai na tāko mola॥"

*The seed of devotion never perishes, though countless ages pass.*
*Even if one is born in high or low homes, one devoted is ever a saint.*
*The seed of devotion is never destroyed, once it lodges in the mortal frame.*
*Even if gold falls into filth, its value is not diminished.*

Whoever practices meditation implants the seed of devotion within themselves. That seed of devotion will assuredly bring them to liberation. You have just heard the story of Sage Ashtāvakra; presumably, he recognized his soul through practice, as did King Janaka through his own practice.

"Bālmīki tulsi bhaye, Śuk jī bhaye Kabīr।

Janaka videhī Nānaka, Uddhava sūra śarīr॥"

Guru Nanak Dev Ji had wife and children yet also possessed knowledge and meditation. Kabir Sahab did not engage in politics—he only gave knowledge. Among Guru Nanak's followers *"Sūchai bhāṛe sācẖu samāve, virle sūcẖācārī।"* – A line attributed to Guru Nanak Dev, meaning, "True essence dwells in a pure vessel; very few are truly pure of conduct."

Politics (*rājnīti*) was also taken up by followers among Guru Nanak's community. Engaging in political matters to such an extent eventually led the Tenth Guru to take up the sword. Someone remarked, "Taking up a sword—surely that's not the work of a saint?" Another responded, "Ah, if you had lived in Aurangzeb's time, you'd see what it meant to be a saint then. Aurangzeb's ultimatum was always: 'Either accept Islam or face the sword.' Who would willingly sacrifice his own bones?" Indeed, Sage Dadhīchi gave up his body for the gods, sprinkling salt on himself so a cow would lick his flesh away, thus donating his

bones. Who can bear such agony? From very ancient times, our country—Bhārat—has seen people of this caliber.

Guru Gobind Singh took up the sword, but he was compassionate. He told one Sikh soldier, “Whoever falls in battle, give him water.” That Sikh would supply water to anyone who fell—if enemy soldiers went down, he gave them water as well. His companions complained to Guru Gobind Singh, “He even gives water to the fallen enemy!” When Guru Gobind Singh heard this, he mounted his horse and rode to question that Sikh: “Do you give water to our foes as well?” The Sikh replied, “Maharaj! Once a man has fallen, is he still an enemy?” Guru Gobind Singh responded, “Wonderful, brother! Well done—keep doing so.”

Who could endure the hardships that Mahārāṇa Pratāp suffered? Even Akbar’s power could not break him.

*This discourse) took place on December 3, 1978 CE, during a satsang organized at Shri Devi Babu’s dharmashālā in Bhagalpur, Bihar.*

# 72. Delay Everything Else, but Devote Yourself Greatly to Bhajan

*Bow to the Guru's lotus feet, the ocean of mercy in human form—Hari,*
*whose words, like countless sunrays, disperse the great mass of delusion.*

O dear people,
Sant Paltū Sahab has said:

"Bhajan āturī kījīe, aur bāt mẽ der‖

Aur bāt mẽ der, jagat mẽ jīvan thoṛā।

Mānuṣ tan dhan jāt, gor dhari karaũ nihorā‖

Kāñc mahal ke bīch, pavan ik pãchhī rahtā।

Das daravājā khulā, uṛan ko nit uṭhi chahtā‖

Bhaj līजai Bhagavān, yāhi mẽ bhal hai apnā।

Āvāgaman chuṭi jāy, janam kī miṭai kalpanā‖

Paltū aṭak na kījīe, chaurāsī ghar pher।"

*Be eager to practice devotion; do not waste time on other things.*
*Those other things take time, and life in this world is short.*
*The human body, wealth, and status all slip away—bow at the grave in entreaty.*
*In the glass palace, a lone bird of wind resides.*
*Ten doors stand open, always longing to fly away.*
*Worship the Lord; that alone is truly good for us.*
*You will be freed from the cycle of birth and death, and all thoughts of rebirth will vanish.*
*Paltu says: do not get stuck in the eighty-four cycles of existence.*
*Be eager to practice devotion; do not delay with other matters."*

Bhajan āturī kījīe, aur bāt mẽ der‖"

*Be eager to practice devotion; do not waste time on other things." for a couple of seconds*
*Be eager to practice devotion; all else is just delay.*

Delay all other matters, but give yourself wholeheartedly to bhajan. Never withdraw your mind from bhajan—keep performing bhajan, keep performing it. Another point: Gosvāmī Tulsīdāsjī, in his Rāmāyaṇ, wrote of a sage named Sutīkṣṇa. He was a great devotee of Lord Śrī Rām and engaged deeply in meditation. In gross-level meditation, he would become so absorbed that he lost all awareness of external things.

While traveling through the forest, Śrī Rām came to Sutīkṣṇa's āśram. When Sutīkṣṇa Munī heard that Śrī Rām had arrived in the forest, he became consumed with love and proceeded along the path by which Śrī Rām was coming to his hermitage. Sutīkṣṇa Munī could not go very far. Overcome with devotion, he simply sat down on the road and began to meditate. He became so immersed in that gross-level meditation on the Lord that, even when Śrī Rām reached him, he took no notice. Śrī Rām tried to awaken him, but he did not stir. Then Śrī Rām, taking the very form that he was meditating upon. That same form which Śrī Rāma had before—two-armed—He changed into a four-armed form. Once the object of contemplation (*dhyeya-rūpa*) had changed, Sage Sutīkṣṇa, in a state of acute restlessness, awoke as though a snake-charmer's serpent-jewel had gone missing. The sage looked and saw Śrī Rāma standing right before him. This illustrates that even in gross-level meditation, the mind can become so absorbed that it notices nothing external—not even what is very close at hand. The saints have explained other kinds of meditation as well—such as bindu-dhyāna and nāda-dhyāna. These two are special techniques taught by the saints. In the Upaniṣads it says:

"Bindunāda mahāliṅgaṁ śivaśakti niketanam।

Deha śivālayaṁ proktaṁ siddhidaṁ sarvadehinām॥"

"Bindunāda mahāliṅgaṁ viṣṇulakṣmī niketanam।

Deha viṣṇvālayaṁ proktaṁ siddhidaṁ sarvadehinām॥"

This very body of yours is thus both a śivālaya ("Shiva's temple") and a viṣṇu-mandir ("Lord Vishnu's shrine"). *Śivālaya* means the home of Śiva—Śiva being that which bestows kalyāṇa ("welfare," "auspiciousness"). *Viṣṇu* signifies the one who provides for and sustains everything. If you remain steadfast in nāda-dhyāna (the meditation on the inner sound), you can be certain you will not lack sustenance or support of any kind—keep this strong in your faith.

This matter is within the body, not outside. In this type of meditation, all the mind's turmoils are subdued, and the *jīvātmā* becomes free of those impurities. Thus the saints have taught bindu-dhyāna and nāda-dhyāna. These are the essential practices of Santmat. Santmat shows the path to attaining śhānti ("peace"). Once genuine peace is attained, nothing remains incomplete, and all auspiciousness continues to flourish. Therefore, one should earnestly practice the bindu- and nāda-meditation as taught by the Guru. First, indeed, comes bindu-dhyāna; after that comes nāda-dhyāna. Bindu-dhyāna implies you fix your gaze so unwaveringly on a single point that, should your vision stray elsewhere, then you lose that point. In bindu-dhyāna one must keep the vision firmly fixed. Only then does *"Bindu meṃ taha ṁ nāda bolai, rain divas suhāvanam"* "Within the point, the Sound resonates, night and day delightful" come about.

There is such unity between the world and the body that if you dwell in the gross body, you dwell in the gross world; if you dwell in the subtle body, you dwell in the subtle world. Hence the saying, *"Jo piṇḍe so brahmāṇḍe"*—"Whatever is in the body is in the cosmos."

Santmat is not some new doctrine or religion. It is very ancient. Even the Upanishads teach bindu-nāda meditation. It is not only saints of this age who have spoken about it; sages of olden times also taught this. One should understand this and continue to practice it regularly.

Finally, what happens as one advances? We all speak of "I am." One recognizes this "I." This "I" is called the jīvātmā (individual soul) or simply ātman. When one recognizes it, one has a direct realization of **"**Īśvar aṃśa jīva avināśī**"**—*the living soul is a portion of God*. As when a single drop of water is understood, you comprehend all the water of rivers and oceans—so too, by recognizing the soul's own nature, you recognize the Supreme Soul. With that recognition, one obtains eternal happiness, the supreme bliss—one's own inherent joy. After that, there is no superior joy. All joys in the world—those of the senses, or of the mind—keep changing. But the bliss of Brahman, the bliss of the soul, holds forever true within. Obtaining that, nothing in worldly life can again be detrimental. Repeated birth and death come to an end. If the practice is not completed in this life, the impression remains. Such an impression leads one to be born in a yogic family or into a prosperous home, where there is no lack of necessities. Progressing gradually, one attains mokṣa. It is for the salvation of all souls that Santmat offers this teaching.

Sant Dūlan Dās Jī's Words

"Tū kāhe ko jag mẽ āyā, jo pai nām se prītī na lāyā re‖"

*Why have you come into this world if you have not brought love for the Name?*

"Tṛṣvā kāma suvāda ghanere, mana se nahī̃ bisarāyā।

Bhoga vilāsa āsa nis bāsara, it-uta cit bharamāyā re‖"

*Desire and lust yield countless flavors, which the mind cannot forget.*
*Day and night you chase pleasure and luxury, your thoughts roaming here and there.*

"Trikuṭī tirath prem jal nirmal, surat nahī̃ ānhavāyā।

Durmati karam mail sab mana ke, sumiri sumiri na chuṛāyā re‖"

*Trikuṭī is a sacred place, the water of love is pure, yet awareness has not awakened.*
*Sinful deeds and grime weigh on the mind, and no amount of mere recalling has removed them.*

"Kahã se āẽ kahā̃ ko jaihẽ, anta khoja nahī̃ pāyā।

Upaji-upaji ke vinasi gae sab, kāla sabe jag khāyā re‖"

*Where did you come from, and where will you go? You have not found the answer in the end.*
*Again and again, all are born and then perish; Death devours the entire world.*

"Kar satsanga āpane antaṛ, taji mada mōha āo māyā।

Jan 'Dūlan' bali bali sataguru ke, jin mohi alakh lakhāyā re‖"

*Hold satsang within yourself; renounce pride, delusion—come forth, O Māyā.*
*Says Dūlan: 'I bow time after time to the True Guru, who revealed the Unseen to me.*

# 73. Peace Is the Most Cherished Thing

*I bow to the Guru's lotus feet—Hari, the ocean of mercy in human form;*
*whose words, like countless rays of the sun, dispel the great mass of intense delusion.*

O dear people!

Ask yourself, ask others, or observe the actions of all living beings—you will find that "peace" is the most cherished thing. Any creature, lying at ease, starts up suddenly and its eyes reflect that its "peace" has been disturbed.

People chase after worldly things and become distressed—whether king or pauper. Even if a king has some contentment, he still remains restless over managing his kingdom. He wishes not to remain restless but to be at peace. Poor folk dislike poverty, they look upon the wealthy, saying: "If only we were like them." In that, their greed renders them unsettled.

The rich say they owe their status to wealth. Yet no matter how much wealth they hold, they keep demanding more. Where can you find rest in "more, more"? There is no fulfillment in that. The external world lacks it. Fulfillment lies in contentment (*santoṣa*). Santoṣa lies in knowledge. And that knowledge is the one after which there is no further knowledge—called experiential knowledge. In that experiential knowledge, knowledge comes to an end; then nothing remains to be learned. Experiential knowledge means having a direct realization of that Supreme Reality which is the highest entity.

The Supreme Reality is God. Once one directly realizes Him, nothing else remains to be known. To know Him, there is no outward path; the path is within. Someone might say, "To reach a village, you can approach from any direction, so there must be many routes to God." God is indeed all-pervading: "He includes me as well." That path is within me, too. Everyone knows himself; seek out the path in yourself. By "body," we refer to only one body. You must not believe there is only one body. The body you see is like the trunk of a banana plant. The banana trunk has multiple layers of sheathing. At the center, where there is no sheath, the fruit forms. Likewise, by peeling away the four inert coverings—gross, subtle, causal, and great-causal—one comes to know oneself. Recognize that you are a portion of God. The peace and tranquility God possesses is the same peace and tranquility you yourself possess. In order to realize this, you can look within.

Wherever a person resides, from there alone he begins his journey. Do not look atop the body; close your eyes—then where do you dwell? In darkness. The saints say one must pass beyond that darkness. When sight becomes still, one finds the *bindu* (point). Understand it this way: wherever there is no movement, there is the *bindu.* Beyond the darkness you will find light. In both darkness and light a *sound* (śabda) is present. Within the light's sound dwells that knowledge which, reaching its ultimate completion, becomes a direct, personal realization. When that realization (anubhava-jñāna) comes, peace is attained. Experiential knowledge is the final

knowledge of all. He who can recognize himself can recognize God as well. He who cannot recognize himself cannot recognize God. Gosvāmī Tulsīdās has written in the Rāmāyaṇ:

"Dharm teṃ virati, jog teṃ gyānā।

Gyān mokṣaprad bed bakhānā॥"

*From righteous living springs detachment, and from yoga arises knowledge.*
*Knowledge bestows liberation, as proclaimed by the Vedas.*

Dharma involves altruistic deeds through body, mind, and wealth. By serving others, you cultivate detachment (vairāgya). When detachment arises, yogic practice ensues; then knowledge becomes complete. Simply reading and writing does not bring perfect knowledge. Some say knowledge is barren, but in Santmat there is both knowledge and devotion. Our striving to attain God is God's devotion, for in seeking Him there is love—where love is, there is devotion.

In essence, you concentrate the vision into a single point, passing beyond darkness into the realm of light. In that light lies the *śabda* (inner sound). By continued practice of this path, one reaches complete realization.

**Mirabai's Hymn**

मन रे परस हरि के चरण॥

*O mind, touch the feet of Hari!*

सुभग शीतल कमल कोमल, त्रिविध ज्वाला हरण।

*Splendid, cooling, lotus-soft—they quell the threefold flames.*

जेहि चरण प्रहलाद परसे, इन्द्र पदवी धरण॥

*Those very feet that Prahlad touched, and attained Indra's station.*

जेहि चरण ध्रुव अटल कीन्हें, राख अपनी शरण।

*The feet that made Dhruva steadfast—take refuge in them.*

जेहि चरण ब्रहमाण्ड भेट्यो, नख सिखाँ शिरि धरण॥

*By whose feet the entire cosmos was encountered, from toenails up to the crown.*

जेहि चरण प्रभु परसि लीने, तरी गोतम घरण।

*Those feet which, upon the Lord's touch, lifted Gotama's lineage across.*

जेहि चरण काली नाग नाथ्यो, गोप लीला करण॥

*The feet by which Kaliya Nāga was subdued, enacting the cowherd's play.*

जेहि चरण गोवर्धन धारयो, गर्व मघवा हरण।

*The feet that upheld Govardhan, humbling proud Maghavan (Indra).*

दासी "मीरा" लाल गिरिधर, अगम तारण तरण॥

*(Says) Mīrā, servant of her beloved Giridhara—He ferries us across the unreachable.*

# 74. I Did Not Test Him

*I bow at the Guru's lotus feet, the ocean of mercy in human form—Hari,*
*whose words, like countless rays of the sun, scatter the dense mass of great delusion.*

Dear people,

Queen Sītā and Lord Śrī Rām always remain together. Once, in the forest, the illusory (shadow) Sītā was abducted by Rāvaṇ, yet common folk did not realize she was but a copy. They believed the real Sītā had been taken. Lakṣmaṇ and Śrī Rām wandered from forest to forest in search of her. Meanwhile, Lord Śiva and Satī, moving through that same forest, came upon them. Lord Śiva did not approach Śrī Rām directly; he merely offered his respectful greeting from afar. Seeing this, Satī asked, "Lord, why did you bow to him? He's just a human in appearance. They say Rām is the Supreme Brahma—'Rām, the supreme reality beyond all.'"

Lord Śiva replied, "Why do you want to ask about all this? Indeed, he is who you've heard about. If you doubt, then go and test him." Satī assumed the form of Sītā and placed herself on the path along which Śrī Rām was traveling. Upon seeing her, Śrī Rām offered a respectful greeting and asked, "Satī! Why are you here alone? Where is Lord Śiva?" Satī was astonished. She shut her eyes and saw within that Śrī Rām was with the true Sītā, and Lakṣmaṇ stood behind them. Then she opened her eyes and saw the same three—Śrī Rām, Sītā, and Lakṣmaṇ—before her. Repeatedly, she closed her eyes and opened them again, yet beheld only Śrī Rām, Sītā, and Lakṣmaṇ. At that, Satī became certain that what Lord Śiva had said was correct: Their majesty is immeasurable, and who can fathom them?

Satī went back to Lord Śiva, saying, "I did not put him to any test. Whatever you say is true." Lord Śiva, having entered meditation, saw that Satī had taken on Sītā's form and concluded she had (in effect) tested Śrī Rām's omniscience. She insisted otherwise: "I never tested him; I did no such thing. I only saw and believed." Thus, her attempt at posing a trial vanished. She said, "I did not take any test."

When Sati assumed the form of Sītā, Lord Rāma bowed to her. Lord Śiva, in his mind, then relinquished Sati. By relinquishing Sati mentally, a voice from the sky proclaimed, "Who in this world would abandon such a supremely beautiful wife as Sati?" Lord Śaṅkara departed to Mount Kailāś, resolving in his mind that, with this body, he would no longer be united with Sati. Therefore, instead of seating her on his left side, he placed her seat in front.

Later, Sati went to her father's sacrificial ceremony (*yajña*). There she saw that all the gods were offered shares (*aṁśa*) in the sacrifice, but none was allotted to Śiva. Sati felt deep distress; she cast herself into the sacrificial fire. Pandemonium broke out, and the ritual was disrupted.

Sītā's bond with Rāma, and Rāma's bond with Sītā, forever endures—there can be no separation at all.

**"**Girā aratha jala bīchi sama, kahi'yata bhinna na bhinna।

Bandaũ Sītā Rāma pada, jinhahiṁ param priyā khinna॥"

*Speech and meaning are like water mingled with milk—*
*declared neither fully separate nor fully one.*
*I bow to the feet of Sita and Rama,*
*to whom the weary are supremely dear."*

That is: just as speech and its meaning are spoken of as separate yet truly are not separate, and just as water and its waves are spoken of as distinct yet remain the same water, similarly Lord Rāma and Sītā are inseparable. Their births and deeds are countless, and they bear countless names.

"Yathā ananta Rāma Bhagavānā। Tathā kathā kīrati guṇa gānā॥

Rāmāyaṇa sata koṭi apārā॥"

There are countless stories, and likewise many Rāmāyaṇas. But Rāma and Sītā themselves are who they are. Where do they appear? Where is one to find them? One place is in the midst of *satsang*, and another is within oneself. In speaking of *satsang*, Tulsīdās says:

"Dehi satsanga nija anga Śrīraṁga bhava bhaṅga kārana śaraṇa śoka hārī।"

*Bestow holy company upon my own being, O Śrī Ranga—cause of worldly*
*dissolution, refuge who removes sorrow.*

And about the inner realm, he says:

"Ehi tẽ maĩ Hari gyāna gaṁvāyo।

Parihari hṛdaya kamala Raghunātha-hiṁ, bāhara phirata vikalabhaya dhāyo॥"

*Because of this, I have lost my knowledge of Hari.*
*Forsaking Raghunath in the lotus of my heart,*
*I wander outside in fear and confusion.*

"When one says 'Raghunath,' it might at first seem to mean only Dasharath's son Rama. Yet in the Ramayana it is said:

'Jabate Rāma pratāpa khagesā।

Udit bhayu ati prabala dinesā॥

Pūrī prakāś rahe'u tihũ lokā।

Bahute'nh sukha bahutana mana sokā॥

Jinhahiṃ soka te kaharauṃ bakhānī।

Prathama avidyā nisā nasānī॥

Agha ulūka jahaṃ tahaṃ lukāne।
Kāma krodha kairava sakucāne॥
Vividh karma guna kāla subhā'ū।
E chakora sukh lahahiṃ na kā'ū॥
Matsara māna moha mada chorā।
Inha kara hunara na kavanihūṃ orā॥
Dharama taḍāga gyāna vijñānā।
Ye paṅkaja vikasē vidhi nānā॥
Sukh saṃtoṣa virāga vivekā।
Vigata soka ye koka anekā॥
Yah pratāpa ravi jāke, ura jaba karaḍ prakāsa।
Pachhile bāḍhahiṃ prathama je, kahe te pāvahiṃ nāsa॥'

*When this majestic sun, the potency of the Lord, shines in one's heart, then one sees what Rāma and Sītā truly are. Thus can one behold Rāma and Sītā in every direction.*

*"Bhaye pragaṭ kṛpālā dīna dayālā kausalya hitakārī।"*

*The Lord manifested and appeared before mother Kausalyā with four arms. Realizing it was Viṣṇu's form, the mother said:*

*"Mātā puni bolī so mati ḍolī tajahu tāta yaha rūpā।"*

*Then the mother spoke again, causing that resolve to waver: 'O son, give up this form.*

Then the Lord began his earthly pastime. He had his wedding and engaged in countless divine sports. My point is: realize Rāma and Sītā as indivisible—call him the son of Dasharath, or know him as no one's child at all (for Brahma is no one's offspring). Whether one conceives of him as formless or with form, whoever worships God finds him within themselves, not outside. For that reason, the saints have called the inward path the key.

Indeed, it has been made very clear. This is elementary instruction. And you all have just heard:

'Bindunāda mahāliṅgaṁ śivaśakti niketanam।
Dehaṁ śivālayaṁ proktaṁ siddhidaṁ sarvadehinām॥'

*The great liṅga of Bindu and Nāda is the abode of Śiva and Śakti.*
*The body is declared a temple of Śiva, bestowing perfection upon all embodied beings.*

By this, only welfare results—*kalyāṇa* upon *kalyāṇa*. And it is also said to be 'viṣṇu-lakṣmī-niketanam,' so that in the world one's nourishment and well-being too are ensured by it. Knowing thus, one ought to worship God.

**“**Agunahī sagunahīṃ nahi̐ kaśu bhedā।

Ubhaya harahīṃ bhava saṃbhava khedā॥”

*“Between the unmanifest (nirguṇa) and manifest (saguṇa) forms,*
*there is truly no difference; both relieve the sorrows of mortal existence.”*

If you search for the formless (nirguṇa), you may not grasp it immediately. If you worship the manifest form (saguṇa), you sense that it has distinct features and limbs.At a shrine (thakurvāṛī), you might see the same figure with slight variations. One must learn the method of worship (*bhajan*) from the Guru. Vālmīki Muni says to Lord Rām:

“Tumha tẽ adhik gurahī jiya jāni।

Sakala bhā’eṃ sevahī sa-namānī॥**”**

“*In my heart I consider the Guru even greater than You; in every way I serve him with respect.”*

Regard the Guru as God. Yet what sort of Guru should he be? You have just now read:

“Gyāna kahai ajñāna binu, tam binu kahai prakāś।

Nirguṇa kahai jo saguṇa binu, so Guru Tulsīdās॥**”**

*Knowledge is spoken of only in the absence of ignorance, as brightness is spoken of only in the absence of darkness.He who describes the attributeless as apart from the attributeful is the Guru, says Tulsidas.*

He who speaks of knowledge, but has left behind the station of ignorance—where darkness (ignorance) has been transcended, and there is only light (knowledge)—that one is a true Guru. You only come to recognize or connect with such a Guru after spending some time in his company, seeing how he engages in *sādhanā-bhajan* (spiritual practice). If indeed he does practice sādhanā, then accept him as your Guru. If you could test or verify him completely, why would you need a Guru at all?

“Iskī koī jā̃c nahi̐ hai. Lekin jo sādhan-bhajan karte haĩ aura nem rakhte haĩ, ve guru ho sakte haĩ.”
*There is no specific test for that. However, those who engage in spiritual practice and devotion, and who maintain discipline, they can be a guru.*

“Āsana dṛḍh āhāra dṛḍh, bhajana nema dṛḍh hoy।

Tau prāṇī pāve kaśuk, nahi̐ to rahai viṣaya rasa moy॥”

*When one’s seat is firm, one’s diet is steady, and one’s devotional rules are firmly held, then one truly gains something; otherwise, one remains engrossed in sensual pleasures.*

Some people ask, “If your guru had reached the highest state?” I respond, “I do not know how far he had advanced. But he was more knowledgeable than I, he practiced spiritual exercises, and he gave sound teachings. He showed the right method for worship. That is why I call him the true guru. Those who spend their whole life in sādhanā-bhajan are indeed gurus. Without satsang, no one can truly know the guru.”Therefore, one should regularly take part in satsang.

*This discourse took place on October 2, 1979 CE, in the courtyard of Shyāmasadan Āshram at Shrī Ayodhyā, the birthplace of Lord Śrī Rām.*

**Gosvāmī Tulsīdāsjī's Verses**

"He Hari yaha bhrama kī adhikāī।

Dekhat, sunat, kahat, samujhat, saṃśaya-saṃdeha na jāī॥"

*O Hari, great indeed is the power of this delusion;*
*even seeing, hearing, telling, or understanding—doubts and suspicions do not subside.*

"Jo jag mṛṣā tāpa-traya anubhava, hoi kahe kehi lekhē।

Kahi na jāi mṛga-vāri satya, bhrama te duḥkha hoḍi biśekhē॥"

*Who would call the world, so clearly afflicted by the triple sufferings, to be real?*
*One cannot call mirage-water true; illusions breed deep sorrow.*

"Subhaga sej sovata sapnē, bāridhi būṛata bhaya lāgai।

Koṭihu nāva na pāra pāva so, jab lag āpu na jāgai॥"

*One sleeps on a splendid bed and dreams of drowning in the ocean, seized with fear.*
*Even with countless ships, he cannot reach the far shore until he wakes.*

**"**Anavicāra ramanīya mahā, saṃsāra bhayaṃkara bhārī।

Sama-saṃtoṣ-dayā-vivēka tẽ, vyavahārī sukhakārī॥"

*Without reflection, this world seems deeply alluring yet is truly fearsome.*
*Through even-mindedness, contentment, compassion, and discernment, one deals with life in comfort.*

"Tulsīdāsa saba vidhi prapañca jag, jadapi jhūṭha śruti gāvai।

Raghupati-bhagati, saṃta-saṃgati binu, ko bhava-trāsa nasāvai॥"

*Though the Vedas proclaim the world's manifold affairs to be false,*
*without devotion to Raghupati and the company of saints, who can dispel the terror of rebirth?*

# 75. O brother, the fruits of this body do not lie in worldly pleasures.

*I bow to the Guru's lotus feet, the ocean of compassion in human form—Hari, whose words, like countless sunrays, disperse the dense darkness of great delusion.*

Beloved people devoted to dharma,

Please listen attentively and remain calm. If you do not stay alert and at peace, the speaker's efforts are wasted, and so is your effort in coming here. Therefore, listen with a tranquil heart.

Since childhood, I have loved reading Tulsidas's Ramayana. Thus, my satsang is based on the help of its teachings and on the words of saints. I neither oppose nor support any sect that has grown around some revered person's name. I do not belong to any named sect. In Tulsidas's Ramayana, Goswami Tulsidas has written in simple language. When these teachings emerged from the Lord's own lips, people then experienced benefits just as people do even now. Through these teachings, one learns that people can attain moksha.

It is like someone who is bound in a constraint, or who is ill, or who is locked in prison—being freed is their liberation. In the same way, every individual soul is confined in a body, with no way out externally. The body itself is called "piṇḍ," the outside world "brahmāṇḍ." If you remain in the piṇḍ, you remain in the brahmāṇḍ; abiding in the brahmāṇḍ, you likewise stay in the piṇḍ. Merely staying in the body, no one can escape the world. Lord Shri Ram said there is one afterlife from which you must return again and again, and another afterlife from which you do not return. Those who keep returning to this world must endure the hardship of living here, whereas those who do not return are free from the sufferings of body and world. This human body is such that not even a god's body compares, nor that of a demon. What other body could compare to it?

"Manuṣya-śarīra miltā hai, us kā baṛā bhāgya hai. Jo sādhana karnā cāho, sabhī sādhan is śarīr mẽ haĩ. Us sādhana se jahā̃ tak baṛhnā cāho, baṛh sakte ho. Yah śarīr sādhana kā dhām aur mokṣ kā dvār hai, piṇḍ-brahmāṇḍ se chūṭ jāne kā dvār hai. Jo is śarīr ko pākar parlok nahĩ̃ sāvārtā hai, vah parlok mẽ̃ jākar duḥkh pātā hai. Yah parlok mokṣ kā nahĩ̃ hai. Kisī bhī sundaratā se yukt śarīr, kitnā bhī viśeṣ-bala aur jñān se yukt ho, uskā āvāgaman banā rahtā hai, lauṭ-lauṭkar ānā-jānā rahtā hai. Uskā mokṣ nahĩ̃ hotā."

*A human body is obtained—what great fortune that is! Whatever spiritual practice (*sādhana*) you wish to do, all means for it exist in this body. By that practice, you can progress as far as you want. This body is the abode of practice and the gateway to liberation (*mokṣa*), the doorway by which one can break free from the body-universe (*piṇḍ-brahmāṇḍ*). Whoever, having attained this body, does not make ready their afterlife (*parlok*), goes on to suffer there.*

*That afterlife is not one of ultimate release. No matter how beautiful the body, no matter how uniquely endowed with strength or knowledge, it remains subject to the cycle of rebirth—returning again and again. It does not attain liberation.*

"Saṃsār kā jo sukh hai, usse ājtak koī tṛpta nahī̃ hue. Lajjā chhoṛkar vartāv kiye, lekin tṛpta nahī̃ hue. Santoṣ karne par hī tṛpta hue."

*The pleasures of the world have satisfied no one to this very day. Even casting aside shame and propriety, people indulged themselves, yet still found no fulfillment. Real satisfaction arose only upon practicing contentment.*

**"**Purāṇõ kī kathā paṛhnewāle ko mālūm hogā ki Śukrācārya ke śāp se Yayāti būṛhā ho gayā. Phir unhõ ne kahā ki tumhārā putra tumko apnī javānī de, to phir tum javān ho jāoge. Apne putra kī javānī lo aur apnā būṛhāpā putra ko do, aur javānī kā sukh lūṭo. Ismẽ lajjā kahā̃ rahī? Tṛpti nahī̃ huī. Tṛpti tab huī, jab santoṣ huā. Phir apnī javānī putra ko dekar, putra kā būṛhāpā lekar vah būṛhā huā. Yah kathā batātī hai ki viṣaya-bhog se koī tṛpta nahī̃ hotā."

*Anyone who has read the Purāṇic tales knows that because of Śukrācārya's curse, King Yayāti became old. Then Yayāti said: 'If your son gives you his youth, you will become young again. Take your son's youth and give him your old age, then enjoy youth's pleasures.' Where was any sense of shame in that? And still there was no satisfaction. It was only when contentment arose that he became truly fulfilled. Then, giving his youth back to his son, taking his son's old age, he turned old again. This tale shows that no one is ever fulfilled through sense-pleasures.*

"Is liye Bhagavān Śrīrām ne kahā—

'Ehi tan kar phal viṣaya na bhāī। Svaraga svalpa anta duḥkha-dāī॥'

kyonki ismẽ tṛpti nahī̃ hotī. Āj tak koī tṛpta nahī̃ hue."

That is why Lord Śrī Rām said: *'Brother, the fruit of this body is not for sense-pleasures. Even heaven is slight and ends in sorrow.' Because therein lies no fulfillment. No one has ever been satisfied by them.*

"Manuṣya-śarīr kā yah phal nahī̃ ki viṣaya-sukh ke liye lage raho. Kyõ? Is liye ki jis o svargādi kahte haĩ, uskā bhog bhī thoṛā hī hai. Jab svarg-bhog se tṛpti nahī̃ huī, to devatāõ ke rājā Indra nar-loka ākar uskī tṛpti khojī aur uske kāraṇ śāp bhī pāe. Phir kuchh dinõ ke bād āśīrvād huā, tab ve bāhar nikle."

*The purpose of the human body is not to remain absorbed in sensory enjoyment. Why? Because what people call 'heaven,' even that enjoyment is limited. When even the pleasures of heaven failed to bring satisfaction, Indra, king of the gods, came down to the mortal realm searching for fulfillment—and because of that he incurred a curse. Some time later, he received a blessing and then got free.*

"Viṣaya kahte haĩ chīz ko. Kitnī chīzẽ haĩ, kaun ginā sakatā hai? Sabko sameṭ lo, to gin lo. Saṃsār mẽ dekhne ke liye jitnī chīzẽ haĩ, sabko rūp kahte haĩ. Jibhyā-bhog ke chaḥ svād haĩ, dūsarī chīz yah hai. Tīsarī chīz…"

*By the word* viṣaya *we mean 'objects.' How many such objects are there? Who can count them? If you gather them all together, then you can count them. In the world, everything visible to the eye is called 'form' (*rūpa*). For the tongue's enjoyment, there are six tastes—that is a second category. A third category…"*

They listen to various rāgas and rāginīs, listening on and on, yet remain unsatisfied. Emperor Akbar was very fond of vocal music. He had a singer like Tansen. One day, the Emperor told Tansen, "No one sings as marvelously as you." Tansen replied, "If you were to hear my Guru, you would completely lose yourself." His Guru's name was Haridās. The Emperor said, "Bring him here." Tansen replied, "He will not come at anyone's summons. We must seek him out. Even so, he won't be under your command." Eventually, they learned where he resided—someplace along the Yamunā River. Akbar and Tansen changed their attire. Tansen said, "You become my disciple, and I will present myself as your master. You carry my tānpūrā behind me." The Emperor agreed.

They arrived at his hut. Haridās Jī Mahārāj sat with closed eyes in silence. These two stood there for quite some time. Akbar asked Tansen, "How long has this been? How much longer must we stand here? Do something!" Tansen said, "I will sing, and I will deliberately make a mistake. Then, when he corrects it, you will hear him." Tansen began to sing and committed an error. Haridās Jī said, "My boy! Not so—sing it this way." When he began to sing in that style, hearing his melody and tone, Emperor Akbar lost consciousness. After he regained his senses, both departed. Tansen remarked, "It's a good thing he did not open his eyes."

The point is that the sense of hearing also experiences a pleasure in "sound," which can be extremely captivating. There is a power within rāga and rāginī that can cause illness or cure illness, even bring on rainfall—this too is a kind of yogic potency or mystic power. But it does not grant moksha. The nose's object is fragrance. In that as well, no true satiation arises. The skin—referred to as "chamṛā" (the hide)—involves its own form of enjoyment, and that, too, has brought no one fulfillment. Apart from these five sense objects, there are no others. In none of these lies contentment. If you seek fulfillment, then strive for moksha. Sūr Dās Jī said:

**[1]**

अविगत गति कछु कहत न आवै।
ज्यों गूँगहि मीठे फल को रस, अन्तर गत ही भावै॥

"The ineffable state cannot be described at all—
like the sweet flavor of fruit to one born mute, which he only senses inwardly."

परम स्वाद सबही जु निरन्तर, अमित तोष उपजावै।
मन वाणी को अगम अगोचर, सो जानै जो पावै॥

"There is a supreme taste, abiding ceaselessly in all, that gives rise to boundless contentment. Unreachable by mind or speech, only one who attains it truly knows it."

रूप रेख गुण जाति जुगुति बिनु, निरालम्ब मन चक्रित धावै।
सब विधि अगम विचारहि तातें, "सूर" सगुन लीला पद गावै॥

"Without form, outline, quality, or lineage—unsupported, the mind whirls about.
In every way beyond conception, therefore 'Sūr' sings of His manifest sports in praise."

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परम स्वाद जो है, उसमें अमित तोष है। बहुत सन्तुष्टि है।
श्रीराम ने मोक्ष का उपदेश दिया था। विषय-सुख में लिपटे मत रहो।
यह शरीर मोक्ष प्राप्त करने के लिये है। यह उपदेश हमलोगों को बहुत पसन्द है।
आपलोगों को भी कहता हूँ कि इसको बारम्बार पढ़िये। इसमें घर-बार-रोजगार
कुछ नहीं छूटता है। घर-बार में रहते जो इसका साधन है, सो करो।
बहुतों को हुआ है। आज भी जो साधन करते हैं, उनको भी होगा।
इस जन्म में नहीं, तो दूसरे जन्म में—कई जन्मों में भी पूरा होगा।
जिनको कई जन्मों का विश्वास नहीं है, वे इसी जन्म में वैसी कोशिश करें,
जिससे मोक्ष मिल जाय। नजात मिल जाय।

"This supreme taste brings immeasurable satisfaction, a great contentment.
Lord Śrī Rām taught the path to liberation: 'Do not remain attached to sense-pleasures.
This body is for attaining moksha.' We find this teaching most agreeable.
I say to you as well: read it over and over. There is nothing in it that discards
home, family, or livelihood. Perform its practice right where you live as a householder.
Many have realized its fruit. Even today, those who practice it will also reap the result.
If not in this lifetime, then in another—or after many births—it will come to fulfillment.
For those who do not believe in multiple births, let them strive in this very life so that
they may gain liberation—'deliverance.'"

[2] गो० लक्ष्मीनाथ परमहंस जी की वाणी

विषय वासना छुटत न मन से, नाहक नर वैराग करै रे॥टेक॥
जल बिच मीन बडे वंशी में, जीभ के कारण प्राण हरे रे।
सो रसना वश कियो न योगी, नाहक इन्द्रिय साथि मरे रे॥१॥

"The mind does not let go of sensual cravings—man's renunciation proves futile.
Within the water swims the fish, yet lured by the hook and tongue, it loses its life.

Even the yogi is not free from subservience to that tongue—
in vain do these senses bring about one's ruin."

वन में रहत मृगा निशि-वासर, न कादहू के दोष करे रे।

सो मुरली धुन सूनन कारण, व्याधा वाण से प्राण हरे रे॥२॥

"The deer lives in the forest day and night, harming no one at all.
Yet, drawn by the music of the flute it hears, the hunter's arrow takes its life."

नयन के कारण जरय पतिंगा, परस पाइ गजराज हरे रे।

नासा कारण शभ्रमर नाश भौ, पाँचो रस लै पाँच मरे रे॥३॥

"By the eye's craving the moth is burned, while by a mere touch the great elephant is seized. By the nose's desire the bumblebee meets destruction. Thus all five, captured by the five sense-tastes, perish."

किन्हों कोटि तीरथ, तप, पूजा, मूनी हो के ध्यान धरे रे।

"लक्ष्मीपति" ता लगि सब झूठे, जा लगि मन नहिं हाथ करे रे॥४॥

"Many undertake countless pilgrimages, austerities, worship, adopting a sage's meditative stance. 'Lakṣmīpati,' all remains worthless until the mind is conquered."

# 76. Raise Yourself Above Indulgence in Sense Pleasures

*Bow to the Guru's lotus feet, an ocean of mercy in human form—Hari,*
*whose words, like innumerable rays of the sun, disperse the dense mass of delusion.*

O beloved people devoted to dharma,

From the satsang of Santmat, the worship of God is continually proclaimed. This one subject is the sum of this satsang. It holds such a vast treasure of topics that it encompasses all matters pertaining to spirituality and yoga. Moreover, from this knowledge people can manage their worldly lives smoothly.

Consider the rank of a dog or another animal or some aquatic creature, and on the other hand, consider man's rank. No aquatic, aerial, or other land-dwelling creature surpasses man. If a person applies himself even slightly, he is able to distinguish between soul and non-soul, truth and falsehood. But besides man, no other living being can possess the kind of knowledge said to belong to man. Through reflection, man can turn from falsehood toward truth, yet no other being can do so.

No creature besides man can ever realize the insight: "Turn away from worldly sense-objects and raise yourself above indulgence in sense pleasures." This knowledge is so extraordinary that even the gods find it difficult to attain. Hence, human embodiment is said to be rare even for the gods, as stated:

"Baḍe bhāga mānuṣ tanu pāvā।

Sur durlabha saba grānthanhi gāvā॥

Sādhana dhāma moccha kara dvārā।

Pāi na jehiṃ parloka sãvārā॥"

*By great fortune one acquires a human form—declared by all scriptures to be scarce even for the gods.It is the abode of spiritual practice and the gateway to liberation—yet many fail to prepare themselves for the world beyond.*

Therefore, it is said that the body is the gateway to moksha (liberation). Should the body be likened to a house, the whole house is not the door. A house has doors and windows. The large openings we call doors, and the small ones, windows. In our body there are two eyes, two ears, two nostrils, one mouth, and two passages for excretion—these nine are its doors; and all our hair-follicles are windows.

For release from the cycle of repeated birth and death, there is a tenth doorway in the body. This body is supremely sacred. Right now, it is this body that we possess. Should we live like animals?

If we only recognize sense-pleasures, then how can we be higher than animals? In the worship of God, it is absolutely essential that we raise ourselves above indulgence in sense-pleasures and devote ourselves to Him. A person absorbed in pleasures cannot advance toward the realm where worldly bondage is broken and liberation attained. We must turn toward the non-sensual—that is, away from "poison," for to ingest poison means death. Yet that same poison, used under a physician's guidance, becomes medicine and destroys illness. Similarly, as long as you are alive in this world, it is impossible not to take anything from it. But just as one takes poison as a remedy under a physician's directions, in the same way, by following the saints' teaching, you can use even sense-objects to aid you. Hence ascetics live moderately. You cannot remain alive without eating, drinking, breathing—those are also forms of enjoyment. Take them merely as medicine.

No one should think, "It's impossible to leave sense-objects behind, and the saints tell us to avoid them, so their teaching must be false." The saints have shown that by continued devotion, you can reach that plane within yourself where you become completely free of worldly sense-pleasures—there you taste the essence of Hari at all times:
"soi haripad anubha'ū parama-sukha atiśay dvaita-viyogī."
*From experiencing that state of the Lord's feet, there is supreme bliss and utter separation from duality.*
You can ascend to this level.
In the *Vinay Patrikā*, Tulsīdās writes:
*"Brahma piyūṣ madhur sītal jo pe mana so rasa pāvai,*
*tau kat mṛga-jala rūpa viṣaya kāraṇa nisi-vāsar dhāvai*."
*If the mind drinks the sweet and cooling nectar of Brahman, why would it run day and night after the mirage-like water of worldly objects?*

Tulsīdās's nectar of Brahman and Guru Nānakdevjī's teaching both convey the same truth. 'Chhimi chhimi barase amṛta dhārā' *Gently, gently the stream of nectar rains down.* and 'Brahma-piyūṣ' both express the same idea. If the mind obtains that nectar of Brahman, why would it rush toward sense-objects? If you realize there is a flavor greater than the taste of worldly pleasures, those pleasures will fall away of themselves. Whoever can partake of that amṛta-flow and afterward return downward from that plane—i.e., from the turīya state back into the gross body—he always retains the memory of it. Just as you still recall the taste of what you ate last year, so, too, one who receives the Brahma-rasa of turīya-avasthā will perpetually remember that nectar; thus the flavor of worldly sense-objects will seem insipid. In the saints' view, there is a method by which a seeker can attain Hari-rasa on that fourth plane.

First, one must turn away from sense-objects and settle in turīya—there he receives the taste of Hari-rasa. For one who attains the turīya state, the flavor of worldly sense-objects no longer has value. Because the taste of that turīya realm never fades from memory, worldly pleasures become utterly insignificant. Were it otherwise, no saint or great soul would ever have come to be. Therefore, practice the Name. You have heard Kabīr Sāhab's saying: "Ajar

amar eka nāma hai, sumirana jo āvai"—*Eternal and deathless is that One Name, if only one recalls it*. A "name" is a word. Without a word, a name does not exist. The word by which we identify a given thing or person is that entity's name, and it is called by that name. Such a word can be written in syllables or letters, so it is a varṇātmaka ("script-based") word. For instance, Rāma-nāma, Śiva-nāma—these are all varṇātmaka names.

Yet words are not solely "script-based" (varṇātmaka); they are also "sound-based" (dhvanyātmaka). In school as well, pupils read both "meaningful" (sārthaka) and "meaningless" (nirarthaka) words. Sārthaka indicates those that are varṇātmaka—written with meaning—whereas the other, lacking direct semantic meaning, is nonetheless dhvanyātmaka ("sound-based"). Nirarthaka does not imply it is useless; it carries great significance. It has no conventional meaning, yet it is of greater importance than the varṇātmaka. If you bring a special vocalist to perform, you will see that.

He may spend a long time singing mere fragments of a devotional song, and you undergo such a profound impact. Ordinary people do not realize this; the more discerning do.

A lawyer may craft arguments out of written (varṇātmaka) words his whole life and earn so much, while a singer like Tansen might earn that same amount in a single rendition of a devotional piece.

The importance of the sound-based (dhvanyātmaka) word is greater than the script-based (varṇātmaka). A lamp will not burst into flame by someone reciting written words, but by a properly sung *dīpak-rāga*, it can ignite. Tansen's singing of *dīpak-rāga* once set a lamp alight—famous is that tale. His throat was scorched by the strain of singing *dīpak-rāga*, and then two ladies sang *megh-rāga* to restore him.

Sound is a mighty thing. Bhīṣma had vowed to slay the five Pāṇḍavas with five arrows. The five Pāṇḍavas were greatly distressed. Lord Śrī Kṛṣṇa said, "Do not fret—take measures against this." Following Lord Kṛṣṇa's counsel, Arjuna went with him to Duryodhana and, at Kṛṣṇa's direction, demanded Duryodhana's crown—then, going to Bhīṣma, he imitated Duryodhana's voice and asked for those arrows. Since Arjuna's figure somewhat resembled Duryodhana's, Bhīṣma—mistaking him for Duryodhana—gave him the five arrows. In this way, the five Pāṇḍavas were saved.

To hear the inner, sound-based (dhvanyātmaka) word, close your ears. There is ever a tone sounding within—then you will perceive it. The sounds of musical instruments are indeed sound-based, yet they are *āhata* (struck). Just as there is a name of God in script-based (varṇātmaka) words, so also in sound-based (dhvanyātmaka). The script-based name draws you toward God; the internal sound-based word, being pure consciousness, pulls you into union with God.

We speak words; there is a sound. If we do not speak, one might think there is no sound. But as long as there is space (ākāśa), sound remains. As long as the gross sky endures, the gross sound will continue. That sound is neither imperishable nor immortal. Saint Kabīr, when referring to the "imperishable, immortal" Word, does not mean this perishable sound.

They say: ‘How will you recite that Word?’ They say: ‘Recite it without using your mouth. Turn your inner awareness (surat) around; then you will find the “eternal, immortal Name.”’

Within yourself, you have been told to go west. The saints speak of four directions within. ‘East’ means ‘in front.’ First there is darkness, that is ‘east.’ The opposite of that is ‘west.’ The opposite of darkness is light. Saint Kabir speaks of going west, meaning going into light, where one may receive the Name. Guru Nanakdev Ji Maharaj likewise said:

“Sumati pā’e nām thi’ā’e, gurumukhi ho’e melā jīu।”

*Gaining right understanding, one concentrates on the Name; becoming a disciple of the Guru, the soul attains union.*

The saints have taught both the repetition (*japa*) of the script-based Name (*varṇātmaka nāma*) and the meditation (*dhyāna*) on the sound-based Name (*dhvanyātmaka nāma*). Through repetition of the script-based word, one becomes steadfast:

“Nāma japat sthira bhayā, jñāna kathat bhayā līna।

Surat śabad eke bhayā, jal hī havaigā mīn॥”

*By repeating the Name, he became steady; by speaking of knowledge, he was absorbed. Attention and the divine Sound became one, like a fish merged in water.”*

He who practices *surat-śabad-yoga* rises beyond identification with the body. Just as a fish dwells in water, experiencing nothing but water, so too does the living being reside in the body and undergo bodily joys and sorrows. But one who meditates on the sound-based Word rises beyond the body, attains the Brahma-essence, and is thereby so absorbed that worldly objects become utterly insignificant to him. For the sake of worship, the saints have urged us to cultivate this sound-based Name.

People fail to grasp the depth of the saints’ words. They discard them and thus forfeit the benefit they might have gained. Santmat does not advise you to abandon the outward practices of devotion entirely and remain only in them; rather, it says, “First perform those outward practices, then proceed to subtle ones.” The Śrīmad-Bhāgavatam speaks of three kinds of Word: prāṇamaya**,** manomaya**,** and indriyamaya. If you grasp the prāṇamaya-word, then in that prāṇamaya-word you will find the Father. The meditation on that is the undying, immortal Name.

“Dhyān hai. Yadi moṭī-moṭī bhakti se hī kām chal jātā, to Gosvāmījī aisā kyoṁ likhate—‘Raghupati bhagati karata kaṭhināī.’ Rāmāyaṇ meṁ ‘Raghupati bhagati sugama sukhadāī. Ko as mūṛha na jāhi suhāī’ aisā likhā hai. Vahāṁ sukhadāī aura yahaṁ kaṭhināī aisī bāta kyoṁ? To Gosvāmījī kahate haiṁ—kahane meṁ sugama hai, kintu karnī apāra hai. Ise vahī jānata hai, jisase bana āyā hai.”

*There is meditation. If mere superficial devotion were enough, then why would Gosvāmī-ji write, ‘Practicing devotion to Raghupati is arduous’? In the Rāmāyaṇ, it is written,*

*'Raghupati's devotion is easy and blissful; who but a fool would not find it appealing?' There it is said to be blissful, and here it is said to be difficult—why such a difference? Gosvāmī-ji says: It is easy to speak of, but its implementation is boundless. Only he who has accomplished it knows what it truly entails.*

"Sapharī machlī jal kī dhārā meṁ bhāṭhe se sire kī ora chaṛ jātī hai; kintu hāthī nahi̐ chaṛ sakatā. Jab tak mana phailā hu'ā hai, tab tak hāthī-rūpa hai aura jab uskā simṭāv ho jā'egā, tab machlī-rūpa ho kara ūpara uṭhegā."

*A safarī fish can swim upstream from the lower current to the head, but an elephant cannot ascend. As long as the mind is expanded, it remains elephant-like; and when it contracts, it becomes fish-like and rises upwards.*

"Jaḍ-chetan kī pheṇṭ bālū-chīnī kā milāpa hai. Jo apane ko sūkṣma chiṇṭī banātā hai, vahī cetan-rūpī chīnī ko chun letā hai. Yah usase hotā hai, jo saba dṛśyoṁ ko sameṭa kara apane andar meṁ praveśa karatā hai. Us samaya āpa socheṅge bhī nahi̐ aura saṁsār kā bhī jñāna nahi̐ rahegā. Isī ke li'e Gosvāmījī ne likhā—

"Sakal dṛsya nija udara meli, sovaṛa nidrā taji jogī।

Soi haripada anubha'ḍ parama sukha, atisay dvaita viyogī॥"

*(Vinay Patrikā)*

*Gross and subtle consciousness are mingled like sand and sugar. He who renders himself a tiny ant thus picks out the sugar of consciousness. This happens through one who gathers up all scenes (sense perceptions) and enters within. At that time, you neither think nor remain aware of the world. For this, Gosvāmī-ji has written:*

*'Taking all objects of perception into one's own being, the yogi casts off drowsiness, and experiences supreme joy in the Lord's feet—supremely free from duality.*

"Jo apnī cetan-dhārā ko sameṭa kara andar kar letā hai, vah saba dṛśyoṁ ko apane andar dekhatā hai. Nīnd chhoṛ kara so jātā hai, vah jāgrat, svapna aura suṣupti meṁ nahi̐ rahtā, turīyāvasthā meṁ rahtā hai. Vahī haripad kā parama sukh bhogatā hai. Dvaita-viyogī yānī advaita ho kara."

*He who gathers his stream of awareness inward perceives all objects of perception within himself. Abandoning sleep while asleep, he remains neither in waking, dreaming, nor deep-sleep states, but abides in the fourth (turīya) state. He alone partakes of the supreme bliss of the Lord's feet, severed from duality—in other words, dwelling in nonduality.*

"Soka moha bhaya haraṣ divasa nisi, desa kāla tahu̐ nāhi̐।

Tulasidāsa ehi dasā hīna, saṁśaya nirmūla na jāhi̐॥"

*(Vinay Patrikā)*

*In that state, there is no sorrow, delusion, fear, exultation—by day or by night—no place or time. Tulasīdās laments that he lacks that condition, so his doubts cannot be utterly destroyed.*

"Nām japane ke samaya nāma japo aura dhyāna kī jagaha dhyāna bhī
karo. Is prakāra santoṁ kī vāṇī meṁ nāma kī baṛī mahimā hai.
Santoṁ se sadyukti prāpta karo, rahnī acchī rakho."

*When it is time for repetition of the Name, do that repetition; and where meditation is needed, engage in meditation. Thus, in the saints' words, the Name is greatly extolled. Seek sound guidance from the saints, and maintain a virtuous way of living.*

"

Maintain virtuous conduct, says Kabīr; then men and women will ever remain in bliss.
If you practice moral conduct, you will earn respect in the world, and also progress in the highest sense toward attaining the Supreme. For this, engage in daily satsang. I am very pleased, for there is a library nearby. Through a library people gain knowledge, and knowledge is spread. Keep only the very best books—do not store books that cause people to become worldly in their outlook. Collect excellent books, form a group and read them. It is most gratifying that even small villages have libraries. The library will benefit from satsang, and satsang will benefit from the library. "Pustakālay" means "the house of books." Make separate buildings for books. Consider the satsang-hall from a spiritual viewpoint. We receive learning from that house. People ought to give their energy, mind, and resources for it. The library is a branch of the satsang-hall, so also dedicate your energy, mind, and resources to the library.(

*This discourse took place on 21.5.1954 CE in the village of Navṭoliyā in Bhāgalpur District, during the night session of satsang.*

**Gosvāmī Tulsīdāsjī Mahārāj's Verses**

Ab laũ nasānī ab na nasaihaũ।

Rāma-kṛpā bhava-nisā sirānī, jāge phiri na ḍasaihaũ॥

*"Thus far I let it bite—no longer shall it bite me now.*
*By Rāma's grace the night of worldly existence is ended; awakened, I shall never be stung again."*

Pāyeũ nāma cāru cintāmaṇi, ura kara tẽ na khasaihaũ।

Syāma rūpa suci rucira kasauṭī, cita kañcanahī kasaihaũ॥

*I have obtained the lovely wish-fulfilling gem that is the Name, and it will never slip from my breast.*
*With that pure and beautiful 'touchstone' of Śyāma's form, I shall test my heart of gold.*

Parabas jāni hãsyo in indrin, nija basa hai na hãsaihaũ।

Mana madhukara pana kai Tulasī, Raghupati-pada-kamala basaihã॥

*These senses, knowing me under their power, laughed at me; no more shall they laugh when*

*they are under mine.*
*Tulasī says: Let my mind, like a honeybee, dwell upon the lotus feet of Raghupati.*
Beloved people with devotion to dharma,
You have been aware, from yesterday, of what I am doing. I am no stranger to Bhagalpur. I have been coming here since before 1909 CE. The message I am teaching is devotion to God (*īśvara-bhakti*). Its foundation is the speech of the saints.
In devotion to God, three main practices are recognized: **(1)** praise, **(2)** prayer, and **(3)** worship. No one can engage in God's devotion without these three.
'Praise' means singing the Lord's excellences, the glories of His majesty. From this, faith arises, and it becomes clear: "If He grants me His presence, I shall be freed from every suffering." Feeling so, the mind seeks how it can find Him, and this desire becomes love (*premā*). That which one then does to meet Him is "devotion." Concerning attaining God, there is a verse of Sant Kabīr Sāhab:

Ghūnghaṭ kā paṭ khola re, toko pīv mileṅge।
ghaṭ-ghaṭ meṃ vah sāī ramta, kaṭuk vachan mat bola re॥
Dhana yauvana kā garva na kījai, jhūṭhā paṃcharanga chol re।
śūnya mahal meṃ diyānā bārile, āśā se mat ḍola re॥
joga jugata se raṃg mahal meṃ, piy pāyo anmol re।
kahai Kabīra ānanda bhayo hai, bājata anahad ḍhol re॥

*Lift the veil, friend, so that you may meet your Beloved;*
*The Lord dwells in every heart—speak no bitter words.*
*Do not be proud of wealth and youth—such a multicolored garment is false;*
*In the empty palace, kindle the lamp—do not waver in hope.*
*By the practice of yoga, in the palace of color, the priceless Beloved is found;*
*Kabir says: 'I am filled with joy, for the unstruck drum resounds.*
*(Sant Kabīr Sāhab)*

The meaning is that in this body there is the conscious soul, over which lie inert coverings. Not just one inert covering, but four—gross (*sthūla*), subtle (*sūkṣma*), causal (*kāraṇa*), and great causal (*mahākāraṇa*). Many people are aware of the subtle or *liṅga*-body, such as in the story of Sāvitri and Satyavān, which indicates that a subtle body exists.

In the Mahābhārata, Śrī Kṛṣṇa gave instructions to the Pāṇḍavas and said that just as one removes the fibers to reveal the inner core of the munj-reed, so also does the yogī see the conscious soul. Over that conscious soul lie four inert coverings: first the great causal (*mahā-kāraṇa*), then the causal (*kāraṇa*), next the subtle (*sūkṣma*), and lastly the gross (*sthūla*).

Remove yourself—i.e., the conscious soul—from these coverings, and you shall meet the Supreme Lord. Sant Paltū Sāhab says:

"Sāhib sāhib kyā kare, sāhib tere pās।

Sāhib tere pās, yād karu hove hājir।

andar dhasi ke dekhu milāigā sāhib nādir॥

*Why keep calling out, 'Master, Master'? The Master is right beside you.*
*If you remember Him, He appears. Enter within and see—you will meet the Lord by His rare grace.*

"Mān manī ho fanā nūr tab nazar mẽ āvai।

burkā ḍārai ṭāri khudā bā khud dikharāvai॥"

*When the mind is annihilated and merged in the Divine Light, it appears before one's vision.*
*Removing the veil, God Himself is seen by Himself.*

"Rūh karai merāj kuphara kā kholi kulābā।

tīsau rozā rahe andar mẽ sāt rikābā॥"

*When the soul ascends out of disbelief, it opens the lid;*
*for thirty days of fasting it remains within, with seven platters.*

"Lāmakān mẽ rabb ko pāvai, Paltū dās।

sāhib sāhib kyā kare, sāhib tere pās॥"

*In the formless realm, one finds the Lord, says Paltu Das.*
*Why keep calling out, 'Master, Master'? The Master is with you already.*

'Remove that veil and the Lord will appear. That veil, niqāb, or covering is the same as what Sant Dādū Dayālajī Mahārāj called:

**"**Ghara māhaĩ ghara nirmala rākhe, pānchau dhove kāyā kaparā॥"

*Within the home, keep the home pure—*
*washing the garments of the body with the five..*

These are four inert wrappings along with one conscious layer—these five in total. The fifth layer is the conscious cloak itself. Inside this gross bodily 'home,' there is a subtle-bodied 'home.' Keep that inner home pure. Cleanse the gross body with water. The subtle body is then cleansed by removing the gross sheath. The causal body is cleansed by removing the subtle sheath. The great causal is cleansed by removing the causal body. And, eventually, *kaivalya* (pure consciousness) is cleansed when you remove the great causal body.

When all five coverings have been taken away, the Lord is no longer hidden. Just as removing the eyelid or removing the cataract from the eye yields unobstructed vision.

When it is cleansed, one begins to see; in the same way, once the coverings over the individual soul are lifted, the Supreme appears. Saint Tulsīdās said:

"I cannot see what is close by;
How strange is this life of mine.
Tulsī says that in this world,
He's stricken by a cataract-like blindness."

The individual soul acquires awareness of something previously unknown, once it enters a state of higher consciousness. Do not bring harm to anyone. Harsh words cause violence. As with a sword that cuts, so too do words strike and wound. Further, Sant Kabīr Sāhab said—do not be proud of worldly wealth or youth. This five-colored cloak we call the body is ultimately false. Sant Kabīr also teaches the method of meditating upon emptiness (śūnya). Bhagavān Śrī Kṛṣṇa likewise teaches: "First contemplate the entire body, then the face, then meditate upon emptiness." For the sake of that same śūnya-meditation, Sant Kabīr Sāhab said:

"Light the lamp in the empty palace—do not waver in hope."

The target here must be made very small—that is the supreme point (param bindu). A point placed outwardly is not the real point. Concerning this, the saints have said: When you close your eyes, that is the "paper" which appears in front of your gaze—there is only darkness upon darkness. Place a pencil there; do not concern yourself with what may be. The moment the pencil touches, a mark arises. Similarly, wherever the tip of your gaze stands fixed, something will manifest. Thus, without entertaining any further notion, hold your sight steady—on its own, it will emerge. Do not take refuge in Lady Despair, do not sit in the lap of hopelessness. Those who settle into hopelessness fail to accomplish what otherwise might have been done.

Without a point, no form can be drawn. Fixing upon the point, reaching the spot is a very great feat. Rising above the gross body is as though unveiling one layer. That is the first point. As far as space extends, there is sound. Therefore, the seeker ought to grasp it.

Through the practice of the Word (*śabda-sādhana*), one can reach to the very end of the cosmos. The Word is a substance that lies beyond the visible. Before anything is formed, the Word already is. There are three types of Word: indriyātmaka (sense-based), manomaya (mind-based), and prāṇamaya (vital-breath-based). One must understand this very deeply. The Word arises from the Unword (*aśabda*) and merges back into the Unword. Whoever has the power of sight through the eyes perceives form; for this reason, Sant Tulsī Sāhab said:

"Hiy nain sain suchain sundari।
Sāji surati piu pai chali।"

*The inner soul (antarātmā) has adorned its surati (concentrated awareness) and proceeded to meet the Beloved*. In this practice, japa (repetition) assists, followed by dhyāna (meditation). Within meditation, there is both rūpa-dhyāna (form-meditation) and arūpa-dhyāna (formless meditation).

Banda'ũ Rāma-nāma Raghubar ko। hetu kṛṣānu bhānu himakar ko॥
Vidhi Hari Har maya beda prāna so। aguna anūpama guna-nidhāna so॥

*I bow to Rama's name—Raghuvar—who is the cause of fire, sun, and moon.*
*He is Brahma, Vishnu, and Shiva embodied, the vital essence of the Vedas,*
*attributeless, peerless, and the repository of all virtues.*

Sant Kabīr Sāhab also extolled the glory of the Name in a superb way. In the *Yogaśikhopaniṣad* it is stated:

"Akṣaraṃ paramo nādaḥ śabdabrahmotikathyate।"

"The Name (*nāma*) is of two varieties: one belongs to speech, and the other to hearing. That which is spoken aloud by the mouth is varṇātmaka (script-based), while that which is not written with letters, and whose nature is sound, is termed dhvanyātmaka (sound-based).

The Word contains a property by which it draws the listener back to its source, bearing the very quality of that source—transmitting those qualities to the one who hears it. Thus, by means of *śabda-sādhana*, one reaches God."

*This discourse took place on February 28, 1954 CE, in Bhagalpur City's Mirjanhāt neighborhood, during a nighttime session of satsang.*

# 78. For the Sake of Filling the Belly, One Squandered the Essence of Life

*Bow to the Guru's lotus feet, an ocean of mercy in human form—Hari,*
*whose words, like innumerable rays of the sun, disperse the dense mass of delusion*

O dear people!

All living beings want to be happy and content. People call that which pleases the mind and senses "happiness," and through it, they become gladdened. The mind takes in the five sense-objects of the world: form, taste, smell, touch, and sound. Beyond these five sense-objects, nothing else is apparent in the world. Becoming bound up in worldly pleasures, one does not attain that bliss which endures eternally and forever. Thus all living beings remain thirsty for that bliss.

Because the senses are perishable, so is their enjoyment. One needs to acquire an eternal bliss—one whose end never comes—and partake of a joy associated with that. To gain this is the purpose of devotion (*bhakti*) to God. In order to engage in God's devotion, it is necessary to understand the form (*svarūpa*) of God. God is unmanifest, beyond the range of the senses. The individual soul (*jīvātmā*) is likewise unmanifest and beyond sense-perception. Only the *jīvātmā* can know *Paramātmā* (God). One single sense cannot take in the domain of another sense. Likewise, God cannot be realized by anything but the conscious soul (*cetan-ātmā*).

What is God? The question is apt. The answer is that God is what is to be grasped by the conscious soul. So long as the conscious soul stays joined to the senses, mind, and intellect, it cannot see God. It is like having a bandage over the eyes; you have the power of sight, yet you see nothing outside. In the same way, because the conscious soul is covered by the body and the senses, it does not see God. If you remove these coverings, you will behold God.

Many people say that God Himself will come in whatever form we wish to see Him. But by beholding a form, one cannot behold God's true essence. Rāma, Kṛṣṇa, Durgā, Śiva—these are many forms, and people accept all these forms as God. That is fine. But does God become many by taking many forms? No one can accept that there are many gods. One can say that in all forms, there is but one God. How might one come to know that single God? Purify yourself. Saint Dādū Dayālajī has said:

"Keep the home within your home pure;
wash all five of them, this body-garment."

And Saint Kabīr Sāhab said:

"Lift the veil from your face—your Beloved awaits you."

When it is so, then one will see God—and this is the peak of devotion to God. Raise yourself from the gross to the subtle, from the subtle to the causal, from the causal above to

the great causal, and then attain the state of absolute oneness (*kaivalya*). For that, one first needs to gather inward. Anything that is drawn in upon itself grows in the opposite direction from that inward concentration. Right now, our mind is joined to the conscious soul. If the mind so contracts that it attains single-pointedness, then it will ascend upward. In that ascent or upward climb, the conscious soul will reach a state of *kaivalya* and also attain God. For this, practice meditation**.**

In meditation, one first needs a gross support**.** To that end, begin with gross repetition (*japa*), then worship an external form (*mūrti-dhyāna*)—after that, practice subtle meditation. Subtle meditation is performed through the yoga of seeing (*dṛṣṭi-yoga*). Concerning subtle meditation, Saint Dādū Dayālajī says:

"Before the mind lies the Light;
before the mind lies the Radiance.
Before the mind lies the divine Illumination;
before the mind lies the sacred Chamber.
It is through mind itself that the mind becomes stable;
through mind alone do we draw the mind in.
Through mind itself the mind merges with God,
leaving no place else to go."

It is said about the Word:

"They dwell united with the sacred Word, keeping no space for the mind to wander.
How could one endure without the sacred Word? At once, one's being would unravel."
—Sant Dādū Dayālajī

*Whoever practices dṛṣṭi-yoga (the yoga of inner seeing) enters the subtle realm, and through śabda-dhyāna (meditating on the inner Word), he transcends the subtle realm—both visible and invisible worlds*. In the Muktikopaniṣad it is stated:

**"**Prathā śūnyaṃ manaḥ śūnyaṃ buddhi śūnyaṃ chidātmakam।

Atad-vyāvṛtti-rūpo 'sau samādhir muni-bhāvitaḥ॥"

*Once there is no light-form, no mind, and no intellect—leaving only the pure conscious soul—this state, called* atad-vyāvṛtti *("needing nothing else"), is yearned for by the sages absorbed in samādhi.*

For this, one must pass beyond Brahma's radiance and undertake nāda-anusaṃdhāna, the devotion of the Divine Name. Here God is not summoned to appear in any particular form. Instead, by virtuously withdrawing from the body and senses, one sees God. Household members can also apply themselves to this practice.

Everyone can do it. For that, the mind must be made pure. To purify the mind, avoid five sins: do not lie, do not steal, do not take intoxicants, do not be unchaste, and do not commit violence. One who keeps himself free from sins can engage in devotion correctly, and one

who practices devotion cannot commit sin. Indeed, for devotion, love is greatly needed. Sant Kabīr Sāhab said:

"Without love, what you call devotionIs but self-deception;
And all for just feeding the belly,You wasted the essence of life."

If you imagine that such devotion is not possible in the Age of Kali, understand that this is a mistaken notion. They became great souls. Some people say that the "Age of Time" (*kāl-dharma*) does not allow devotion to take place. Gosvāmī Tulsīdāsjī has said:

"kāla dharma vyāpai nahiṁ tehī। raghuapati charana prīti ati jehī॥"

*Time and its religion cannot snare one whose love for Raghupati's feet is supreme.*

That same Kali Yuga, which groveled in fear before King Parīkṣit, what can it possibly do before God? Therefore, practice devotion (*bhajan*) to God—keep yourself pure.[7]

*This discourse took place on 24-04-1960 CE at the Śrī Santmat Satsang Mandir in Parvattī, in the city of Bhāgalpur, Bihar State, during a nighttime session of satsang.*

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**Gosvāmī Lakshmīnāth Paramahaṁsajī Mahārāj's Hymn**

"Re mana mūṛha gamāra nadānā, aisā kyoṁ kara sotā hai॥śruv॥

Uṭhi baiṭho chit cheta karo nar, kauna kahāṁ se āyā hai॥antara॥"

*O mind, you foolish, ignorant one, why do you sleep so?*
*Get up, sit down, pay attention, O man—consider who you are and from where you came.*

"Yaha saṁsāra masāna ghanero, māṁsa mol le āyā hai।

Kara khālī jaṁgala meṁ vāsā, binā khā'i kyoṁ rahatā hai॥1॥"

*This world is a deep cremation ground, having arrived at the cost of flesh.*
*With empty hands, you dwell in the wilderness—how then can you remain without eating?*

"Hīrā sātha li'e pardesī, chor nagara peṁ ḍerā hai।

Asana-vasana vāhī se bolanā, binā li'e kyoṁ rahatā hai॥2॥"

*A traveler carries a precious diamond, pitched in the city of thieves.*
*You must negotiate with them for food and clothing—how can you remain without taking it?*

"Viṣa khā'i vayāra meṁ sotā, āgi vāri ke tapatā hai।

Pīchhe koṭi auṣadhī karatā, binā mu'e kyā rahatā hai॥3॥"

*Consuming poison, he dozes in the open air, scorched by the fire and water.*
*Later he tries countless remedies—how can he live without dying?*

"Bichchhū ke mantara nahiṁ jāne, kāla vadan kara detā hai।

'Lakshmīpati' jahā̃n ānharo, parameśvar pāra lagātā hai॥4॥"

*Not knowing the chant against scorpion stings, he is delivered into the jaws of Death.*
*Says "Lakshmīpati," in this world of the blind, the Supreme Lord carries one across.*

# 79. There Is No Ego in a Lover of God

*" Bow to the Guru's lotus feet, an ocean of mercy in human form—Hari,*
*whose words, like innumerable rays of the sun, disperse the dense mass of delusion*

O beloved people devoted to dharma,

When one feels no form of suffering at all, people consider that to be their wellbeing—yet in this world, such a thing is simply not possible. Partaking of worldly objects and dwelling in them without experiencing afflictions, freed from distress, cannot be. Saints understood this and said: "There is no true wellbeing in that; seek your wellbeing in the Supreme Soul. Discover a means of attaining the Supreme Soul. Until you meet the Lord, in whatever way you can, strive for the means of union with Him." To this end, the saints taught us to cultivate love. Love itself is foremost in devotion**.** Devotion indeed arises through love alone. Without love, neither devotion nor service can exist. If someone performs an act of service only for show, it does not qualify as devotion. You have heard:

"Yah to ghar hai prem kā, khālā kā ghar nāhīṃ।

Sīsa utāre bhūī dharai, tab paiṭhe ghar māhīṃ॥"

"Sīsa utārai bhūī dhare, tā par rākhai pā̃v।

Dās Kabīrā yõ kahai, aisā hoy so jā̃v॥"

*Devotion is the house of love. If it is not a house filled with love, then it is not devotion. 'Khālā' means the mother's sister, who often shows a great deal of affection. But this home is not like that (where you are simply coddled). You yourself must show love.*
*Placing your head on the ground and then stepping on it*—so Kabīr says—only such a one enters here."

Devotion is the realm of love; if there is no loving home, there is no devotion. "Placing down your head" signifies self-importance, decorum, ego, and intellect—these must be cast aside. Indeed, one must go so far as to trample upon them. The egoist is incapable of love. One cannot become anyone's lover if, upon going to another's home, one remains proud. The lover of God does not harbor pride. He regards all souls with the same eyes, seeing them as forms of the Supreme. When love is so firm, one sacrifices everything; one can neither cling to self-importance nor consider oneself different. That is precisely when one can abide in the divine court of love. Without relinquishing self-importance, people are unable to dwell there. This is the meaning of the verse above. For this, one must abandon ego. When two pieces of iron need to be joined, they must first be heated in fire, then hammered thoroughly, and they become so fused that no seam is visible. When it is so, both join as friends. But if the iron is still unrefined (soft iron vs. raw ore), then beating it will not properly spread or unite. When two people wish to befriend each other,

both must set aside rigidity. If one yields but the other does not, friendship will not come about. If someone truly needs another's love, they must bow down a great deal. However hard the other may be, if you keep bowing before them, in time that person, too, becomes pliant.

In the same way, love God. Nobody sees God directly at the outset—He is at first only in thought. Because one does not see Him manifested, it may arise in one's mind, "I love Him, but does He love me?" Then, as with that obstinate person you seek to befriend, one side has to yield greatly. Likewise, you must bow yourself down. In the saints' words, that Unmanifest Supreme can also become Manifest. For this, contemplate some dynamic form (*vibhūti-rūpa*) of God. By withdrawing oneself from all the manifest objects, one shifts toward the Unmanifest. It is a practice well understood by those of great wisdom.

By "people of great wisdom," we do not mean those who have merely studied the Vedānta; rather, those who also bring it into conduct. If you try to halt the flow of the Ganges, its current will reverse. Stop it from the side toward which it flows, and it will flow back the other way. Likewise, since the mind is attached to the manifest, halt that attachment and it will move toward the Unmanifest. Even if one has listened, reflected, and studied extensively, one's conduct must also align accordingly in order to remain established in knowledge. Love and devotion exist here as well. There is knowledge, and where there is attachment, there is love. In love, there is no ego. An egotist cannot love. Only one who surrenders their pride becomes a lover.

There was once Ibrāhīm, king of Balkh and Bukhārā, who—by Sant Kabīr Sāhab's teaching—became a fakir. He renounced his realm and wandered about in a fakir's guise. Once, it happened that he went to a barber to have his hair cut. This barber did not recognize the former king. At some point, the king [Ibrāhīm] went—incognito—to a barber to have his hair cut, but the barber did not recognize him. The barber's rule was that he served customers strictly in the order in which they came. He kept a container nearby into which people placed their payment. By the time the king arrived, several people had already come and were waiting. Seeing this, the king thought to himself, "After all these people, it will be my turn. Why not give this barber more money so I can get my hair cut first?" With that in mind, the king dropped a gold coin into the barber's container. The barber picked up that coin and pocketed it, yet he did not bring the king to the front of the line—he served him in his due turn. Far from being upset, the king was actually pleased, noting, "This barber is strict about his principles, but I am weak in mine. Even now, pride remains in my mind, so I must root it out." Reflecting in this manner, he continued his wanderings.

Since the king had been gone a long while, the prince began to worry about him and sent a soldier to find him. When this soldier encountered Ibrāhīm—in his ascetic disguise—he did not recognize him. The soldier asked the mendicant, "Have you met a certain King Ibrāhīm who abandoned his throne and his household to wander about as a fakir?" The fakir retorted, "That wretch Ibrāhīm can't possibly be a real fakir—he's nothing but a fraud. He struts around in a fakir's garb, yet the stench of his old kingship still clings to him." Hearing someone slander his monarch angered the soldier, who then beat the fakir severely. Afterward, when the soldier had

gone, the fakir said to himself, “Now this is good! Even after leaving the royal throne, I still carried the odor of being a king. Now, that stench has been driven out.”

The lover of God does not harbor ego. Devote yourself to God with love, then salvation (kalyaṇ) shall be yours. No matter how much one may indulge the senses (*viṣaya*), what good has it done one so far—see for yourself! True fulfillment arises only from divine love.

Learn this well. In devotion to God, there must be knowledge (*jñāna*) of God. In our country, people hold two ideas concerning God: Unmanifest (*avyakta*) and Manifest (*vyakta*). Those believing in the Manifest conceive of God as extraordinarily beautiful, mightily powerful, and having hands and feet like ours. Others, who believe only in the Unmanifest, hold that He lies beyond the reach of the senses. A third stance asserts that He is both Unmanifest and Manifest, as did Gosvāmī Tulsīdāsjī. Guru Nānak Sāhab and Kabīr Sāhab certainly did not accept the doctrine of divine incarnation (*avatār-vāda*), yet both acknowledged the Guru.

“Guru to śuddha svarūpa hai, śiṣa to māne deh।

Kahe Kabīr gurudev se, kaise baḍhe saneh॥”

*Guru is of pure essence, while the disciple still identifies with the body.*
Kabir says:
*How, then, shall the disciple deepen his love for the divine Guru?*

Regarding God as both Manifest and Unmanifest, or only as the Unmanifest, or only as the Manifest—these are three ways of thinking. The principle that is Unmanifest is the essential form (*svarūpa*) of the Supreme. It is all-pervading, present in all beings. Both those who see God as having attributes (*saguṇa*) and those who see Him as without (*nirguṇa*) accept that He is all-pervading. Saints say that He is simultaneously “the entirety” (*tamām*) and “the one who dwells in all.” Thus we have two realities: the manifest universe (“the entirety”) and the Unmanifest essence abiding therein. The Unmanifest reality is God’s true nature. Seeing God merely in some manifest form—no recorded history shows that anyone attained total liberation by that alone. As proof, we have the Eighteen Purāṇas, the Rāmāyaṇa, the Mahābhārata, the Bhāgavata, and so on.

The “Bhāgavata” is not inside the Purāṇas but is itself a Mahā-Purāṇa. In all these texts, what is described? A time of calamity arises, which then gets resolved—then another calamity arises and is resolved—then a third. In this way, hardships keep coming in sequence. Rāvaṇa had seen Viṣṇu, Brahmā, and Śiva, and yet when his time of affliction came, he wept and lamented and suffered. Beyond that, Rāvaṇa could transform one shape into many shapes—he could create multiple bodies of Rāma, Lakṣmaṇa, Hanumān, and so forth, and wage battle in all these forms. Such illusion he knew. Everyone except Śrī Rāma was astonished at this.

Even the mighty felt sorrow. Arjuna had the vision of Indra and Śiva, and Śrī Kṛṣṇa was his very friend—yet he, too, experienced suffering. Yudhiṣṭhira bore the fruits of his karma on this earth and even upon going to heaven.

“Go gocara jahã lagi mana jā’ī, so saba māyā jānehu bhā’ī॥”

*Wherever the mind may reach, know all of it to be māyā, O brother.*
—Śrī Rāmacaritamānasa

Whatever you see with these eyes is *māyā*. In this *māyā* exist qualities of gain and loss, pain and pleasure—it is bound to be so. Just as, dwelling within a salt ocean, you cannot say, "The water won't taste salty"—that is impossible. Likewise, how can you escape the nature of *māyā* once you are in it? But the Supreme Soul (*Paramātmā*), who lies beyond the senses, is different. You cannot grasp Him with your senses—He is grasped by purified inner awareness (*śuddha-surat*). In Him, there is no *māyā*; hence how could sorrow or joy that arises from *māyā* ? That alone is where true welfare resides.

At first, perhaps you cannot remain in God's unmanifest (*avyakta*) state. Therefore, you need a notion of God in manifest form (*vyakta-rūpa*)—in the form of a Guru or an Incarnation. Kabīr Sāhab and Nānak Sāhab both taught that one may regard the Guru's form as God's form. You yourself might hold that feeling for some divine incarnation—fine. But proceed further yet, from the gross to the subtle. Become attached to God in His subtle aspect. The Śrīmad-Bhagavadgītā shows that God's form is *aṇor aṇīyān* (subtler than the subtlest). The Upaniṣads likewise speak of Him as *aṇor aṇīyān*. We call that "the point" (*bindu*). Such is the subtle vision—leaving behind gross manifestation, one encounters a subtle manifestation. But the saints did not stop simply at that. Swāmī Vivekānanda said that the Lord is beheld through "inner vision." Only when the *ātman* alone remains does that inner vision (*ātma-dṛṣṭi*) see the Supreme. The soul itself is the eye by which all knowledge is known. When only the conscious soul remains—without limbs—through that limbless soul, the Supreme Lord's form is recognized and attained.

**"**Ang binā mili saṅga, bahut ānanda baḍhāve॥"

*They come together without bodily attachment, greatly increasing their joy.*
—Sant Sundaradāsjī

Proceed Inward to the Innermost Layer—That Is the Way to God. Proceed inward and keep going until the very last depth of your interior. Recite a chosen mantra. Practice meditation on a tangible form (*sthūla-mūrti-dhyāna*). Practice *dṛṣṭi-sādhana* (the discipline of inner sight). Then practice the meditation that is *rūpātīta*—that is, śabda-dhyāna, the meditation on the inner Divine Sound. When the Word (*śabda*) comes to an end, one attains the Unmanifest. It follows a certain sequence, and all the saints have described it in just this manner.

Practical knowledge of worldly life is also necessary. That is why the Rāmāyaṇa's teaching on pātivratya-dharma (the virtue of wifely devotion) was expounded. In the Vedas, there is extensive description of how husband and wife should live together, how a state should be administered, and so on. Of course, there is also mention of yoga, knowledge, meditation, and spiritual matters; but in lesser measure—whereas social and governmental organization is addressed at great length. In Manusmṛti, too, there is much said on how a husband should live with his wife, and how a wife should live with her husband; for if there is disorder in these, how will the world's affairs be managed?

Regarding one's sentiments toward a husband, Gosvāmījī has spoken exceedingly well. As a wife should be chaste, so a husband too must keep a vow of fidelity—like Śrī Rāma, who never took another wife even when Sītā went to live in the forest or entered the netherworld. For the performance of a yajña, a golden effigy of Sītā was fashioned instead.

Nowadays, why do father and son often harbor discord? One reason is that, even when a son is grown, his father takes a second wife. In the time of Shāh Jahān, there was once a young woman who—within her mind—had chosen a Kṣatriya suitor. She grew old, yet she never looked at another man. That Kṣatriya likewise advanced in age but did not marry. Finally, Shāh Jahān himself arranged a wedding between the two elderly persons. This offers a fine example: the woman reached old age, yet, having dedicated herself once in her mind, she did not accept any other man as her husband.

How, then, should one live in this world? Let husband and wife live together in harmony, and you will be happy. For future happiness as well, both of you should unite in devotion to God, and you will be blessed.

*This discourse took place at Śrī Santmat Satsang Mandir, Manihārī, Kaṭihār, on July 17, 1954 CE, during the afternoon session of satsang.*

# 80. Do Not Destroy Dharma for the Sake of Taste on the Tongue

"I bow to the lotus feet of the Guru,the ocean of mercy in human form.
He is a mass of great delusion's darkness dispelledby rays of sunlight-like words."

O beloved people devoted to dharma,

Everyone, to some degree, acts out of fear. A farmer thinks, "If I do not tend my fields at the right times, there will be no harvest; we won't have grain, we won't have clothing, and we shall suffer." Out of fear of this, the farmer labors in scorching sunlight, or stands soaked in water—he worries about his livelihood. Though he seems independent, in truth, he is a servant to his stomach.

Similarly, a government employee fears that if he fails to do his work properly, his superior officer might dismiss him from his post or demote him from a higher position to a lower one. A child fears his father, or his teacher or maulvī, thinking, "If I don't study, they'll punish me." Once he is older, he grasps that not studying properly will result in failing exams—causing disgrace. Along with that, one must also realize that this body of ours is certain to perish, whether buried in a grave or burned on a funeral pyre. Hence, Sant Kabīr Sāhab declares:

"Sitting there unafraid, without having recited the Name,
he does not heed the call—This body is a bubble of water,in an instant it may be destroyed!"

"Today he says, 'I'll worship tomorrow;'tomorrow again 'tomorrow.'By doing 'today or tomorrow'the chance may slip away. Whatever you must do tomorrow, do it today;
whatever you must do today, do it now.In a moment a catastrophe could befall—when else will you do it then?"

Do not remain heedless; be vigilant and call upon the Name of God. For the sake of your tongue's taste, do not sacrifice dharma. When you can see that the body itself inevitably passes away—yet the cycle of coming and going does not end—then you will reflect: "If I do something sinful for the mere sake of flavor on the tongue, how disastrous it may be in a future birth." Because after the body dies, one's karmic repercussions remain, and the soul has to bear them in successive births.

Kabīr Sāhab has proclaimed:
"For the taste on the tongue,you kill living creatures.In the end, you must repay—you'll not escape the noose of the executioner."

There are countless other references as well. In fact, one must refrain from the five major sins—falsehood, theft, intoxication, violence, and adultery. In the matter of violence, it is also taught not to consume meat or fish. This vow is no minor matter; it is a sign of abiding in compassion and preserving the purity of one's mind. If the mind remains pure, one can direct it

toward God's Name. Otherwise, while trafficking in cruelty or deception, such concentration is unattainable. Thus, for the sake of mere taste on the tongue, do not destroy your dharma. Whenever you feel compelled to sin for petty pleasure, remember that punishment inevitably follows wrongdoing. True fear is the fear of wrongdoing. He who is truly fearless is one who abstains from sin. That is the correct sense of "fearlessness"—not the absence of fear toward the world, but the absence of fear in doing the right. Do Not Keep Putting Things Off Saying 'Later, Later

"Do not keep postponing, saying 'today, tomorrow' or 'later, later.' Once, a yakṣa asked Yudhiṣṭhira, 'What is the greatest wonder?' Yudhiṣṭhira replied, 'The wonder is that people see with their own eyes that everyone dies, and yet they continue to regard themselves as immortal.'

From the outside, this body may appear either beautiful or ugly. It is far more than physicians imagine. This body is not merely a lump of bone, flesh, and skin; on deeper inquiry, one also finds God residing within. There is a support inside for meeting God—hold on to that support. The support is as follows: in the external world, there is the light of the sun and moon, etc.; however, within, there is light without any sun or moon at all. Whoever grasps that light attains God. The Brahma-jyoti ("divine effulgence") is one support. Another is the Word (*śabda*). Whoever clings to that Word gains access to God. In this connection, Sant Kabīr Sāhab has said:

**"**Pā̃co nau-bat bājatī, hot cha-tīso rāga।

So mandir khālī paḍā, baiṭhan lāge kāga॥**"**

*The five sets of nine instruments are resounding, forming thirty-six melodies.*
*That temple stands empty, and crows have begun to dwell there.*

Inside oneself, there are five places where that music sounds. Whoever holds onto that Sound, by that support finds God. And the person who, upon obtaining a human body, fails to take support of that Sound is like someone who visits the house of a great wealthy man yet returns empty-handed. Therefore, put into practice a method of grasping the Brahma-jyoti (divine light) and Brahma-nāda (divine sound) within you; by holding fast to that, reach God. Whoever grasps the light of God grasps the Word (*śabda*) of God as well.

People first see the lightning and then hear its thunder. Similarly, the spiritual seeker first perceives the lightning-like inner light and then hears the sound. Place a restraint on the tongue. Sant Kabīr says:

"Jākī jidhyā baṁdha nahīṁ, hirade nāhīṁ sā̃ch।

Tāke saṅga na lāgīe, ghāle baṭiyā kā̃ch॥"

*One whose tongue is not restrained, whose heart is not sincere—*
*do not keep their company; discard them like a broken glass vessel.*
"Satyam brūyāt priyaṁ brūyāt, na brūyāt satyam apriyam."
*Put a limit on your speech. Do not speak harshly. Do not lie. Speak truthfully. Speak pleasantly.*

Keep a restriction on what you eat. Without placing a limit on your eating, people end up consuming what should not be eaten—or they eat more than is needed. As a result, not only does

the body suffer harm, but dharma also degenerates. When dharma degrades, one becomes a laughingstock in the world, and upon leaving the world, ends up in hell.

Eat whatever food is recommended by sādhus and saints. Consume only as much food as can be properly digested. Do not destroy dharma for the sake of taste on the tongue. What is the tongue's taste anyway? It is only a habit—if one finds it "tasty," another who does not eat it finds it unappealing.

Here among us, there are two religious viewpoints:

- One tradition says that one should not eat meat or fish,
- while the other tradition allows eating meat or fish.

People might blame those who eat meat or fish, whereas those who do not eat meat or fish are beyond reproach. Therefore, that which remains blameless is surely better. Those who do not eat meat or fish are never told by the ones who do eat them, "You aren't eating, so you're to blame;" rather, it's the other way around—the person who refrains says to the one who consumes it, "You'll be at fault." He calls the eater *adharmī* (unrighteous). One side declares something acceptable, while the other side does not. So why partake of what is deemed unworthy by the latter?

In the Muslim religion, it is laid down that for as long as you keep at shagal (spiritual practice), do not eat any rich or oily foods, and do not eat meat or fish. Shagal is not just a matter of a day or two; practicing it takes years. If, for years on end, someone does not eat that type of food, naturally it falls away from them. Thus, in that path as well, the consumption of meat, fish, etc. is prohibited.

Between the body of a fish and your own body, which is more sacred? Surely a bird's body is not superior to a human body. Thus, inserting flesh from a lower lifeform's body into your own higher and sanctified body is not right.

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# 81. First Stop Eating Meat and Fish for Six Months, Then Receive the Secret of Devotion

*"I bow to the lotus feet of the Guru, the ocean of mercy in human form.*
*He is a mass of deep delusion's darkness dispelled by rays akin to the sun's."*

O beloved people!
*"Not in childhood, not in youth, nor in old age is anything certain.*
*You cannot know the moment when the snare of the Lord of Death will catch you."*

Therefore, take the time you presently have and devote it to remembrance (*sumiraṇa*) and meditation (*dhyāna*), to devotional practice. Set aside specific times and practice thrice daily (*trayakāla saṁdhyā*). One such time is at dawn (the *brāhma-muhūrta*), another is after you have bathed, and the third time is in the evening. Whoever practices devotion during these three times will assuredly attain higher and higher births, and in relatively few lifetimes will obtain final liberation (*mokṣa*). It has been said:
*"This body is like an ocean to be plunged into. Its depth cannot be measured.*
*Whoever turns inward to scrutinize it,*
*that one puts an end to coming and going (rebirth)."*
Bābā Nānaka has stated:
*Countless are the skies, countless the netherworlds.*
Today, Bābā Nānaka is no longer among us, yet his words endure. He declared:
*What difference between goat or cow—*
*or what if it were your own offspring?*
*All blood is one and the same,*
*thus proclaims the Master."*
*"Pīr, prophet, and saints—*
*all have come, only to die.*
*Why needlessly kill a living creature—*
*just for the body's nourishment?"*
When one eats with restraint, the mind also becomes restrained. Who can predict when this body might fall? It could be in childhood, youth, or old age. Sant Kabīr has said:
*This body is like a bubble of water—it can burst at any time.*

If you go on committing offenses just to gratify the tongue's taste, what becomes of you in the next birth? Therefore, maintain restraint. First, for six months, cease eating meat and fish. After that, obtain the knowledge of devotion (*bhajana-bhed*). Otherwise, lacking purity of mind, you will not succeed in sincere devotion.

Human birth is precious; do not squander it on trivial indulgences. Resolve today—rather than saying "later, later"—to purify your body through discipline and your mind through righteous conduct. Then seek the deeper secrets of devotion, for that alone will lead you to ultimate spiritual gain. No one knows when this body will come to an end. Whoever practices devotion (*bhagavad-bhajana*) becomes good in this very lifetime, becomes virtuous, and ultimately attains liberation (*mokṣa*). Concerning this body, Saint Kabīr Sāhab says:
*Taking a deep plunge into the ocean,One emerges out into the sky.Establishing one's abode in the firmament,The servant has found the precious jewel.*

This body is like a bottomless ocean; people fail to fathom its depth. In it dwell those "dead-yet-alive" practitioners—those who dive deeply for a long time, that is, those who engage in long periods of meditation—and after many births, they achieve final liberation.

In the era of Swāmī Rāmānanda, there was a fakir. This fakir sent his disciple to Rāmānanda Swāmī. The fakir's disciple asked Rāmānanda Swāmī if he had consumed anything "harām." In general, Muslims refer to pork as *harām*. But the real matter here is different: lust, anger, attachment, greed, jealousy, hatred—these are the real *harām.* They are not easily subdued. Rāmānanda Swāmī answered that "pork itself is not harām, but the vices of lust, anger, and so on are *harām.* Slowly, people 'eat' them, i.e., gradually bring them under control. And in the process of steadily subjugating these vices, whoever eventually gains complete mastery over them becomes *kṛta-kṛtya*—fully accomplished."

And what does kṛta-kṛtya (fully accomplished) mean? Saint Sundaradāsajī's words:
*Without ears, one hears the melody;*
*Without eyes, beholds the form.*
*Without a tongue, utters praise—*
*Elaborating, in many details.*
*Without feet, performs the dance;*
*Without hands, claps a rhythm.*
*Joining even without limbs,*
*Delight increases immensely.*
*Without a head, one bows to the served,*
*Holding the sentiment of a devotee.*
*Merging one's soul with the Supreme Soul—*
*Sundaradāsa calls that the higher devotion.*

There is *parā-bhakti* (supreme devotion), and there is *aparā-bhakti* (lower-grade devotion). That is to say, there is one form of devotion that is lesser, and another that is more exalted. *Sumirana* (remembrance), gross-level meditation, or *bhajana* (worship).

Lower-level devotional practice (i.e., *apara-bhakti*) is where one begins. Those who mature in it can hear the inner sound without the use of the ear. Even with eyes closed, they can see within. There is sound inside without the tongue's involvement. This is *parā-bhakti* (higher devotion). Before that, in *apara*—that is, lower-grade—repetition (*sumiraṇa*), meditation

(*dhyāna*), and worship (*bhajana*) must reach a stage of maturity. For this reason, there is the thrice-daily practice (*trayakāla-sandhyā*). In the morning (*bhinsar*), meaning before sunrise in the Brahma-muhūrta, upon waking up, wash the eyes, rinse the mouth, and then do repetition, meditation, and worship—all three. Then at noon, bathe, and in the evening, wash the feet and hands, rinse the mouth again, and do it. One who thus regularly performs these thrice-daily practices will find that even while sitting, the worship goes on—while conversing with people, the worship continues. This is *parā-bhakti.* But how can one understand this through one's own intellect alone, if one has not yet encountered a truly qualified Guru? Hence it is said, "Choose your Guru with discernment, just as you strain water before drinking."

You must observe the Guru to see if any vices remain in him. First, you need a Guru who teaches (general knowledge), for without that, worldly affairs cannot function. Another Guru is the one who says, "Fulfill your worldly duties, and at the same time engage in repetition, meditation, and worship." Progressing in this way, when you sit, you experience meditation; while talking, worship continues—no improper actions result. Seeing all of you here makes me quite happy. You have just now listened to the reading of the *Rāmāyaṇa.* You're seated here without even a mat to cushion you. But don't merely listen—also put it into practice. We have a rule that first, you must give up eating meat and fish for six months, and only then receive the esoteric instructions for worship. In our circle, we do not use garlic or onion. Control the tongue; then the senses will come under control. Persist in the practice, and eventually, it will happen that:

"Whether sleeping or waking,
Rising or sitting, not for a moment do you leave off your purpose.
Day and night, the subtle strings of the instrument sound on,
Shattering the fearsome bonds of Death's snare."

All the people who are with me are brahmacharis (celibate). None of them are married. Whatever appropriate work needs to be done, these people do not refrain from doing it. In the beginning, the skin on my hands became thick as well, because I also wielded the small hoe, and I wielded the spade too. Now the situation is such that if they feed me, I eat.

*This discourse took place on February 20, 1983, on the occasion of the weekly satsang in the satsang-hall of Kuppaghat Ashram, situated on the bank of the Ganges in Bhagalpur, in the state of Bihar.*

**The Words of Shrimad Lakshminath Paramhans Ji Maharaj**

"Tan-man se guru sevan kījai, jauṃ chāho bhav pārā."
*Serve the Guru with body and mind if you wish to cross beyond worldly existence.*
"Mahā udadhi vistār thāh nahīṃ, binā nāv ke dhārā."
*The vast ocean is unfathomable; without a boat, one cannot cross its currents.*
"Mahā moh jal kamath makara hai, krodh grāh vistārā.
Lobh laharī mad mahā bhujangaṃ, mārut viṣay vikārā."
*In the great waters of delusion swim turtles and crocodiles; anger is a giant alligator.*

*Waves of greed and the great serpent of arrogance swirl about, stirred by the winds of sense-objects.*
“Mamatā reṭ kṣudhā bhāuṛi khara, tṛṣṇā chokh simārā.
Pāp bāgh baithe muṃh bāe, ātur dou kināṛā.”
*Attachment is shifting sand, hunger a fierce whirl of dust, and thirst a sharp boundary.*
*Sin lurks like a tiger with its jaws wide open, afflicting both shores.*
“Dukh dārūṇ gaj phirat tīr meṃ, śok jantu bhaykārā.
Kaph, pit, bāt jīv jal bhītar, dhari-dhari kare ahārā.”
*A dreadful elephant named sorrow roams the banks, and creatures of grief and fear lurk about.*
*Within the waters of the body, phlegm, bile, and wind repeatedly devour the living being.*
“Dekhat mahā bhayān chahū oṛ, karm timir aṃdhiārā.
‘Lakṣmipatī’ guru caraṇ śaraṇ jehi, soi-hoi bhav pārā.”
*Terror looms on all sides, and one is blinded by the darkness of one’s actions.*
*‘Lakshmipati’ says: Whoever takes refuge at the Guru’s feet truly crosses over the ocean of existence.*

# 82. Rajasic food agitates the mind

*I bow to the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like a cluster of sun rays, dispel the dense darkness of great delusion.*

O dear people!

First, do vachik-japa (verbal chanting). Then do upanshu-japa (whispered chanting). Next, do manas-japa (mental chanting). After that, practice manas-dhyana (mental meditation). In manas-dhyana, one visualizes a gross form within the mind. Visualizing the form of one's chosen deity (iṣṭa-deva) in the mind is called manas-dhyana. If you think it over, you will find that it all goes back to the Guru, because the one who imparts instruction is called Guru. Hence, I have taken the Guru's form myself and also advise all of you to meditate on the Guru's form. If you do not have faith in the Guru but instead have faith in some other chosen deity, then do whatever you wish; but in that case, you simply do not have faith in your Guru.

After manas-dhyana comes sūkṣma-dhyana, which is bindu-dhyana. Beyond bindu-dhyana is another form of meditation—nāda-anusaṃdhāna. After nāda-anusaṃdhāna, nothing remains. By taking the mind deeply into nāda-anusaṃdhāna, you reach that which is the subtlest of subtle sounds. One must know that subtle sound, which emerges—indeed emanates—from the Supreme Being Himself. Whoever comes to know the sphoṭa-śabda (the primordial sound) will attain the Lord—Paramātma—and become fully accomplished.

It is best to observe moderation in eating and drinking. Therefore, one's diet should be sāttvic**.** Rājasic food unsettles the mind. Tāmasic **f**ood drags the mind downward. Even among sāttvic foods, for example cow's milk—if it is boiled down too much, it becomes rājasic. Meat, fish, eggs, and so on are tāmasic. A spiritual seeker should give up rājasic and tāmasic foods and subsist only on a sāttvic diet. People in earlier times lived merely by breathing in the air. Nowadays, one cannot survive on air alone.

Meditate. In meditation, take hold of the praṇava-dhvani (the sound of Om) and attain liberation. Attain mokṣa**,** the highest goal of human life.

In essence, the teaching of Santmat is: Guru, Dhyān, and Satsang**.** If you find a true Guru, then stay in his company. Wherever you live, follow the rules he has given; in doing so, you remain in his company, and Satsang continues. Without Satsang, you will not understand things correctly. Idle talk is not Satsang—discourse on God is Satsang.

"Dharm kathā bāhar satsangā. Antar satsang dhyān abhanga."

*Outer satsang is discussion of dharma; inner satsang is unbroken meditation.*

I come here (to the Satsang temple) once a week. It gives me great joy to see all of you. Those who have faith—whether they hold high positions or not—come here. I thank these distinguished individuals. I bow to those deserving of reverence, and I bless those who merit blessings.

If someone comes here once in seven days but does not behave properly at home, then they are not truly engaging in Satsang. Living at home means living with purity, living with good conduct. Women should serve their children, serve their husbands, maintain harmony among themselves, and avoid quarrels. As far as possible, keep yourself aligned with truth. Without placing yourself on the side of truth, there is no Satsang. Place yourself on the side of truth, and then even when alone, Satsang exists.

It may not be possible to have group Satsang in your home every day. If anyone holds Satsang with personal motives—for their own endeavors—then that is not true Satsang. Women should attend Satsang; men should attend Satsang. People of any religion are not prohibited from coming here. Everyone, please come to Satsang.

One day or another, you have to leave this world. Before leaving your body, it is good to leave some noble mark or path behind in the world. Secondly, may people in this world praise your goodness, and, by following your path, become greatly purified before departing from their bodies. Those who remain on a harmful path lead others onto that path, causing much damage in the world. Do not spoil the world. Do not spoil yourselves.

# 83. Do Not Be Slothful in Performing Actions for the Welfare of Others

*"I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*Whose words, like numerous rays of the sun, dispel the profound darkness of delusion."*

Dear people!

May God's grace be upon everyone. Indeed, grace is already present and always remains so. Saints, sages, and their devotees all pray that this grace may endure. I, too, pray that God's grace continues to be with you. I never forget it, and you should also never forget. God's grace is forever upon us.

I have not come to give you any particular knowledge. I have simply come to see you all, to meet you, and because Dr. Sahib wished me to visit his new house. Dr. Sahib is deeply devout. He applies himself to tasks undertaken for the benefit of others. I have seen firsthand—twice when we traveled by special train to Haridwar and Delhi—that he accompanied us, tending to everyone's needs and offering medical treatment. He greatly enjoys performing acts for the good of others. He is also a devotee of God and engages in bhajan. It would be wonderful if everyone possessed such goodwill.

A human being should understand himself: "What am I?" When someone's body dies, it becomes clear that the one residing in that body did not die, but rather left the body and went elsewhere. Because it goes somewhere to exist, we have the rite of śraddh (memorial offerings). In śraddh, there is the belief that the one who departed may find comfort through this ritual. That which leaves this body is the jīvātmā (individual soul). For example, this gross body—composed of flesh, bones, and skin—is called an inert body. It is known as the inert body. There is a conscious soul within it, which is why it has awareness.

In the same way, there are three more inert bodies within. When a person dies, the conscious soul departs along with those three subtle bodies. For instance, right now, while the gross body is manifest, the sūkṣma-śarīra (subtle body) is also present. According to the actions a person has performed, the soul goes on to dwell in the corresponding realm, and then it returns to this world. This cycle continues until liberation is attained.

If they do not attain it, then when, through devotion to God, all the inert bodies are cast off, and the conscious soul rises above all three, then there is no longer any reason for it to return to the world. It is released from the cycle of birth and death.

The saints have said: Perform good deeds and also engage in devotion to God. Once you behold God, all activities come to an end. With these physical eyes, one cannot see God. No matter how much anyone tries to convince you that God will be seen with these eyes, that claim is not believable. When the conscious soul becomes free of the senses, it experiences the vision of

God in its own essence. For that divine vision, there is a form of devotion whereby the soul rises above all those bodies. One also receives God's assistance in this. Having beheld God, one becomes completely fulfilled and attains supreme bliss—eternal bliss. One attains that happiness which belongs to the Divine.

Everyone should practice devotion to God. Proceed inwardly, and you will have the vision of God. By striving outwardly, one remains within the realm of illusion (māyā). If someone wishes to rise above the veil of māyā, God grants them help. That help is that they perceive God's Sound and Light.

To practice spiritual discipline and devotion, one must keep the mind pure. By maintaining self-restraint, one receives God's help. When one finally obtains the vision of God, then one becomes a complete devotee. Upon seeing God, one is wholly satisfied.

Set your way of living in order. Do not be lazy in performing actions that benefit others.

The saints have said—do not lie; do not steal; do not commit adultery; do not consume intoxicants; do not commit violence. In regard to refraining from acts of violence, the saints have said not to eat meat or fish. Anyone who eats meat or fish is responsible for that violence.

They remain absorbed in their own inclinations and lag behind in performing altruistic deeds. Whoever's mind is set on worldly pleasures does not progress in spiritual welfare. People should follow the method the Guru prescribes and engage in devotion accordingly. However, the Guru's method must be such that it leads one inward. May everyone be happy. May those who live in this house be very happy and live in bliss. May the people of this household be healthy and content.

*This discourse took place on January 28, 1979, at the residence of Dr. Shri Dhamchand Ghosh, who lives in the Tilka Manjhi neighborhood of Bhagalpur City.*

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**Verses of Saint Doolandas Ji**

प्रानी जपि ले तू सतनाम॥टेक॥
मात पिता सुत कुटुम कवीला, यह नहिं आवे काम।
सब अपने स्वारथ के संगी, संग न चलै छदाम॥

देना लेना जो कुछ होवै, करिले अपना काम।
आगे हाट बाजार न पावै, कोई नहिं पावे ग्राम॥

काम क्रोध मद लोभ मोह ने, आन बिछाया दाम।
क्यों मतवारा भया बावरे, भजन करो निःकाम॥

यह नर देही हाथ न आवै, चल तू अपने धाम।

अब की चूक माफ नहिं होगी, “दूलन’ अचल मुकाम॥

*O mortal being, chant the True Name.” (Refrain)*
*Mother, father, son, and all the family—none of these will be of any help.*
*They all remain companions only for their own self-interest; not a single coin will go with you.*
*Whatever give-and-take there is, carry out your own duty.*
*Ahead, you will not find any market or bazaar; no one will find any village at all.*
*Lust, anger, pride, greed, and attachment have laid their snares.*
*Why have you become so deluded, O foolish one? Practice selfless devotion!*
*This human body will not come into your hands again; proceed toward your true abode.*
*This time, you will not be forgiven for your negligence. Says ‘Doolan’: The ultimate abode is immovable.”*

# 84. The Tenth Guru of the Sikh Tradition—Shri Guru Gobind Singh Ji

*"I bow to the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*Whose words, like numerous rays of the sun, dispel the dense darkness of delusion."*

Dear people!

In the speech of the reception chairperson, the name of the tenth Sikh Guru, Shri Guru Gobind Singh, was mentioned. Lord Buddha too was from Bihar, and Lord Mahavira (the Tirthankara) was from Bihar—no one doubts this. However, I will say that Guru Gobind Singh was a great miracle of his time. The miracle that occurred in that era was that when people were forcibly converting adherents of the Vedic Dharma into Muslims at the point of the sword, the one who boldly stood against them was Guru Gobind Singh.

Who else would be there who could say to his father, "At this moment, among all the Sikhs, you are the greatest jewel; please offer your head"? Guru Gobind Singh uttered these words to his father when he was merely eleven years old. His father—Teg Bahadur Singh, the ninth Guru in the Nanak Panth—replied, "Son, what you say is correct." And what did he do? He surrendered his head but not his principles. Let any Sikhs here fully understand this. Under the harsh regime of that time, the most fitting counter was given by Guru Gobind Singh.

He was such that his two sons—his two beloved sons—were martyred in battle, burning themselves up like fire against numerous evildoers. Even then, Guru Gobind Singh exclaimed, "Well done, my sons, well done!" Who could possess such a vast and fearless heart? Though I am well aware of the compassionate rays shining within his bravery, I do not wish merely to pass the time during this All-India Santmat Satsang. The essence of what I'm saying is that Guru Gobind Singh consented to have his father's head severed—and his father also agreed to that martyrdom.

Those two sons, blazing like fire, destroyed countless evildoers and then gave up their lives. Even after losing both sons, Guru Gobind Singh proclaimed, "Excellent, excellent, blessed indeed!" In earlier ages, the heroic Arjuna (in the Mahabharata) wept upon the death of his son. That was in the Dvapara Yuga. Guru Gobind Singh lived in the Kali Yuga and was so valiant that even upon his son's death in battle, he said, "You are blessed, my son, blessed indeed!"

Once, during a fierce conflict with evildoers, Guru Gobind Singh himself was on horseback. Riding on horseback, wielding his sword, he fought in battle. He instructed one of his Sikhs, "Whoever falls, give them water." People from both sides were falling in the battle. This man would give water to both. Those who were fit to fight would resume fighting. Those adversaries—evildoers—who, upon drinking water, felt renewed, would start fighting again.Someone asked, "Why do you do this? Why give water to the enemy?" He replied, "You go on fighting; I'll give them water." When Guru Gobind Singh heard this, he asked the Sikh, "Do

you also give water to the enemy?" The Sikh answered, "Once he has fallen, he is neither friend nor foe." Guru Gobind Singh patted him on the back and said, "Bravo, brother! You are doing the right thing—continue."

I ask you now: Who, before Guru Gobind Singh in this age of Kaliyuga, was his equal? There is more to Sikh history. Even today, if you go to Amritsar, you will see the Golden Temple shining on the waters of the sacred pool. Had it not been for Guru Gobind Singh, Maharaja Ranjit Singh would not have been able to gild it in gold.

Guru Gobind Singh was born in Patna. Anyone who goes to Patna will see how much selfless service the Sikhs carry out there. Patna City is now known by the name Patna Sahib.

Kabir Sahib was associated with Kabirchaura in Kashi. Guru Nanak was born in Punjab. No one else has received the level of reverence they did. His followers are called Sikhs, and they formed the Sikh community. These days, politics often focuses on "raising up the lowly."

Long ago, Guru Gobind Singh demonstrated how to do this very effectively. If he had not cut off the heads of those evildoers, there would be no trace left of the followers of the Vedic Dharma today. Guru Gobind Singh endured great hardships. I have said only a little about his life.

*This discourse took place on March 3, 1979, during the 71st Annual Convention of the All-India Santmat Satsang, in the late afternoon session at Manasi Village on the bank of the Ganges in Munger District, Bihar.*

# 85. Renounce Self-Interest and Promote Satsang

*"I bow at the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like a multitude of sunrays, dispel the dense darkness of profound delusion."*

O dear people devoted to dharma!

If certain Satsangis, by speaking a few words in Satsang and enthusiastically spreading its message, also strive to lead a pure life, I commend them. They should understand that living a pure life is like building a temple—one must lay a strong foundation. Do not lay a weak one. A pure life strictly forbids five sins—lying, stealing, intoxication, violence, and adultery. This is repeated often in Satsang and must be heeded.

Further, renounce self-interest when propagating Satsang. If you do so in hopes of personal, worldly comfort, it will be a mistake. There are two kinds of self-interest; one of them is described thus:

"Swaarath saanch jeev kahã ehaa.
Man, karam, vachan Ram pad nehaa."
*Where is the true benefit for the soul here?*
*With mind, action, and speech, devote yourself to Ram's feet.*

This self-interest is noble; preserve it. Let your love for God be your own special treasure. "Self-interest" means what pertains truly to you. But what is genuinely yours? You are not the body or the senses; you are not the inner faculties either. Along with these, you are the soul. Whatever is essential for the soul is true self-interest. There is nothing in this world that genuinely belongs to the soul—recognize yourself.

Without self-recognition, a being errs. Recognize yourself—this alone is self-interest. Those who know themselves lose all desire for anything in this world, attain liberation, and remain no distance from meeting the Divine. Take up this self-interest. Seek God. The vision of God occurs through the soul alone. By remaining entangled with these inert bodies, one does not behold God.

Dwelling with these bodies means abiding in maya, staying immersed in the senses. Through the senses, whatever is perceived through the body and senses is maya. When one remains free from the body and senses, whatever is then perceived is the Supreme Self; that alone is genuine self-interest. What people commonly call self-interest in this world is aimed at grasping maya and is not true self-interest. Whatever is undertaken for the pleasure of the mind, senses, and body is not genuine self-interest. In this, there are also two types of self-interest. One is narrow self-interest, namely doing something solely for the pleasure of one's own body and senses. The other is a more generous self-interest, whereby one considers others' happiness as well as one's own bodily and sensory pleasure. One who is locked in narrow self-interest is already in hell and will end up in hell, expanding the cycle of worldly existence for himself. Abandon thoughts of narrow self-interest and spread Satsang. Spread Satsang while understanding true self-interest. Do not

harm another's worldly happiness for the sake of your own. While keeping yourself in the realm of generous self-interest, aim to enter into real self-interest. Such religious teaching will be beneficial; otherwise, it will bring harm, and you will fall.

What is the purpose of spreading Satsang? This should be explained. Next, it must be stated what the primary pillar is—it should be identified as God. In explaining God's nature, one must clarify that whatever is perceived by the mind and senses is maya. That which is perceived by the conscious soul is God. It is incorrect to label any object in the world as God. God is that which can be perceived—recognized—solely by the soul. To recognize Him through the soul, one must separate oneself from the mind and senses, not just in thought but in actuality. For this, one must adopt devotion imbued with knowledge and yoga. "Knowledge" here is knowledge of the Self; being united with God is "yoga." The saints have described this in very simple terms. Even if someone is uneducated, they can still chant something, they can still do mental meditation. They can mentally form and focus on an object they have seen. But that is only the beginning. One must go beyond even that. To this end, the saints have taught drishti-yoga (the Yoga of Vision). Through drishti-yoga, one comes to know the subtle realms and to move within them. Those who

abandon self-interest and propagate Satsang. Whoever can place themselves in it is truly fortunate. Keep your faith unwavering. Even if one observes the universe, one should not attempt to see God in it. The new approach is nirguṇa-nāma-bhajan. That Sound, which is God's special Name, may be called by names such as Shiva, Rama, and so forth. That Sound cannot be spoken by the mouth; it is known through direct experience. By meditating, one comes to understand its state. It is not heard through the ears; it is heard by the purified awareness. Its origin lies in the Supreme Self. The entire creation has come into being from It.

Believing that this Sound extends up to God, one should know that any sound draws one toward its source. Wherever the sound originates, toward that direction the listener is pulled. Even animals, hearing a human voice, approach the human. If you call a dog by a certain sound, it will instantly run in the direction of that sound. A snake, too, will raise its hood upon hearing a sound. My meaning is that even a venomous snake responds to the source of the sound.

Long ago, a dog used to walk along with me. I went inside the assembly hall; people were all seated up front under the canopy. As soon as it heard my voice from within, it came straight to me. I scolded it, and then it went back outside. People do not know the origin of Sound. Without sound or vibration, nothing exists. The creation was formed by the Supreme Self. The Supreme had a whim, and that whim took the form of vibration. Vibration does not exist by itself; vibration is accompanied by sound, and sound is accompanied by vibration.

Some sounds you can hear; others you cannot. Scientists have investigated this. You can hear up to thirty thousand frequencies (cycles), but below that, you cannot hear. Without vibration, nothing exists. Therefore, creation arose from Sound. Whatever Sound belongs to a particular creation permeates every particle of that creation. That Sound which is present within everyone—whoever grasps It, reaches God, for It originates in Him. Meditate within yourself. By continuing to meditate, one day it will you will experience

that ‘śabda siṃdh meṃ jāy sirānī.’ Just as the roar of every river merges into the ocean and disappears, in the same way all sounds merge into That. Only one Sound remains. The practitioner continues to hear that Sound as long as his life endures. Eventually, that Sound too merges into God. That Sound is nirguṇa (without attributes); it cannot be spoken by the mouth. Concerning this very point, Goswami Tulsidas has said:
“Bandauṃ Rāmanāma Raghubara ko, hetu kṛsānū bhānū himakar ko.
Vidhi Hari Har maya ved prāṇa so, aguṇa anūpam guṇa nidhāna so**.”**
*I bow to the name of Rama—Raghubara—who is the cause of fire, the sun, and the moon.*
*He is Brahma, Vishnu, and Shiva personified, the very life-breath of the Vedas,*
*beyond attributes, matchless, and the repository of all virtues.*

The teaching of this path of the Sound can be found in the Vedas and Upanishads, and in truth, the entire sacred literature of the saints is devoted to this teaching. It should be spread broadly. One must renounce the five sins. Renounce narrow self-interest yourself, and also encourage others to renounce it. By doing so, you will benefit both yourself and others. First you will benefit yourself, then others.

*This discourse was delivered on February 16, 1967, at the Santmat Satsang Temple in Godda District, Jharkhand State.*

**The Words of Sant Doolandas Ji**

जग में जै दिन है जिन्दगानी॥टेक॥
लाइ लेव चित गुरु के चरणन, आलस करहु न प्राणी॥१॥

या देही का कौन भरोसा, उभसा भाठा पानी॥२॥
उपजत मिटत बार नहिं लागत, क्या मगरूर गुमानी॥३॥

यह तो है करता की कुदरत, नाम तू ले पहिचानी॥४॥
आज भलो भजने का औसर, काल की काहु न जानी॥५॥

काहु के हाथ साथ कछु नाहीं, दुनिया है हैरानी॥६॥
‘दुलन दास’ विस्वास भजन करु, यहि है नाम निसानी॥७॥

*In this world, how many days does one truly live? (Refrain)*
*Gather your mind at the Guru’s feet; do not be slothful, O mortal being.*
*What reliance is there on this body? It is like a bubble in water.*
*It arises and vanishes in no time—why be so proud and arrogant?*

*This is the wonder of the Creator's design; recognize it, and take refuge in His Name.*
*Today is an excellent chance to practice devotion; no one knows what tomorrow may bring.*
*No one can take anything in their hands when departing; the world is indeed perplexing.*
*Doolandas says: Place your faith in devotion—this alone is the mark of the Name.*

# 86. One Should Not Undertake Any Task Without Thinking It Through

*"I bow at the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*Whose words, like countless rays of the sun, dispel the dense darkness of deep delusion."*

Dear people!

One should never do anything without careful thought. It is better to reflect and then act. Whatever a person contemplates, it is good if that contemplation leads to something beneficial for oneself, something that furthers one's own welfare—and one should avoid those actions that do not bring benefit or well-being. This principle applies equally to everyone, with no distinctions.

Those of us who participate in Satsang should consider whether or not it brings any benefit, whether or not it advances our well-being. Indeed, Satsang does bring benefit. But what sort of benefit? To understand that, first examine the body. We try to be happy with whatever pertains to the body, and from that, we gain only fleeting pleasure, not real fulfillment. This is true for everyone. Worldly objects do not grant complete happiness or perfect contentment. So that does not constitute true welfare for us. In truth, worldly objects are not a genuine source of joy.

Yājñavalkya Muni was a great sage, a great yogi. He had two wives, and he possessed many worldly goods. Detachment arose in his mind. He thought, "One does not become satisfied through worldly objects. It is better to keep the mind free of attachment; to be overly involved with them is not right. Engaging in devotion to Hari is proper. Gaining knowledge, imparting knowledge, and taking part in Satsang—enabling others to do so as well—is right."

Having resolved thus, he spoke to both his wives, Kātyāyanī and Maitreyi: "Divide these possessions equally between yourselves. Once I leave home, there should be no quarrel. That would not be good." Kātyāyanī agreed. Maitreyi asked, "Husband, if, by giving up all these things, you gain something more, then I.

"In that case, why shouldn't I also give them all up? Just as you're renouncing them, I will too." In the end, that was exactly what happened. The elder wife received all the possessions. Maitreyi and the sage Yājñavalkya both relinquished those things.

What is greater? Yājñavalkya said, "Knowledge." That which knowledge indicates can be obtained through a specific practice, and the place one reaches by means of that practice is even more extraordinary. Maitreyi and Yājñavalkya spent their entire lives in satsang and in spiritual practice. They began to find joy in it—true happiness.

If one exercises restraint and works hard, the body can be kept in good condition. Sometimes, though, the body doesn't remain well. And there is a stage that inevitably arrives:

"Suddenly old age appears—one you never thought of even in a dream.
Its qualities are impossible to describe; now behold them, manifest in your own body.

This manifest body, wasted and racked by disease and suffering, is tormented by pain.
The head shakes; the senses lose their strength; no one cares to listen to what one says.
Even the family servants show great disrespect, and one is denied adequate food and drink.
In such a state, instead of developing dispassion, waves of craving only intensify."
—Goswami Tulsidas

"That time is bound to come for everyone. Who can take their riches along? The body itself does not go."

So said Kabir Sahib.

"However beautiful or strong the body may be, it will surely be left behind. Once the body is gone, so are friend and foe alike. This happens to everyone. Sometimes the body remains, yet possessions are destroyed. Sometimes a person must witness even their relatives abandon them".

Seeing the condition of this world, one realizes what is better. The saints have said that the best course is spiritual practice and satsang. "What is attained through it? A vision of God, communion with God, and the supreme state; that is its result. Everyone should remain engaged in it.

The same kind of detachment that arose in Yājñavalkya can also arise in others. However, it can be practiced while living among one's belongings and relatives. In our country, there have been many eminent figures who lived in this manner. This is good. Complete renunciation is difficult. It is beneficial for everyone to appear outwardly associated with everyone yet remain inwardly detached, while engaging in devotion to God and in satsang. The saints have shown this path:

"Abadhū bhūle ko ghar lāvai, so jan hamko bhāvai.
Ghar meṃ jog bhog ghar hī meṃ, ghar taji van nahīṃ jāvai.
Van ke gaye kalpanā upajai, tab thoṃ kahāṃ samāvai.
Ghar meṃ jukti mukti ghar hī meṃ, jo guru alakh lakhāvai.
Sahaj sutann meṃ rahai samānā, sahaj samādhi lagāvai.
Unmuni rahe brahma ko chauīnhai, param tatta ko dhyāvai.
Surat nirat soṃ melā karike, anahad nād bajāvai.
Ghar meṃ basat vastu bhī ghar hai, ghar hī vastu milāvai.
Kahai Kabīr suno ho abadhū, jyõ kā tyõ ṭhaharāvai."
—Sant Kabir

*Sahaj śūnya" means a natural emptiness, not something mentally fabricated. "Sahaj samādhi" means easily entering meditation. Those who know the secret of drishṭi-yoga understand how to merge into sahaj śūnya; they can meditate effortlessly. By continuing in this meditation, the mind is dissolved—this state is called unmuni. When the thoughts that used to arise in the mind do so no more, the mind is effectively gone—it has become unmuni, it has been dissolved. Whoever abides in this state of mental dissolution will come to know God. The supreme principle is the essence-sound.*

Stay at home; you have food and drink, clothing, and likewise you can attain Brahma-tattva right there in your own home. Remain just as you are, right where you live. Kabir Sahib himself was an example of this—he did not leave his home. Baba Nanak was the same. Ravidas Ji, the Shvapach Bhagat, Jagjivan Sahib, Shivnarayan Swami, Dadu Dayal Ji—all of them followed this way. They were so elevated that they came to awaken the world; or, if there was any deficiency, they came to resolve it.

Those who practice even a little begin to experience its effect. Anyone who conducts themselves well remains content even when hungry. They think, "At least I haven't stolen, haven't done anything evil," and thus their minds stay satisfied. But those who earn by theft or wrongdoing remain miserable. Great robbers who amassed enormous wealth through looting ended up weeping at the time of death. As long as you live, live with restraint. Engage in spiritual discipline and devotion; hold satsang, and stay at home. By avoiding the five sins that saints have prohibited, you will progress in your devotion and also live well in the world. Then again, there were people like Surdas Ji, Goswami Tulsidas Ji, and Paltu Sahib Ji who left their homes altogether. But whichever way benefits more people is preferable. Protect yourself from evil deeds; for that, draw inspiration from satsang. Those who already know should practice spiritual discipline and devotion; those who do not, should learn and then practice. Women can do it, men can do it. Rich or poor, literate or illiterate—anyone can do it. In this way, you will become good, your companions will become good, your society will become good, and your country will become good.

*This discourse was delivered on April 8, 1969, at the Shri Santmat Satsang Temple in Baraichak Patam village, in Munger District. It was organized by Sadhu Shri Bhujangi Das Ji and the devoted satsangis of that place.*

# 87 It cannot be seen with the eyes of flesh.

*I bow to the Guru's lotus feet, the ocean of mercy, Hari in human form, whose words, like countless sunrays, dispel the dense darkness of immense delusion.*

Dear people devoted to dharma,
We promote devotion to God through satsang. There is a great need to propagate devotion to God, for devotion is accompanied by righteous conduct, and righteous conduct brings about the decline of evil deeds. With the decline of evil deeds, peace prevails in the nation. In a land where such a reduction in wrongdoing takes place, and peace arises, then those charged with running the country—put differently, the governing authorities—will find it much easier and less costly. A great deal of expense goes into monitoring and punishing wicked people; all of that would be saved, and the nation would prosper. Furthermore, only those who practice righteous conduct move toward God. Those who fail to uphold righteous conduct cannot proceed toward God.

Without devotion to God, no one can truly become a person of good character. Some might say, "Keep a tight rein on the mind, avoid wrongdoing, and live righteously," but I would say this is mere talk. Mahatma Gandhi was a very special individual, an able politician within the governing system, and I believe he was also a devotee of God. Otherwise, at the moment of his death, why would he have uttered "Rām"? If you read his writings, you will discover many passages about inner spiritual practice. Because he consistently upheld righteous conduct, he was greatly respected; even people from other nations, including his opponents, honored him. When he was shot, sorrow spread throughout the country. It was fitting that the nation lowered its flag in mourning. Not only did our own country do that—people in all other countries lowered their flags, too. The whole world grieved. Such is the power of righteous conduct. And righteous conduct, rooted in devotion to God, is what? When accompanied by devotion to God, it is very powerful." I said this to illustrate a point. Many others have tried to serve their countries by striving to control their minds, only to fail or stumble—history has recorded enough instances of this, and I need not delve into them here. A person who is truly righteous is also a true devotee:
"Kāma krodha mada lobha na jāke, tāta nirantara vaśa maiṃ tāke."
*He who is free from lust, anger, pride, and greed—O Father, I am forever under his command.*
In the Ramcharitmanas, the Lord says,
"Whoever is free of lust, anger, arrogance, and greed is forever in My power."
"Viśva upakāra hita vyagra-chita sarvadā, tyakta mada-manyū kṛta puṇya rāsī.
Yatra tiṣṭhanti tatraiva aja sarva hari sahita, gacchanti kṣīrābdhi-vāsī."

Goswami Tulsidas writes in his Vinay Patrika that wherever those who wish for the welfare of the entire world reside—having abandoned pride, arrogance, and anger, and having accumulated many meritorious deeds—there Brahmā, Rudra, all the gods, and Lord Viṣṇu himself are drawn, taking a loving interest in such souls. Mahatma Gandhi possessed these

qualities, which were absent in most others. Mahatma Gandhi was a devotee of God, firmly established in righteous conduct, and thus he attained great honor. Saints and fakirs are worthy of profound respect for the same reason.

In Europe, there was once a great fakir living in a small hut. He was facing east, basking in the sun. Before him stood Alexander the Great, who said, "Do you know who I am?" The fakir replied, "I do." Alexander then asked, "What can I do for you?" The fakir said, "Step aside so the sun can reach me." The saying goes:

**"**Chāha gaī, chiṃtā miṭī, manuāṃ beparvāh.
Jāko kachhū na cāhiye, soī shāhanshāh."
*Desire has vanished, worries erased, and the mind is carefree.*
*He who needs nothing—he is the true emperor.*

In devotion to God, desires fade away. From God arises such knowledge and experience that one finds fulfillment in them and forgets all other wants. Through devotion to God, all suffering is destroyed. With all the world's wealth one cannot be truly happy upon acquiring material wealth. So long as desires persist, no one can find lasting happiness. Therefore, if devotion to God is taught—throughout the country and the world—everyone will live in peace. Material science has advanced greatly, but it does not bring peace. Beyond material science, there is spiritual science, whose direct knowledge is imparted by the practice of yoga. This alone leads one to complete knowledge. Through it comes devotion to God.

There is a rumor that the practice of yoga is not accessible to everyone, but that's a mistaken notion—people should not be misled by this. Yoga is not difficult; it can be straightforward and simple. It is described in the Gita, in the Vedas, in the Upanishads, and by Sant Kabir Sahib and other saints. Practice that simple form of yoga. Along with that yoga, there is knowledge and devotion—that is what this satsang promotes.

A traveler moves along a road, but if he does not know his ultimate destination, all he gains is confusion. Similarly, one must have knowledge of God's essence. Without knowing God's nature, blindly practicing devotion leads to bewilderment. In this world, there is beauty, and there is ugliness as well, but neither brings true fulfillment; instead, one remains unsatisfied. The more one indulges, the less one is content.

To know God's nature is to recognize that the world is known through the senses. Whatever is apprehended by the senses belongs to the realm of creation. By observing objects in the world, we see that they come into being, exist for a time, and then perish; this is called maya. The whole world is God's maya. How then to know God, who is not maya? Maya emanates from God. That which is not maya cannot be perceived by the instruments meant to perceive maya. The sensory organs in a human body can grasp only maya. Even scientific knowledge has not reached its end—who can say how far it will extend? If maya were to vanish entirely, only then would we know what lies beyond it. Hence, anything that appears within the scope of the senses is maya, and that which does not appear to the senses is God. Through devotion, we must reach that point. Engage in such devotion that you rise above the senses.

You must move beyond the knowledge of the senses. Wherever you roam outwardly in the world, you will not gain knowledge of God; that comes only by traveling inward. For journeying within, Sant Tulsi Sahab has said:

"Sun ai taki na jāiyo jinhār dekhnā.
Apne meṃ āp jalvae dildār dekhnā.
Putlī meṃ til hai til meṃ bharā rājkula kā kul.
Is pardaye siyāh ke jarā pār dekhnā.
Chaudah tabak kā hāl ayāṃ ho tujhe zarūr.
Gāfil na ho khayāl se hushyār dekhnā.
Sun lām-kāṃ pe pahuṃch ke terī pukār hai.
Hai ā rahī sadā se sadā yār dekhnā.
Milnā to yār kā nahīṃ mushkil magar taki.
Dushwār to ye hai ki dushwār dekhnā.
Tulsi binā karam kisī murshid rasīdā ke.
Rāhe nijāt dūr hai us pār dekhnā."

*Listen, O watcher—do not go where you cannot behold Him.*
*Within yourself, behold the manifestation of the Beloved.*
*There is a tiny speck in the eye's pupil, and in that speck dwells the entire royal lineage.*
*Look just beyond this black veil.*
*Certainly you shall learn of the fourteen realms here.*
*Be not heedless in your reflection—be vigilant as you look.*
*Your cry has reached the realm beyond measure.*
*From eternity to eternity, behold the Friend calling.*
*Meeting the Friend is not difficult, O gazer,*
*but the difficulty lies in truly seeing.*
*Without the grace of a true and accepted guide, says Tulsī,*
*the way to deliverance is distant—look to that beyond.*

O seeker, never go outside in search of God. Any knowledge gained externally is knowledge of māyā. In searching for God, one first perceives His radiance—

'Ghaṭ ghaṭ antarī brahma lukāiā ghaṭi ghaṭi jotī sabāī.
Bajar kapāṭ mukte gurumatī nirabhai tāḍī lāī.'

*In every heart Brahma is hidden; in each vessel, the light is full.*
*By the Guru's guidance, the adamantine gate is opened, establishing fearless resolve.*

Baba Nanak Sahib says God pervades every heart, and His Light is imbued in all. How to attain Him? He says it will happen through the yoga of meditation. Learn the simple technique of meditation and practice it. Surely the brilliance of Brahman will dawn. Once Brahman's radiance arises, hope for beholding God will grow strong. The desire to proceed will become powerful. One who advances inward understands this and ceases to search outside. He learns from a Guru how to draw his awareness within and, through continued practice, beholds the Light. Then there

is no wavering left. Therefore perform devotion to God and realize God's essence. God cannot be known through the senses. Kabir Sahib has said:
"Chaam chashm soṃ najari na aavai, khoju rūh ke nainā.
Chūn chagūn wujūd na mānū, taiṃ subhānamūnā ainā.
Jaise ainā sab darasāvai, jo kuchh vesh banāvai.
Jyoṃ anumān karai sāhab ko, tyoṃ sāhab darasāvai.
Jāhi rūh allāh ke bhītar, tehi bhītar ke thāī.
Rūp arūp hamāri ās hai, ham dūnahūṃ ke sāīṃ.
Jo kou rūh āpanī dekhā, so sāhab ko pekhā.
Kahe Kabīr svarūp hamārā, sāhab ko dil dekhā."
*He cannot be seen with the eyes of flesh; seek Him through the eyes of the soul.*
*When I no longer believe in the reality of my separate existence, I proclaim, 'Glory to the Supreme One!'*
*A mirror reflects every form that appears before it.*
*As you conceive of the Lord, so He reveals Himself.*
*Merge your soul into God; that is the innermost abode.*
*I yearn for both the with-form and the formless; I belong to both.*
*Whoever beholds his own soul beholds the Lord.*
*Kabir says: "My own true form lies in beholding the Lord with my heart.*

You must behold vision by vision. The power to see is called vision. Through the soul's sight, which grants the ability to see, one perceives God. No one can see Him with the eyes of flesh; seek through the soul's eyes. Understand God's form in that He can be known—beheld—only by the soul. Running about outside accomplishes nothing. One who learns the inward secret and travels inward is the one who truly knows.

*This discourse took place on April 19, 1970, in the afternoon session of satsang at Bahadurganj, District Purnia (now Kishanganj), Bihar.*

# 88 Self Interest and Higher Interest

*I bow to the Guru's lotus feet, the ocean of mercy, Hari in human form, whose words, like countless sunrays, dispel the dense darkness of immense delusion.*

Dear People

Self-interest (svārth) and altruism (parmārth)—people speak these two words, and they do know and understand their meanings. One's life ought to be formed by both. Throughout one's life, if self-interest and altruism coexist, that is the best way to live in the world. Those who remain solely in self-interest, never contemplating altruism, do not lead a worthy life. If only altruism exists, without any self-interest, life itself would not stand.

People interpret self-interest as "securing worldly pleasures for oneself and remaining attached to them." Here "oneself" refers to the body, the senses, the mind and intellect—the pleasures that please them. This is called pursuing self-interest. Altruism, on the other hand, pertains to that aspect of ourselves which lies beyond body and mind—namely, the conscious soul. Whatever one seeks or reflects upon for the soul's joy is called altruism. One should combine these two in shaping one's life.

If you remain entangled in the world, completely submerged in it, you will never experience peace and satisfaction. When self-interest is balanced with altruism, attachment to sense-pleasures does not stay excessive; it becomes slight. One's connection to the soul grows stronger. Through that, one perceives one's true self—not merely body-awareness, but an abiding in one's own soul-nature. Once that abiding arises, desire for worldly pleasures naturally diminishes, because the happiness of resting in the soul exceeds that of external sense-enjoyment. Gradually, one continues to live in this world and in the body, yet as if not entirely of it. Only then is the true fruit of human birth attained; the purpose of human life is not to live like an animal.

Failing to contemplate the self and instead remaining immersed in sense-enjoyments is the way of an animal's existence. Genuine self-contemplation inherently includes devotion to the Supreme. Those engaged in devotion to God

become acquainted with God. Just as familiarity with the world leads to attachment to it, so too, upon knowing God, one becomes attached to Him and attains the bliss of the Supreme. One remains absorbed in the Self. The fruits of actions no longer bind that person. This is the duty of a complete human being. By being self-absorbed and contemplating the Self, we can attain the Divine and partake of that bliss; this is the purpose of the human body. If one lives only to indulge, one is no different from an animal. 'Self-contemplation' and 'being absorbed in the Self' are two expressions but convey the same meaning.

Within each of us is our true goal; whoever stays focused on that goal strives to become absorbed in the Self, and in this way, one does indeed become Self-absorbed. Those who practice it become centered in that core from which everything has expanded. By gathering oneself

inward, one naturally rises upward, and in that upward ascent, the layers of covering are pierced. In this manner, one crosses beyond the domain of māyā and attains the Supreme. Such is the realization of a fully evolved human being. We ought to become complete humans. We should engage in satsang and perform bhajan. Bhajan does not merely mean singing songs; holding satsang is also a kind of bhajan.

What is God, and what is the world? To comprehend this is difficult and profound. Through much satsang, diligent practice, and serving the Guru, one gains a clear understanding. In this world, we see that there is earth, and beyond that, four other elements. Grain grows from the earth. Specialists say that diamonds and pearls also originate from soil—these are transformations of earth. Water changes into steam and ice—that much we see. Observing this transformation, it becomes clear that in the making of creation, there is constant process. There must be some fundamental principle from which these transformations arise. That original substance is called prakṛti. Within prakṛti, there is alteration—things come into being, remain, and then dissolve. Creation, sustenance, and dissolution continue in this world. The quality of coming into being is called rajoguṇa, the nature of sustaining is called sattvaguṇa, and the work of dissolving is called tamoguṇa. Through these three guṇas, we perceive the world as we do. The equilibrium of these three guṇas is known as prakṛti."

By the will of God, sometimes one quality increases, sometimes it decreases. There is much debate over whether nature (prakṛti) existed beforehand or came afterward. Some say that nature existed first; others say God existed first of all. According to the Vedas, both nature and the individual soul (jīva) are beginningless. But God precedes them both. God is infinite and without beginning or end. There can be no second entity of the same kind. If one were to posit another such principle and say that each pervades the other, then that principle would also permeate every atom, making the two principles one and the same. Because nature exists, space and time arise. Thus, from the perspective of space and time, nature is beginningless; but from the perspective of origin, it has a beginning.

The portion of God that dwells in the inner being is the individual soul. Because it is part of God, one might also call it beginningless and endless. Yet, on account of its state as a jīva, it is said to have a beginning. We cannot specify when that beginning occurred. Thus, it is necessary to understand the nature of the soul, God, and nature. Unless people know these three, they will not truly understand either personal welfare or spiritual welfare. For this understanding, the company of a true Guru, the study of authentic scriptures, and satsang are all greatly needed. Both self-interest and altruism require knowledge. Our country's people have lagged far behind in education. Admittedly, they have advanced somewhat more than before, but it is incumbent upon individuals to ensure that they teach their children more than they themselves have learned. Even the elderly should hold satsang, engage in devotion, grasp the secrets of satsang, and make their lives successful.

*This discourse took place on April 10, 1960, in the morning session of the first annual convention of the Purniya District Santmat Satsang, in Barhara village of Purniya District, Bihar.*

# 89 On the Impermanence of the Body and the World

*I bow at the Guru's lotus feet, the ocean of mercy, Hari in human form, whose words, like countless sunrays, dispel the deep darkness of delusion.*

Dear people!

One should reflect daily on the impermanence of the body and the world. The body never remains the same; it perishes. Worldly objects also do not last forever, whether they leave us or we leave them. The body is not permanent, while we—the conscious soul—are constant. Because we reside in the transient, ever-changing matter, identifying ourselves with it, we experience worldly knowledge and suffering. We recognize the body but fail to recognize our true Self. If we did recognize it, we would turn in that direction. Realize that the body is perishable and the Self indestructible; come to know your own nature. No matter how beautiful or well-formed the body is, it contains nothing beyond excrement and urine.

A story appears in the Yogavashishtha: A renunciant became captivated by the beauty of a princess. To teach him a lesson, the princess took a strong laxative, causing severe bowel movements. She stored her waste in earthen pots, and her own condition deteriorated. Then she remarked, "The beauty you found so bewitching has turned into the excrement in these pots." At that, the renunciant realized the body's impermanence. Hence, however lovely a body may be, it is transient. Think of your own well-being. If you truly seek welfare, engage in devotion to the Name of God. Concerning the practice of chanting the Name, Guru Nanakdev said:

"In wood lies the vital spark of fire; by careful friction, it can be brought forth.
In the Name of Ram is the universal Light; by the Guru's method, draw it out."

Just as fire is hidden in wood and emerges through rubbing, so the Lord's Name abides within you. You can attain it by employing the right practice. No one else can.

It is not something to be whispered in the ear; one must undertake the requisite practice. When asked how much practice must be done, Guru Nanakdev said:

"Bharisāgar bhagati karīje."

*In the vast ocean (of existence), practice devotion.*

That is—engage in abundant devotion. The Satguru is unfathomable, and so is Thakur-Paramātmā. Apart from the nine gates of the body, there is a tenth gate. There, the nectar resides. Along with it is the Name of God. Whoever roams within that tenth gate, dedicating themselves, obtains that Name.

"Bin śabde nām na cāha."

*Without the Word, there is no desire for the Name.*

—Guru Nanakdev

Before grasping that Word, one encounters many words. Paramātmā's Name exists in both descriptive form and sonic form. The true Name is found in the sonic realm. Whoever recognizes

that sonic realm attains God. Only the conscious soul journeys inward. The Word carries numerous qualities. Speaking of the Name, Goswami Tulsidas says:
"Śravaṇātmak varṇātmak, dhvanyātmak vidhi trīn.
Trividha śabda anubhav agam, Tulsī kahahiṃ pravīn."
*Hearing-based, letter-based, and resonance(sonic)-based—these three are methods.*
*The triple nature of sound is beyond ordinary experience, declares the wise Tulsī.*
—"Tulsi Satsai"

At the center of the Word lie the miraculous powers of Māyā. Whoever grasps that Word gains siddhi. The Word contains knowledge. Whoever grasps that Word becomes wise. Whoever grasps the Word that emerged from Paramātmā at creation itself finds Paramātmā. Sant Kabir Sahib has said:
"Śabda gahmo jīva saṃśaya nāhīṃ, sāhab bhayo tero saṃg."
*O soul, when you grasp the Sound, there is no doubt—*
*the Lord remains ever with you.*
One becomes aware of this only through the Guru, not otherwise. By the Guru's grace, the soul attains the highest state. Sant Sundardasji has said:
"Guru ke prasād buddhi uttam daśā ko gahay.
Guru ke prasād bhav duḥkh bisrāiye."
*By the Guru's grace, love and affection increase.*
*By the Guru's grace, sing praises of Lord Ram's Name.*
*By the Guru's grace, you come to know the methods of all yoga.*
*By the Guru's grace, bring the mind to samādhi in the void.*
*Sundar says, 'When the revered Guru is compassionate,*
*Through his grace one again receives true knowledge.*
Engage in devotion to God, practice spiritual discipline, attain liberation. Do not remain ensnared solely in body and world, suffering worldly sorrow."
*This discourse took place in Moradabad, in the state of Uttar Pradesh, on April 10, 1962, during the evening satsang organized by Babu Shrikanti Prasad Ji.*
The Words of Goswami Lakshminath Paramhans Ji Maharaj
"Man pāmar ho, nar tan kāhe ko dharī." (Refrain)
*You squander time, minute by minute, yet never worship Hari. (Verse)*
*You spent childhood eating and playing, prattling in broken words.*
*Naked, dust-covered body wandering about—dear only to your parents.*
*Then came the forceful surge of youth, and you took a beautiful bride.*
*Forsaking Hari's nectar day and night, you drank the cup of poison.*
*In old age, your body trembles, filled with phlegm, bile, and wind.*
*'Lakshmipati' laments on your deathbed—now what can be done?*

# 90. The Mind Is Even More Insane Than a Mad Elephant

*I bow at the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless rays of the sun, dispel the dense darkness of deep delusion.*

Dear people,

Within the verses of the scriptures are found teachings about the knowledge of God, the effort to attain God, the effort to live by proper conduct to become worthy of realizing God while still in the world, earning a pure livelihood, and keeping the company of good friends. There is also instruction to serve one's mother and father, to serve one's Guru and the wise, to bow to elders, and to show them respect with a humble attitude. The mind is even more insane than a wild elephant. One must learn to control this mind.

In this world, no vehicle can take you to the abode of liberation; yet whoever has gained mastery over their mind alone reaches that abode. These scriptures do not teach that God is a manifested individual in a personal form. There is no question of any single embodied form being God. God's sound reverberates within every being. Just as a mother soothes her child by singing, likewise the inner sound—the divine sound—exists so that the individual soul may listen and find peace. Saints realized this by discovering and attaining it, then taught a simple meditative practice for the attain the same.

Whoever consistently practices meditation can perceive that inner sound. Only such a person attains peace. That sweet sound—the primal vibration of Om—is God's Name. It is not descriptive but sonic in nature. Whoever does not turn inward will never find it, nor find peace. Hence, saints have instructed us to reverse our course. Reversing means: do not look outside but look within. Do not let your vision expand outward; instead, gather it inward. If you turn your vision inward, you will see the divine Light pervading everywhere, visibly. It is not something imagined. Whoever

by following the proper method of withdrawal, one discovers that it can be both simple and difficult. The straightforward way is Raj Yoga, while the more challenging way is Hatha Yoga. The saints have described Raj Yoga. In the sixth chapter of the Shrimad Bhagavad Gita, the Lord, without really mentioning pranayama, taught the practice of simple meditation. Hence, Kabir Sahib emphasized:

"N jogī jog se dhyāvai, n tapsī deh jarāvai.
Sahaj meṃ dhyān se pāvai, surati kā khel jehi āvai."
*He is not a yogi who merely meditates on yoga, nor an ascetic who burns his body.*
*Through effortless meditation one attains—if one masters the play of inner awareness.*

Here, "yogī" refers to a Hatha Yogi. It's not that one must perform Hatha Yoga first and then practice Raj Yoga or meditation. Hatha Yoga is demanding. It isn't meant for everyone, whereas Raj Yoga—Dhyān Yoga—is simple and suitable for all. The saints also explained that the world

consists of five objects or five subtle elements (tanmātrās). Above them are the senses, by which we know them. Above the senses is the mind; above the mind is the intellect; above the intellect is root-prakṛti; above that lies the unmanifest, which does not come within the scope of sense-perception. This root-prakṛti, or inert nature, is unmanifest; it also cannot be perceived by the senses. Beyond that is the unmanifest-conscious nature. Beyond that lies the true essence of God.

The saints have taught how to grasp that essence. Whoever learns and practices this art will ultimately attain the Supreme and never again fall into sorrow. This is not something that occurs after death but rather while still alive. Sant Dadu Dayal Ji said:

"Jīvat chhūṭai deh guṇ, jīvat muktā hoī.
Jīvat kāṭai karm sab, mukti kahāvai soī.
Jīvat jagapati kaun milai, jīvat ātm Rām.
Jīvat darsan dekhiye, Dādū man visrām.
Jīvat melā nā bhayā, jīvat paras na hoī.
Jīvat jagapati nā mile, Dādū būṛe soī.
Mūāṃ pīchheṃ mukti batāvai, mūāṃ pīchheṃ melā.
Mūāṃ pīchheṃ amar abhe pad, Dādū bhūle ghelā."

*By casting off bodily qualities while still alive, one becomes liberated while living.*
*He who severs all karma in life is called liberated.*
*Who can meet the Lord of the world while alive? Yet the living soul is Ram.*
*Let us behold His vision while alive, Dadu, and the mind finds rest.*
*If one does not find union in life, nor is touched by the divine in life—*
*One does not meet the Lord of the world while alive, Dadu, and thus one drowns.*
*They promise liberation after death, union after death,*
*and immortality, fearlessness, and that exalted state after death—Dadu calls them misguided fools.*

Goswami Tulsidas Ji also stated:

"Lahahīṃ chāri phala achhat tanu, sādhu samāj Prayāg."

*One attains the four fruits with an imperishable body, O assembly of saints at Prayag.*

This knowledge takes shape in the company of saints, that is, in satsang. One obtains the method from being among saints. If a person makes the effort, they will inevitably complete it at some point. It may not be accomplished in a single lifetime. No matter how great the task, once begun, it will surely be finished someday. Whoever sets forth having realized this knowledge will cross over. Lord Krishna says that one who begins the path of yoga is never lost.

Whenever someone leaves the body, the imprint of devotion to God remains upon the mind. Upon being reborn, that imprint of devotion will remain with them. Concerning this very fruit, Lord Krishna said, "First, they will enjoy the pleasures of heaven; then they will be born into the family of a pure and noble person or a yogi. Completing their practice, in the end, they will attain supreme peace." This is the complete hope. Sant Kabir Sahib expressed it thus:

“The seed of devotion never perishes, though an age of eternity passes. High or low the family one is born into, a saint remains a saint still. The seed of devotion cannot be destroyed, however it may appear. Even if gold falls into filth, its value does not diminish.”

Everyone should remain vigilant and certainly practice devotion. Even as you walk along, engage in remembrance and meditation—do not forget.

*This discourse took place on May 30, 1962, in the late-afternoon satsang at Khokhsi Shyam village in the Madhepura District of Bihar.*

**Sant Kabir Sahib’s Words:**

“This mind is a tyrant of great force, and will not be checked by restraint.
When you try to seize this mind, it slips away, breaking its chains.
Gods, humans, and sages alike have struggled and failed; the thief cannot be caught in their hands.Should a soul receive the shelter of the True Guru, let go of attachment.
Kabir says, ‘Listen, O seekers—take refuge in the Guru’s protection.’”

# 91. We Have Come Bearing Numerous Imprints of Past Lives

*I bow at the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*Whose words, like countless sunrays, dispel the deep darkness of immense delusion.*

Dear people,

Lord Shri Krishna took birth many times. In each of these births, He incarnated specifically to destroy the sorrows of the world and to punish evildoers. We too have taken many births. We are all people of varied tendencies, living in the same place. This shows that we carry many latent impressions (sanskārs) from our previous lives.

All incarnations, sages, seers, and saints alike declare that one must learn the teaching that frees one from the cycle of birth and death. When you fully understand the essence of those teachings whose purpose is to save one from birth and death, you will realize they advise that one should leave this world while continuing to do noble deeds, to worship God, and to fulfill one's duties. In every country of this world, there is some form of government. All such governments possess the power to rule, maintaining order among their citizens and, in turn, taking services from them, yet they do not prevent anyone from worshipping God or practicing spiritual discipline. A government that protects its country and provides for the well-being of its citizens through governance should not be disregarded, nor should the administration of any nation in the world be disrespected.

Our country has been under the rule of kings since ancient times. Throughout history, among all the kings who reigned, including foreign kings and even while accepting the rule of foreign kings, our ancestors never abandoned their worship, meditation, or satsang. We too should continue with our worship, meditation, and satsang.

Even today, under our current government, we are free to engage in spiritual discipline, devotion, and satsang. We do so easily.

Those who desire worldly pleasures in this world encounter much distress. Pain is interwoven with worldly pleasure. Just as day follows night and night follows day without cease, so too does sorrow inevitably follow joy, and joy inevitably follows sorrow. But is there a different kind of happiness? We should search for it. The saints have declared that there surely is an eternal bliss. Therefore, they urge us to follow a spiritual path. They do not forbid us from undertaking worldly tasks; rather, they encourage us to engage in satsang, devotion, and spiritual discipline. And central to these practices is devotion to God. One should first gain knowledge of God, as well as knowledge of the self. The hymns we chant in praise—within them lies a description of the Divine nature. Following the guidance of the saints, we can attain that bliss

which resides in God. Day and night both exist within Time, while that which is beyond Time is the essence of the Supreme. Thus, Guru Nanak Dev Ji said:
"Akāl mūrati ajoni saṃbhau."
*The Form beyond time, unborn, self-existent.*
In this way, the Supreme cannot be described in words.
"Nirupam na upamā āna Rām samān, Rām nigama kahai."
*He is incomparable; there is no simile equal to Ram.*
*The Vedas declare that only Ram is equal to Ram.*
So says Goswami Tulsidas Ji. Kabir Sahib said:
"Jas kathiye tas hot nahīṃ, jas hai taisā soi.
Kahat sunat sukh ūpajai, aru parmārath hoi."
*What is described does not become as described; it remains as it is.*
*Yet in speaking and hearing it, joy arises and spiritual benefit is gained.*

It is precisely this form of the Divine we must come to know and attain. Certainly, this is inexpressible. It is impossible to express the inexpressible in words. To engage in worship, one must first attend satsang. Satsang imparts knowledge. Through satsang, one obtains everything. Goswami Tulsidas writes in the Ramayana:
"Mati kīrti gati bhūti bhalaī, jab jehi jatan jahāṃ jehi pāī.
So jānab satsang prabhāū, lokahūṃ beda na ān upāū."
*Whatever intellect, fame, progress, or well-being is obtained, by whatever means or wherever gained—know it as the influence of holy company; there is no other method in the world or in the Vedas.*

Mati–subuddhi (good sense), kīrti (honor), gati (fortunate destiny–liberation), bhūti (prosperity), and bhalaī (virtue) all come from satsang. Where intelligence is sound, where there is renown, liberation, wealth, and virtue, there is nothing else left to acquire. Many of us were born when the British still ruled here. They governed as long as it was God's will. Then Mahatma Gandhi arose with his companions, and the Congress assembly came to power. That brought about the form of governance known as democracy. I have no trouble under this administration.

In satsang we teach, "Do not lie, do not steal, do not consume intoxicants, do not commit violence, do not engage in adultery." Any teaching contrary to this would offend the government and destroy spiritual welfare. Let us hold satsang and also earn our livelihoods. Whether by farming or any other kind of work, each person should do what suits their ability while continuing with satsang.

*This discourse took place on July 24, 1978, in the village of Maujam Padti in Purniya District, Bihar, on the occasion of the birth anniversary of Shri Sadanand Ji Sagar's son, Manu Bhaskar Ji.*

# 92 There Are Two Kinds of Afterlife Realms

*I bow at the Guru's lotus feet, the ocean of compassion, Hari in human form, whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

ear people devoted to dharma, everyone should understand that no one likes suffering; it is extremely unpleasant for all. In order to escape suffering and obtain happiness, people labor tirelessly day and night. There is nothing wrong in this, but one must recognize what true happiness is. Everyone is familiar with sense pleasures—they partake of them. The senses are five: form, taste, smell, touch, and sound. The whole world, immersed in these, seeks happiness through them, yet such happiness never brings fulfillment. Even if one indulges them for an entire lifetime, one never feels fully satisfied. Some may indulge less, some more, but none can ever be content. When one eats, one briefly feels satiated; then, as the food digests, hunger returns, and one desires to eat again. In the same way, every form of enjoyment offers only a momentary sense of satisfaction.

The wise say that this soul has had many births, and in every form of life it has only partaken of these five sense pleasures, yet never found fulfillment. Where there is no fulfillment, there can be no true happiness. Therefore, one should not chase after such pleasures. Beings with other types of bodies do not grasp this truth, but humans do. Even if one were to reach heaven, it would still offer only limited happiness; once the merit is used up, one must return to this world. There are likewise five sorts of sense pleasures in heaven, and they are not equally distributed. Indra, the king of gods, enjoys the highest pleasure there, yet even he is not satisfied, as recorded in stories. Above him is Brahma, who possesses still greater enjoyment, but even he finds no lasting contentment in it."

"Shri Ram has said that there are two kinds of afterlife (paralok). When a human body is relinquished, the jīva undergoes two types of afterlife. The first is that in which the jīva, in accordance with its karma, experiences certain enjoyments, and after those enjoyments end, it is reborn in this world. The second is that realm where there is nothing except the Supreme (Paramātmā).

Having attained God, one is completely satisfied. The craving for further pleasures is eradicated. Once this craving is gone, the very cause of birth and death is gone as well. One who reaches God does not return to the world. Just as the name of a river is lost when it merges into the ocean, so too the jīva's sense of separateness vanishes upon realizing God. Such a person experiences the bliss of the self, the same bliss that resides in God.

In the state of drowsiness (tandrā-avasthā), there is a kind of joy that does not arise from any of the five sense objects; rather, it stems from resting in one's own being. If there were any suffering in that drowsy state, no one would ever be able to fall asleep. When one enters deep

sleep, one finds such contentment within that one becomes unaware of everything, though unfortunately, there is no conscious knowledge of oneself in that state. The innate happiness (nij-sukh) is entirely different from the five sense pleasures; there, by abiding in one's own nature, one attains true joy. It is not merely a supposition that such joy exists.

Progressing steadily inward, one ultimately reaches God. He who does not know how to journey within cannot approach God. Only he who knows how to go within moves toward God. Travelling along with the body and the senses keeps one entangled with the five sense objects. The remarkable happiness is the happiness of the self. And what is the self? It is none other than Paramātmā. Brahma-bliss, the joy of realizing God, and the bliss of the soul are one and the same.

He who proceeds inwardly is liberated from outward objects, just as, when you fall asleep, you abandon the company of the external senses. The joy gained from leaving behind the outer senses cannot be obtained by racing around with them. You might go anywhere in this world—climb onto some star or travel to the planet Mars—but one cannot free oneself from them. Who is it that becomes free of sense objects? First, the conscious soul moves along with the mind, and later it moves alone. This is Vedanta-knowledge. "Vedanta" means the culmination of knowledge. True fulfillment is found only there, nowhere else. For happiness, one must turn toward the soul. By withdrawing from the senses and journeying inward, one experiences genuine joy. The happiness from which one does not wish to part is the soul's bliss. It arises through traveling within and is the same happiness that comes from realizing God.

Just as sugar is both seen and tasted, and sweets are both seen and tasted, so too God can be seen and tasted. "Tasted" means one finds contentment upon attaining Him. One should not crave worldly pleasures, nor even lust after heavenly pleasures.

This body is like a boat. Just as a boatman is needed to guide the boat properly, so too a true guru is needed to guide the body correctly and prevent it from following a wrong path. A true guru is one who knows the truth, abides in it, and helps others avoid evil ways and follow the path of righteousness.

Only upon reaching God does one find the happiness that never abandons. One must learn and tread the inward path, not the outward one. This path was created by God, not by human hands. To follow it, the conscious soul sets out along with the mind at first, and later alone. The method of gathering in the mind and directing it along that way is called the science of yoga.

When something is gathered in, it tends toward its opposite side. The mind is engaged in the five sense objects, wandering through the world. Once one takes hold of the mind, the gross five sense objects fall away. Eventually, the subtle five also fall away. For this reason, we have the science of yoga. Yoga-vidya was not invented by anyone; it was discovered. In the same way that oil was not created out of clay but extracted by digging in the earth, so too the path to realizing God was not created by anyone but uncovered through exploration.

"From the practice of gross japa-dhyān, gather the mind in. This is the simple path of yoga. Once begun, it is never lost, it bears no adverse outcome, and it saves one from the greatest fear. These three points appear in the Gita. And what is this greatest fear? The human body is the most

precious form, even gods struggle to obtain it; how then could the bodies of bulls, monkeys, or other animals be superior? To fall below the human plane is the greatest fear.

In Tulsidas's Ramayana, there is a story of a devotee performing worship. When his Guru arrived, he did not rise to greet him, so Lord Shiva cursed him to become a python. Upon the Guru's plea, Shiva granted him a boon in addition. Disputing with sage Lomasa led to another curse—he became a crow. But the sage, out of compassion, said that whichever body he wished to take on afterward, so it would be. Only the human body leads to liberation and realization of God; no other body provides that.

Bhakti contains yoga, which is the simple path of yoga. It involves japa and dhyān. One must learn its details from the Guru. Whoever begins this path will not fall from the human form. But those who try it on their own, without a Guru's guidance, do not understand it properly and cannot succeed. Do not be afraid of yoga; it can be both simple and difficult. Those who do not know the simple form of yoga become alarmed upon hearing the name "yoga." People should learn the straightforward practice of yoga and engage in it, avoiding entanglement in sense pleasures.

Living in the world, one cannot completely avoid sense objects. Therefore, the saints have instructed: consume sense objects the way you would consume medicine—without attachment. Do not believe that they will bring real satisfaction. Learn about true knowledge and meditation from the Guru, and keep restraint. This restraint means abstaining from the five sins: lying, stealing, intoxication, violence, and adultery. In terms of nonviolence, do not eat meat or fish. Manu Smriti describes eight forms of culpability in killing. That is: the one who orders it done, the one who kills, the one who cuts the body into pieces the one who cuts it up, the one who sells it, the one who buys it, the one who cooks it, the one who serves it, and the one who eats it—all eight are culpable. Eating fish and meat is connected to violence. Just as consuming marijuana or hemp has its effects, so too do fish and meat. Do not incline toward any intoxicant. Adultery is so damaging to our land that everyone views it with condemnation. By avoiding these five sins, stealing, robbery, deception—every bad deed—will be forsaken. Our nation made tremendous sacrifices to gain independence, but theft, robbery, dishonesty, looting, and so on have not diminished; they have increased. Saints say: refrain from these five sins, and such evils will not occur. All will live in peace. Everyone should follow the path shown by the saints."

*This discourse took place on May 25, 1966, in Azampur Gola, within Katihar District of Bihar, at the residence of Shri Babu Vishwanath Chaudhary.*

**The Words of Goswami Lakshminath Paramhans Ji Maharaj**

"Varanauṃ sādhu samāj sare re…" (Refrain)
"Saty, śīl, saubhāgya, sādhutā, sundar taṭ chauke re.
Sukh sīṛhī santoṣ susamta, chāra-ghāṭ dhare re." (1)
"Śītalatā jal kriyā bhāṃvarī, dayā mīn bahu tere.
Karuṇā kand viśvās nāl las, kesar nīt jaṛe re." (2)

“Ānand ras ruchi mod mañjutā, lāj saroj phule re.
Bhakta bhramar ras pivat mudit man, guṇ gāvat Hari ke re.” (3)
“Āgam nigam bhāgavat gītā munivar pāṭh kare re.
‘Lakṣmipatī’ sar daras par te, lach-chaurāsī tare re.” (4)
*Truth, virtue, auspiciousness, saintliness—all four are set at the beautiful threshold.*
*Happiness is the stair, contentment the quiet sanctuary—these four posts are established.*

*Coolness is like the water’s flow, compassion’s many fish swim within.*
*In the pool of mercy and trust, saffron continually takes root.*

*Joy, rapture, and delightful taste blossom like the lotus of modesty.*
*Bees of devotion drink this nectar, filling the mind with gladness as they sing of God’s virtues.*

*The seers recite the Vedas, the Nigamas, the Bhāgavata, and the Gītā.*
*‘Lakshmipatī’—by beholding Him in full—one transcends the eighty-four (cycles of rebirth).*

# 93 There ate Two Types of Devotees

*I bow at the Guru's lotus feet, the ocean of compassion, Hari in human form, whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

Dear people,

Whatever I say, and whatever my companions say, pertains solely to God. These are precisely the topics that must be addressed regarding devotion to God. The reason is:

"Stuti purāna sadgrantha kahāhīṃ, Raghupati bhagati binā sukh nāhīṃ."

*All the praises, Purāṇas, and holy texts proclaim:*

*Without devotion to Raghupati (Lord Rama), there is no true happiness*.

In connection with this, you have already heard much in the discourses of Santsevi Ji, so I have nothing to add on that subject. There are two types of devotees. One type hopes that God will appear in the exact form and color that the devotee desires. The other type thinks, "What need is there for me to ask Him to come in a particular way when He is all-pervading anyway? O Lord, transform me so that I may behold Your all-pervading essence." Saints and gurus say, "Strive in such a way that you yourself arrive at the place where God is recognized." Then you realize, "Where should I even go? He is everywhere." So what is the obstacle to recognizing Him right here and now? The guru explains, "You remain fully engaged in sense-based knowledge, sometimes in the waking state, sometimes in dreaming, sometimes in deep sleep. In these three states, as well as under the influence of sense-based knowledge, God cannot be perceived." Remember this well. One who forgets this pursues God in places where His presence is not directly revealed.

Arjuna was grieving over the death of his son. Lord Krishna took him to the lunar realm and showed him his son. There, Arjuna called out, "My son, my son!" But the son rebuked him firmly, saying, "Who here is your son? Once, I was your son—but that time has passed. Now leave." In modern times, scientists have also traveled to the moon, yet they have been unable to determine exactly what exists there. They heard a sound resembling a harmonium. No matter where you go, as long as the five elements are present—whether gross or subtle—and as long as perception relies on the senses and as long as you move within the sphere of sense perception, you remain in the domain of māyā. Nowhere will you have a direct vision of God. Hearing this, some might think I am denouncing holy pilgrimage sites, while they themselves journey to those places. I speak the truth—call it denouncement or affirmation, as you wish. There are many who, after returning from visiting numerous sacred sites, have said they found no direct vision of the Divine. If you do not trust my words, go and see for yourself at those places of pilgrimage.

What happens once one actually realizes God? The Upanishads say:

'Bhidyate hṛdaya-granthiś chidyante sarva-saṃśayāḥ,

Kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare.'

*When the knot of the heart is untied, all doubts are cut asunder,*
*and one's karmas are destroyed upon beholding Him who is both transcendent and immanent.*

In other words, once one has seen the Ultimate Brahman, the knot of the heart is undone, all doubts are cut asunder, and all karmas are extinguished. Even our greatest scientists have been unable to exhaust all that pertains to the gross material realm, let alone the subtler levels. The saints possess such vast wisdom that even the greatest scientists would be astounded. My words are being written down, and they will endure as long as this book survives. But these are not truly my words; they are the teachings of the saints.

One may listen to countless exalted discourses, yet merely listening will not grant a vision of God. Only where the body and senses are transcended will that vision arise. Still, it is commendable that people seek darśan by visiting sacred sites, for even that journey constitutes devotion. People travel to those shrines, bow down in prostration, and endure difficulties to reach them. I have seen travelers on the road near Sikligarh Dharhara, prostrating themselves full-length on the ground step by step as they head to Singheshwar or Vaidyanath. This journey is part of devotion to the deities of those holy places. Some proceed along the banks of the Ganges, advancing one slow footstep at a time, which itself amounts to reverence for Ganga. In the same way, whoever journeys toward God engages in devotion to God.

What is devotion to God like?

'Śravaṇa binā dhuni sunai, nayan binu rūp nihārai.
Rasnā binu uccarai, praśaṃsā bahu vistārai.'"
*He hears the sound without ears, beholds the form without eyes;*
*He utters speech without a tongue, extending His praises far and wide.*

"Nṛtya caraṇa binu karai, hasta binu tāla bajāvai.
Aṅga binā mili saṅga, bahut ānanda baṛhāvai.
Binu śīśa nawe jahāṃ sevya ko, sevak bhāva liye rahe.
Mili paramātam soṃ ātmā, parābhakti sundara kahai."
*He dances without feet and claps without hands.*
*They come together without a body, and their joy greatly increases.*
*Wherever one worships the Lord, one bows without a head—remaining ever in the spirit of devotion. When the soul unites with the Supreme, that sublime devotion is glorified.*
—Sant Sundardas Ji

This is parā-bhakti, not a gross, external devotion. Using your hands to grasp or your feet to run is not devotion. In this form of devotion, one remains outwardly utterly quiet while inwardly journeying. The saints have described a simple method, but people remain engrossed in outward pursuits. Tulsidas Ji remarked:

"Sugam upāya pāibe kere, nar hata bhāgya dehiṃ bhaṭ bhere."

*There is an easy way to attain it, yet men of ruined fortune keep wandering aimlessly.*

Look in the Purāṇas at what befell those who roamed outwardly. Any divine vision (darśan) one might have externally is only that of māyā, and from māyā's vision, you inevitably experience suffering. Tulsidas's Rāmāyaṇa relates the story of Manu and Śatarūpā, as well as the austerities of Kaśyapa and Aditi.

They performed extreme penance—read about it and see. They desired a particular form, and that is exactly what appeared. But it was a māyā-form, and so it came to pass. They requested the boon from māyā, asking for a child like Him. Kaśyapa was a brāhmaṇa who became a kṣatriya—hardly something one could call an advancement. The Rāmāyaṇa does not describe King Daśaratha as being free of difficulties or sorrow. He was distressed over his lack of a son. Through austerities, he gained great bodily strength, yet his mind's afflictions did not subside. As a result, his māyā-related suffering did not end. Goswami Tulsidas Ji is very candid and hides nothing. He says Daśaratha was extremely powerful:

"Surapati basara bā̃habala jākē, narapati sakala rahahiṃ rukh tākē."

*By the might of whose arms even the lord of gods (Indra) is eclipsed, and under whose shade all mortal kings abide.*

He was that influential. And then:

"So suni tiya ris gayau sukhāī, dēkhahu kāma pratāp baḍāī."

*Hearing that, the woman became enraged. Behold the great power of lust*.

It is truly astonishing that Tulsidas Ji would write such a thing.

"But what can be done? He wrote only the truth as it had to be written.

'Sūl kulis asi aṅgabanihāre, te ratināth suman sar māre.'

*Trident, thunderbolt, and sword may tear the body,*

*yet even they are vanquished by the flower-arrows of the Lord of Love*.

What more could Tulsidas Ji say? That is why I'm pointing it out. If the Ramayana is true, then this matter is also true. I'm not asserting it on my own authority. King Dasharath did not triumph over the impulses of the mind. However, those who turn inward and aspire to transcend the body's sensory knowledge so they may have a direct vision—such people experience this: they behold a form free from delusion, a realm with no affliction, no suffering.

Some say, "Just sing the praises of God; that's the end of it," but that's not enough. We also extol God in song, yet you must go beyond that. If that alone sufficed, why would Lord Shri Ram have taught Shabari the nine forms of devotion (navadhā-bhakti)? In navadhā-bhakti, the first is keeping the company of saints; the second is loving devotion to God's stories and discourses; the third is serving the Guru with humility; the fourth is praising God without deceit; the fifth is chanting the mantra; the sixth is practicing self-control (dama); the seventh is cultivating inner calm (śama); the eighth is contentment with whatever comes; and in the ninth, one is simple and free of guile.

Many people grasp the first five forms of devotion but do not understand what the sixth and seventh entail:

“Chhaṭha dama śīla virati bahu karmā. Nirat nirantara sajjana dharmā.
Sātaveṃ sama mohi maya jag dekha. Mo teṃ santa adhik kari lekhā.”
“
*Sixth is self-restraint, virtue, detachment, and many good deeds—*
*the noble ones remain ever immersed in righteous conduct.*
*Seventh is to see the world as equally steeped in delusion and attachment,*
*while holding saints in higher regard than oneself.*

Lord Shri Ram described all these kinds of devotion to Shabari, and she possessed them all fully. Hence, Shri Ram said, “Sakal prakār bhagati dṛḍha tore” (You have firmly established every kind of devotion). The result was:

“Taji joga pāvaka deha haripad līn bhaḍ jahaṃ nahiṃ phire.”
*Abandoning the body in the fire of yoga, one merges at the feet of Hari,*
*reaching that place from which there is no return.*

Shabari practiced both śama and dama. One who perfects śama (inner stillness) will behold God. And in his Vinaypatrikā, Tulsidas Ji says:

*Raghupati bhagati karata kaṭhināī.*
*Kahata sugam, karanī apār, jāna’i so jehi bani āī.”*
*“Jo jehi kalā kuśala tā kahāṃ, so sulab sadā sukhakārī.*
*Sapharī sanmukh jal pravāha, surasarī bahaṛ gaj bhārī.*
*Jyoṃ sarkarā milaṛ sikatā mahaṃ, bal teṃ nahīṃ bilagāvai.*
*Ati rasajña sūkṣma pipīlikā, binu prayās hī pāvai.*
*Sakal dṛśya nija udara melī, sovaṛ nidrā taji jogī.*
*Soī Hari-pada anubhavaḍ parama sukh, atisay dvaita viyogī.*
*Soka moha bhaya haraṣ divasa nisi, deś kāla tahāṃ nāhīṃ.*
*Tulasidās ehi dasā-hīna, saṃsaya nirmūla na jāhāṃ.”*
*Devotion to Raghupati (Lord Rama) is no easy task.*
*Though described as simple, its practice is vast—only the one who achieves it truly understands.”*
*In whatever art one is skilled, there it becomes easily a source of joy.*
*A mackerel (sapharī) faces the flowing current; for the Ganges’ mighty flood, (it’s) a huge task.”*
*“Just as sugar mixed with sand cannot be separated by force,*
*but a tiny, keen-tasting ant obtains it without effort.”*
*“Gathering all visible things into his own being, the yogi rests, abandoning slumber.*
*He experiences the supreme bliss of Hari’s feet, transcending duality in the highest sense.”*
*“There, neither sorrow nor delusion, fear nor delight, day nor night, place nor time exist.*
*Tulsidas says: ‘Without entering into this state, one cannot uproot all doubts.*

Whoever practices inner sādhana enters into the cosmos and crosses beyond it as well. It’s easy to speak of it in a minute, yet carrying it out takes multiple lifetimes. Draw yourself inward; become exceedingly subtle, like the sapharī fish. Just as a tiny ant extracts sugar grains from sand, a devotee likewise discerns the inert and the conscious within himself, separating them and

grasping the conscious. How does a person gain skill in any art? By practicing continuously. One learns letters one by one, and in time becomes a scholar. In the same way, someone who enters the path of bhakti, jñāna, and yoga advances gradually until reaching God. Never assume that you are incapable of such practice.

"Śūnya mahal meṃ diyānā bāri le, āśā se mat ḍol re."
"Jauṃ tehi pantha chalaṛ mana lāī. Tau Hari kāhe na hohiṃ sahāī."
*In the empty palace, light the lamp—do not waver in hope."*
Kabir Sahib

*"If you set your mind firmly on that path,*
*why would Hari not come to your aid?*
—Goswami Tulsidas Ji

Progressing inward comes about through spiritual discipline and devotion. Whoever undertakes such practice will experience complete withdrawal within. Complete withdrawal at the gross level means coming to a single point. All the forms and colors in this world originate from a point. Learned people know that every line is made of points. A line arises from a point. Without a point, there is no line, no form. The point is a mysterious form of God. The point is not. God Himself created the point; no one else makes it. I say that an example of this, in external gross form, is the shāligrāma. Though it has no hands, feet, or other limbs, people worship it as Lord Vishnu. Physically, it is God in a gross form, and the point (bindu) is God in a subtle form. Learn the skill of beholding it from the Guru.

"Without the Guru, whence knowledge?
Without knowledge, whence dispassion?
The Vedas and Purāṇas all sing of it—
Yet without Hari's devotion, how can one find joy?"
—Goswami Tulsidas Ji

Turn toward God—
"Hiy nain sain suchain sundari sājī, sruti piu pai chalī."
*With heart and eyes made serene, O lovely one adorned,*
*the hearing (awareness) goes forth to her Beloved.*
—Sant Tulsi Sahab

Here, there will be no recognition. Where can one recognize? Only where you can rise above sense-based knowledge. If you do not learn this from my satsang, then my satsang deserves rejection. This is exactly what is taught in my satsang, and what my companions speak of as well. It is the teaching my Guru Maharaj imparted. God is that alone which one perceives solely through the conscious soul. All of you seated here, remember this—otherwise, you will keep running in confusion. Tulsidas Ji's wisdom is found in the Vinay Patrikā. Called "alaukik-jñāna" (transcendental knowledge) in the writings of Kabir Sahib and Guru Nanak Sahib.

Goswami Tulsidas Ji says:

“Ehi teṃ maiṃ Hari-jñāna gaṃvāyo.
Parihari hṛday kamala Raghunāthahiṃ, bāhar phirat vikal bhaya dhāyo.
Jyoṃ kuraṅga nija aṅga rucira mad, ati matihīn maram nahīṃ pāyo.
Khojata giri taru latā bhūmi bil, param sugandh kahāṃ te āyo.
Jyoṃ sar vimal bāri paripūraṇ, ūpar kach seṃvār tṛṇa chāyo.
Jārat hiyõ tāhi tajihauṃ saṭha, cāhat yahi vidhi tṛṣā bujhāyo.
Vyāpit trividh tāpa tan dāruṇ, tāpar dusah daridra satāyo.
Apane dhāma nāma surataru taji, viṣaya babūr bāg man lāyo.”
*In this way, I have lost my knowledge of Hari.*
*Abandoning the lotus of the heart’s Raghunath, I wander outside, tormented by fear.*
*Like the deer, entranced by its own body’s fragrant musk,*
*In profound foolishness, it does not grasp the secret.*
*Searching among mountains, trees, vines, the earth, and caves,*
*It wonders where that supreme fragrance arises.*
*Just like a lake, filled with pristine water,*
*Yet covered above by weeds and grass.*
*O foolish one, consumed at heart, still you refuse to let go,*
*Hoping somehow to quench your thirst in this way.*
*Beset by the threefold torments, the body suffers greatly,*
*Then unbearable poverty heaps its torment upon you.*
*Abandoning your own abode—the wish-fulfilling tree of the Lord’s Name—*
*You have fixed your mind on the thorny orchard of worldly pleasures.*
“*Tumha sam jñān nidhān mohi sam, mūṛh na ān purāṇaṃhi gāyo.*
*Tulasīdāsa prabhu yaha vichāri jiya, kījai nātha ucit mana bhāyo.*”
People are aware of the physical heart, but they do not know the yogic heart. If you come to know the yogic heart, then you will see:
“Śrīguru pad nakh mani gan jyōtī, sumirat divya dṛṣṭi hiy hotī.
Udhgharahiṃ vimal vilōchan hī ke, miṭahiṃ dōṣ duḥkha bhav rajanī ke.”
*From the jewel-like radiance at the nails of the revered Guru’s feet—*
*by recalling it, one attains divine insight in the heart.*
*The pure eyes are opened, and all defects, sorrows, and the dark night of worldly existence are dispelled.*

“Jyōṃ kuraṅga nija aṅga rucira mad, ati matihīn marama nahīṃ pāyo.
Khōjata giri taru latā bhūmi bil param sugandh kahāṃ te āyo.”
*Like the deer that carries exquisite musk in its own body,*
*yet, lacking wisdom, fails to grasp the secret—*
*searching among hills, trees, vines, and hollows,*
*wondering where that supreme fragrance comes from.*
—Goswami Tulsidas Ji

It is ignorance in the deer that it searches outside for the fragrance of musk. Likewise, there is ignorance in one who seeks God only in external forms.

"Jyōṃ sar vimal vāri paripūraṇ, ūpar kachhu sevār tṛṇa chāyō."

*Like a clear lake, fully filled with pure water, yet its surface is covered by grass or straw.*

A lake may be filled with crystal-clear water, yet the surface is covered with weeds and grasses. Remove that covering, and you will find pure water. In the same way, once you transcend the gross and subtle veils of illusion that God has spread, you will directly behold God. People think Goswami Tulsidas Ji practiced only external devotion. Authors in our land have written that Goswami Tulsidas Ji and Surdas Ji were "saguṇī" devotees. I remarked, "They have understood quite a bit, haven't they?" But in truth, no one is solely a devotee of the manifest (saguṇa) or solely of the unmanifest (nirguṇa). Read the literature of the saints and learn their specialized terminology. Where does one who proceeds ever inward eventually arrive? The answer is: at that place where there is no space or time. Where there is no space-time, there cannot be day or night. Where then are the sun and moon? Study the Upanishads, read the Gita, explore the saints' sacred texts—they speak of the same truth. Kabir Sahib also said:

"Na jogī jōg se dhyāvai, na tapsī dēh jarāvai.

"Sahaj meṃ dhyān se pāvai, surati kā khēl jēhi āvai."

*He is not a yogi who simply meditates on yoga, nor an ascetic who burns his body.*

*In the natural state of meditation, one attains it—if one knows the play of (inner) awareness.*

To practice Hatha Yoga first and then Raja Yoga afterward—that is what is meant by "the yogi who meditates on yoga." When someone practices Raja Yoga—meaning meditation—without first doing Hatha Yoga, that is what is meant by "not the yogi who meditates on yoga." It's impossible for everyone to do Hatha Yoga first and then proceed to meditation. If you undertook Hatha Yoga, what would you eat? Would someone else grow the food so you could consume it? If everyone took up Hatha Yoga, what would they all eat?

In the Bhagavata, the Lord instructed Uddhava to meditate—first on the entire body, then on the face, then on the void. In the Gita**,** one is told to meditate on the tip of the nose, but certain commentators zeroed in on that point and let the real meaning slip away. You are instructed to "see" while ceasing to look in any direction. But with your eyes open, you will inevitably look somewhere. Hence, you are advised to close your eyes in meditation. Learn its hidden meaning from a Guru.

Goswami Tulsidas Ji said of the Guru:

"Jñān kahai ajñān binu, tam binu kahai prakāś.

Nirguṇ kahai jo saguṇ binu, so Guru Tulasīdās."

*Knowledge is spoken of only in the absence of ignorance, as light is spoken of only in the absence of darkness.*

*He who speaks of the attributeless without the attributed—he is the Guru, says Tulsidas.*

Where the three guṇas no longer enclose you—there is the unmanifest (nirguṇa). However lovely a form may be, it is still (saguṇa) of māyā. Whether it is soft or hard, hot or cold, all are of māyā. Kabir Sahib says:

"Guru nām hai jñān kā, śiṣya sīkhe le soy.
Jñān marjād jāne binā, Guru śiṣya na koy."

*The Guru is knowledge itself; the disciple is he who learns it.*
*Without understanding the scope of that knowledge, there is neither true Guru nor disciple.*

What I mean is: understand God correctly, understand the Guru correctly. Banish the notion that you can gain this knowledge without a Guru. You need a teacher to learn A B C D, alif bē, or ka kha ga; would you then imagine you need no Guru for spiritual knowledge? Many so-called "intellectuals" in our land hold such a view, and they undermine the sanctity of santmat. You do need a true Guru; you do need the inward path. The path opens through the yogic heart. Follow what the Guru reveals. Take refuge in the Guru. And what does it mean to "follow"?

# 94. If You Do Not Speak Truth, the Heart Can Never Be Pure

*I bow at the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*Whose words, like countless sunrays, dispel the dense darkness of profound delusion."*

Dear people,

Satsang is said to be the company of the True (Sat). The True is not some substance that once did not exist or will one day cease to exist. The True is that unmoving and all-pervasive reality—God Himself—who has never not been, and who never ceases to be. Whoever remains in God's company is in satsang. Who can keep His company? Each body contains a spark of Him:

"Īśvar aṃsa jīva avināsī,
Chetan amal sahaj sukh-rāsī."
*The soul, an immortal fragment of God—*
*conscious, pure, and naturally full of bliss.*
Śrī Rāmcharitmanas

"The jīva (individual soul) is an immortal part of God, conscious, pristine, and naturally full of bliss."

The jīva yearns to be joined with that Source who never separates once united. Any discussion of that Supreme is also called satsang. Saints such as Kabir Sahib, Guru Nanak Sahib, Paltu Sahib, Dadu Dayal Ji Maharaj—all were saints, and they left many compositions. Listening to their words is also satsang, which has been underway here since three o'clock.

Unite the True with the True. The individual soul, which is a part of God, is true, and God is True as well. Merge the two, and that is satsang. Whatever you see outside is impermanent. For example, vegetables grow from the earth—that is a "sprouting" substance. Insects and worms appear—they are generated by warmth. Things decay or burn; none of these are truly permanent. Our body, too, is not the ultimate reality. Yes, the soul dwells in this body for a certain time, but the path that leads us toward God does not lie outside; it is within. Where does the journey begin? Precisely where you are. It is not that you have to start from somewhere you do not stand or sit. Begin at the point within this body where you truly reside. Stop looking outward and turn within.

Close your eyes and look—what you see is darkness. It is precisely out of this darkness that the path emerges. By learning the method from the Guru, if you proceed through this darkness, it changes. But nobody can discover this on their own without a Guru. Those who learn from the Guru make progress; continuing onward, they move from darkness into light. Moving even through light, they go beyond it. Just as, in this world, there is "sound" (śabda) in both darkness and light, so too, when you pass beyond inner darkness into light, you encounter the Sound. When you fix your inner awareness (surat) upon that Sound, it is called Surat-Śabda-Yoga. The Sound

draws the awareness toward its own source. The source of the Sound is God. When a surge arose in God—when a wave (mauja) formed—creation came into being.

Wherever there is vibration, there is sound; where there is no vibration, this primordial Sound carries one. Saints like Kabir Sahib, Guru Nanak Sahib, Sant Dadu Dayal Ji, and Sant Paltu Sahib have passed away—they are no longer physically present. Yet we believe these were realized saints, and evidence of their realized state is found in their words. For instance, Kabir Sahib said:

"Sādho śabda sādhanā kījai.
Jehi sabda se pragaṭ bhaye sab, soī sabda gahi lījai."
"O seekers, practice the discipline of the Sound.
That very Sound from which all have emerged—grasp that Sound."

To catch hold of this, the saints taught the practice of Surat-Śabda-Yoga—also called Nāda-Anusandhāna. Ultimately, satsang teaches that to purify the mind, you must engage in some remembrance (sumiraṇ) taught by the Guru. Perform vocal chanting (maukhik-japa), whispered chanting (upāṃśu-japa), and mental chanting (mānas-japa). Through these, the mind is greatly purified, and in due course, you will experience firsthand the light (prakāś) through Drishṭi-Yoga.

Some say that God declared, "Let creation be," and thus creation was formed. But it is not so. First, a surge arose in God; from that surge came vibration, and from that vibration sprang creation. This is the principle taught in Santmat. Furthermore, Guru Nanak Dev Ji said:
"In a pure vessel, the subtle essence can reside; only a rare few remain truly pure.
Through them, the Supreme merges with the supreme essence—O Nanak, we take refuge in You."

Purity is not achieved by bathing outwardly alone; the inner being must also be pure. One becomes inwardly pure through chanting and meditation. Speak truth. If you do not speak truth, the heart will never be cleansed. If something must remain hidden, say, "I won't speak more on this," or remain silent. The body and mind are defiled by lust, anger, pride, greed, and attachment. To purify yourself of these, you must speak truth. If you need to hide something, then say nothing. Devotion to God is truth. The path leading toward God lies within. The soul's seat is within, in the darkness. Those who journey inward discover that, by proceeding correctly, light arises within.

All of you who have received guidance in spiritual practice—if you have applied it well, you must have glimpsed some measure of inner light. From there, the Sound is grasped. That Sound arises from God, so its far end is connected to God. Sound has this property: awareness naturally inclines toward the source of any sound. I am speaking right now—those who listen attentively are focused on me. In the same way, when you hear the inner Sound, your attention turns toward where it originates. That primordial Sound has come from the Divine. Those who listen to it are drawn all the way to God.

# 95. What Happens After Death?

"I bow at the Guru's lotus feet, the ocean of compassion, Hari in human form,
Whose words, like numerous sunrays, dispel the great darkness of profound delusion."

Dear people!
We have gathered in the satsang hall—that is, inside the satsang center—to engage in satsang. True company (satsang) arises by letting go of what is untrue (asat), because Truth (sat) and untruth (asat) cannot coexist for long. "Sat" refers to that which never perishes. That which never perishes also never comes into being in the first place. Therefore, whatever never was and never will be is "Sat." Being in communion with that is satsang. However, it is impossible to have that kind of union externally. Certainly, what we are doing here—sitting together for satsang—is called external satsang. In external satsang, one obtains knowledge (jñāna)—though not direct experience, but rather knowledge through hearing, which broadens one's intellect.

Everyone is aware that one day our body will also be relinquished, just as our ancestors' bodies were relinquished. Why is that? Because it is impermanent. Yet this external satsang is still very necessary. The knowledge we gain here turns our attention within. By hearing this outwardly transmitted knowledge, we come to know there is something that is "Sat," something that neither comes into being nor perishes. Recognizing this is not harmful—it is indeed good. And surely you are aware:
"Binu guru ho'i kī jñāna, jñāna kī hoṛ birāga binu.
Gāvahiṃ beda purāna, sukh kī lahi'a Hari bhagati binu**?"**
*How can there be knowledge without a Guru? And without knowledge,*
*how can there be dispassion? Though the Vedas and Purāṇas speak of it,*
*how can true happiness be attained without devotion to Hari?"*

The Guru appears at every step in life. When we were born, even then the mother or the nurse taught us how to drink milk. After some time, the priest or a maulvi gave us our name, and that is how we knew, "This is my name." Later, when we were ready to read and write, we went to a small school, and there we learned. Thus we see that at every step, a teacher is needed.

After one completes higher studies, one acquires extensive knowledge for earning a livelihood. By taking up a profession or trade, one learns how to make a living. However, whatever one earns will not last forever. Goswami Tulsidas Ji has said:
"Arab kharab lauṃ sampadā, uday ast lauṃ rāja.
Tulasī tau bhī marana hai, āve kaune kāja?"
*Even if one possesses countless wealth, or reigns from sunrise to sunset,*
*Tulsidas says that death will still come—what good, then, is all this?*

What will happen after death? One should also give thought to that. The saints advise us to seek the Ultimate Truth. If you search within yourself, you will discover what is truly Sat. In the

states of wakefulness, dream, or deep sleep, you will not find it. Saintly yogis tell us that there is a state beyond these three, called turīya. The knowledge there is luminous—jyoṭirmaya. It is a union of knowledge and light. Recognizing this, one sees that one must engage in spiritual practice for the sake of that radiant knowledge. The Guru first provides the understanding of it, then imparts the method of practice.

For illuminating knowledge, there is Drishti Yoga**.** Those who stabilize their inner vision experience that bliss. Whether it is day or night, darkness or light, there is always some sound present. Likewise, within one's own interior—whether enveloped in darkness or lit by light—a sound is continuously present. But this requires concentrating the mind so that everything else is left behind. Once your vision becomes steady, the light that appears is jyoṭi-jñāna—illuminated knowledge. There must also be sound, whether in darkness or in light. When the mind is concentrated to a single point, the light that appears is accompanied by sound.

Saints call the method of beholding this light Drishti Yoga, and the practice involving the inner sound Surat-Śabda Yoga. When the subtle hearing (surat) catches the sound (śabda), the awareness is drawn to its source—just as a magnet attracts iron. Saint Dariya Sahib of Bihar says:
Cumbaka satta śabda hai bhāī, cumbaka śabda lōka le jāī.
Mṛtu andha jabahīṃ niyarāvai, cumbaka śabda jīva muktāvai.
Leṛ nikāri hōkhai nahiṃ pīrā, satta śabda jō basai śarīrā."
*This True Sound is like a magnet, O Brother;*
*The magnetic Sound carries one to higher worlds.*
*When the blindness of death draws near,*
*The magnetic Sound liberates the soul.*
*Casting off attachments, one suffers no pain,*
*When the True Sound resides within the body.*
*This Sound causes it so that—*
Jal tarang jiu jalahi samāiā, tiu jotī saṅgi joti milāiā.
Kahu Nānak bhram kaṭe kivāṛā, bahuri na hoiao jaulā jīu.*"*
*Just as a wave merges back into the water,*
*so does one's light unite with the Supreme Light.*
*Says Nanak: the door of doubt is cut away,*
*and never again does one wander as a separate being.*
—Guru Nanakdev Ji Mahārāj
One is freed from coming and going in this world. According to Sant Kabir Sahib:
"Jauṃ jal meṃ jal pais na nikase, yauṃ ḍhuri milā julāhā."
*Just as water, once merged with water, cannot be separated,*
*so does the weaver merge with dust.*
So long as life remains, this happens:
"Sovat jāgat ūṭhat baiṭhat, ṭuk vihīn nahīṃ tārā.
Chhin chhin jaṃtar nisidin bājai, jam jālim pachyihārā."

*Whether sleeping or waking, rising or sitting, there is not a moment without that string.*
*Each instant, day and night, the instrument resounds—while the fierce messenger of death stands helplessly by.*

In such a state, how can the seeker hold on to the Sound? In truth**,** it is the Sound that holds on to him. Abiding in that Sound while performing one's worldly duties is the true "Karma Yogi." Only those who fully engage in practice understand this Karma Yoga. Lord Śrī Krishna said, "In ancient times, I first imparted this knowledge to the Sun; the Sun conveyed it to Manu, and Manu conveyed it to Ikṣvāku."

The saints teach the same. One should practice this; it is the real essence. Without practice, one remains weak. Weakness is dispelled through repeated effort:

"Karat-karat abhyās te, jaḍ mati hot sujān.
Rasrī āvat jāt te, sil para paḍat nisān."
*Through continual practice, even the dull mind becomes wise;*
*as the rope going back and forth leaves its mark on the stone.*
—Sant Kabir Sahib

Having received the key from the Guru, we engage in devotion. Those who have not yet received it should take advantage of satsang, learn the method from a good Guru, and benefit from it. In this satsang hall, this very teaching is given. That is why it is called a "Satsang Temple."

*This discourse was delivered on January 8, 1978, during the weekly satsang at the Satsang Hall in Kuppaghat, situated on the banks of the Ganges in Bhagalpur, Bihar.*

# 96. If One Remains Fixed Like a Nail, No Obstacle Arises

*I bow at the Guru's lotus feet, the ocean of compassion, Hari in human form, whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

"O dear people!
You have already heard many wonderful things about Santmat. Therefore, I will say:
'Santamatā binu gati nahīṃ, suno sakal de kāna.
Jauṃ cāho uddhār ko, bano sant santāna.'
*Without Santmat, there is no deliverance—listen, all of you.*
*If you desire salvation, become offspring of the saints.*

The word *santān* applies both to disciples and to those who share one's bloodline. Whoever absorbs the saints' wisdom is also called the "offspring of saints." Without Santmat, one can never attain liberation. Therefore, for one's own welfare, one should become a disciple of the saints. "Dharma" is something people adopt—whatever is adopted or upheld is called dharma. People adopt knowledge in order to understand something. If one possesses pure knowledge, one first seeks and knows oneself. Afterward, they perceive "Am I the only one, or is there Another?"

I would say that everyone says "I am, I am." There is not just one "I." Who sustains all of these "I's"? It is God Himself. The knowledge by which we grasp that Supreme is the only true knowledge; all else is ignorance. In the state of ignorance, lust, anger, and other vices arise. One who is lustful, angry, or greedy cannot be devoted to God. Sant Kabir Sahib says:
**"**Kāmī krodhī lālchī, inase bhakti na hoy.
Bhakti karai koi sūramā, jāti baran kul khoy**."**
*Those dominated by lust, anger, or greed cannot practice true devotion.*
*Only a brave soul, relinquishing considerations of caste, lineage, and status, can engage in devotion.*

Devotees are saints. That is why I recited this:
"Kāmī to bahutak tarai, krodhī tara anant.
Lobhī jiyarā nā tarai, kahai Kabīr biratant."
*A lustful person may still somehow be saved, and an angry person too, infinitely so.*
*But a greedy heart finds no deliverance,*
says Kabir in his account.

Greed is certainly necessary, in the sense that greed arises for something to be obtained. The desire to attain oneself is appropriate, while greed for acquiring the world entangles one in it and

leads to downfall. Is there anything greater than oneself? Indeed, there is: the Supreme. One ought to hold onto the knowledge by which God—the Supreme—is attained. All other knowledge besides this is ignorance.

No action occurs without an agent. We behold this creation. To say it exists all on its own is meaningless. We see only the body of five elements and the world of five elements—nothing more. Even though we do not see anything else, there is yet something further—known as the three guṇas—because without the three guṇas, the creation cannot exist. Rajo-guṇa is the generative power, Sattva-guṇa is the sustaining power, and Tamo-guṇa is the destructive power. This world is composed of rajas, sattva, tamas, and the five elements. Just as a grinding mill cannot function without a pivot, similarly, this world must also have its pivot.

We see the entire cosmos spinning. The stars do not remain in just one place; neither do the sun and moon. The axis on which all revolve is none other than God. In His role as the pivot, He grinds up all that is to be ground. But those who cling to that pivot—God—are not ground up. Sant Kabir Sahib has expressed it most aptly:

"Kāl rūpa chakkī chalai, sadā divas aru rāt.
Agun sagun duṇ pāṭlā, tāmeṃ jīva pisāt.
Āse pāse jo rahe, nipaṭ pisāve soy.
Kīlā se lāgā rahe, tāko vighna na hoy."

*The mill of Time turns ceaselessly, day and night.*
*Its two grinding stones—unmanifest and manifest—crush the soul.*
*Whoever remains around its circumference is thoroughly ground.*
*But the one clinging to the pivot meets with no harm.*

The saints teach precisely this: remain affixed to the pivot. They show the method for doing so. Everyone should heed the teachings of the saints and act accordingly. He who supports all is that Supreme—He who is the foundation of all bodies and all worlds, yet needs no foundation Himself. He does not possess the quality of depending on anything else they (God) are beyond any foundation; all else rests upon them. Devote yourself in remembrance of only that Supreme. How to do so? Kabir Sahib says:

*Engage your awareness in remembrance, and utter nothing with your mouth.*
*Close the outer door, and open the inner door.*

Whoever does not understand this cannot truly do remembrance. The saints and yogis know the method for opening the inner door. A form of yoga that can be practiced easily is meant for everyone, and one that cannot be practiced easily is not for everyone. The saints' yoga is simple. The ṛṣis and munis of old referred to it as Nāda Anusaṃdhāna, while modern saints call it Surat-Śabda-Yoga. There is no hardship in it, though it does not begin right away. First, one should do some remembrance (sumiraṇ). As the mind gradually stills, one should do mental meditation (mānas-dhyān). After that comes the practice of drishti-sādhana (the Yoga of Vision). Then, one must direct one's awareness (surat) to the Sound (śabda). One should learn from the saints how and where to focus one's awareness on that Sound.

If the student does not serve the teacher, he cannot fully receive the teaching. Therefore, serve faithfully. Obtain knowledge from them, learn the method of meditation, and continue living in the world. Carry on some manner of work to sustain yourself. God created man (father) and woman (mother); from the two, the world came into being. Without both, creation would be impossible. Whether a man or a woman, everyone in this world should worship God and engage in some form of livelihood. Those who do not work inevitably fall into hardship. Begging is not an occupation. As for the great souls who lived on alms, they gave knowledge in return. They ate little but imparted abundant wisdom, whose value is inestimable. Such people, though they appear to beg, are not actually begging. If it is indeed alms, it is a trifling thing; but the knowledge the world receives is priceless.

**Sant Charandas Ji's Words**

1.

हरि बिन कौन तुम्हारो मीता।

कुटुब संघाती स्वारथ लागे, तेरी काहू कूँ नहिं चीता॥

*Without Hari, who is truly your friend?*

*Family and companions remain self-serving, never genuinely concerned for you.*

2.

*You turned away from the Lord, forging ties with deceitful people.*

*And with your own eyes, you have witnessed many times how sorrow and joy come and go.*

3.

सम्पति में सबहीं घिरि आवैं; बिपति परे अधिकों दुख दीता।

मूठी बाँधि जनम नर लायो, हाथ पसारि चलैगो रीता॥

*When prosperity abounds, everyone gathers around you; but in adversity, they inflict with even deeper pain.*

*You arrived in this world with clenched fists; you will leave with hands outstretched, empty.*

4.

धरि धरि स्वाँग फिरै तिन कारन, कपि ज्यों नाचत ताता थीता।

मुए न संगि होहिं तिहारे, बान्धि जलावे देह पलीता॥

*For their sake, you wear one disguise after another, prancing about like a monkey.*

*Yet none will join you in death; they will bind your corpse and burn it on the pyre.*

5.

गुरु सेवा सत्संग न कीन्हीं, कनक कामिनी सों करि प्रीता।

'चरणदास' सुकदेव कहत हैं, मरत मरत हरिनाम न लीता॥

*You neither served the Guru nor pursued satsang, but clung to gold and women instead.*

*Charandas says—Sukdev declares: you died without ever once chanting Hari's Name.*

# 97. Life Ends in Every Age

*I bow at the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless sunrays, dispel the deep darkness of overwhelming delusion.*

O dear people devoted to dharma!
I was wondering what to share with you on an occasion like this. Then I remembered that Goswami Tulsidas Ji wrote in his Ramayana about a time during Lord Shri Ram's reign when He felt in His heart that He should summon everyone and give them some instruction. Goswami Tulsidas Ji recorded that teaching in his Ramayana. It is very simple—something everyone can understand—and it perfectly aligns with the saints' perspective. He must have observed that people in the world wish to be happy, and he thought, "It is my duty to help my subjects attain that happiness." He had nothing to say about worldly pleasures, for everyone already received from their king as much comfort as a ruler ought to provide. So what remained?

In every age, life comes to an end: in Sat Yuga life ends, in Treta Yuga life ends, in Dwapar Yuga life ends, and in Kali Yuga life ends. People see this plainly. When the body is relinquished, the individual soul departs—nobody knows where it goes. Yet the soul itself knows, "I have arrived here." Anyone with any awareness will affirm that the life of the body ends, but the soul is ageless, immortal, and indestructible. The soul's life does not come to an end; it always exists. When it leaves the body, people do not see where it goes, but the departing soul knows, "I have come here from there. According to my deeds, I have arrived in this place." After the life of the body, the conscious soul endures. So is it only the soul that departs or continues on? No, no! Only the gross body is shed. Inside it is the subtle body; within that is the causal body, and within that the great causal body. These four bodies are all inert. When this gross body falls asleep, it no longer has any awareness. Within it is the conscious soul, a substance of knowledge. In addition to that, there are four inert bodies steeped in ignorance. The gross body departs, but the remaining three inert bodies stay. Along with these three, the individual soul (jīvātmā) goes to places in keeping with its karma. While living in the body, one longs for happiness, but one should also wish for happiness after the body's life ends. Everyone wants happiness. Yet there is no choice: happiness and suffering revolve unceasingly like day and night. Joined to these three bodies, the soul inhabits what we call the afterlife, where pleasure and pain are experienced—that is heaven. In that heavenly realm lie many divine abodes—Brahmā's realm, Indra's realm, and so on. Gurudev taught that, after crossing beyond darkness (pierced the third eye using dristi yoga), one sees the region belonging to the first level; if one advances further, one reaches a realm filled with light. This is called the "thousand-petaled lotus," yet it has neither the sun's radiance nor that of the moon or stars. Encompassed within it lie all seven heavens. Those who engage in devotion can behold the highest gods and many worlds. Still, one remains subject to the cycle of birth and death, returning to bodily existence time and again, alternating happiness with suffering. Even

where pleasure is gained, the mind wants more and more—there is no telling how much. The more one obtains, the more one desires. People tormented by craving and greed suffer here and suffer there as well. Therefore, Shri Ram has said:

"Ehi tana kara phala viṣaya na bhāī, svarga svalpa anta duḥkha-dāī."

*O brother, the fruit of this body is not meant for worldly pleasures;*
*Heaven is brief and ends in sorrow.*

"Viṣaya" means objects. How many are there? Five. Through the eyes, one sees forms; through the ears, one hears sounds; with the tongue, one tastes flavors; through the skin, one feels touch; and with the nose, one perceives odors. There are no more than these five here, nor are there more in heaven. Even at the seats of the greatest gods—gods rivaling God—these same five sense-pleasures are found. There too, lust and anger and other defilements persist. Lust does not disappear, nor does the surge of anger subside. Ego only grows stronger. The sack of greed remains empty forever.

There was once a king who was extremely greedy for wealth. He thought, "All the people on land pay me taxes, but the ocean, which covers a larger area than the land, pays me nothing." Resolving this, he marched his army to the sea and began bombarding it with cannons.The ocean appeared before the king in human form and asked, "O King, why do you shower cannon fire upon me and slaughter the creatures of my waters?" The king replied, "Who are you?" The ocean said, "I am the sea."The king declared, "The expanse of water is greater than that of land. I receive taxes from the land, but from the sea, I get nothing. Therefore, I have attacked you to collect taxes from the waters."

The ocean indicated a certain spot and said, "From here, you may take as much wealth as you desire." The king began hauling away treasure from that place; so many of his beasts of burden died from the effort of transport. Houses overflowed with this treasure. Again and again, new buildings were constructed and filled with the hoard, but there seemed to be no end to the wealth from the site the ocean had shown him.

Growing frustrated, the king once more opened fire on the sea. The ocean again appeared in human form and asked him, "O King, why are you destroying my subjects with your bombardment now?"The king replied, "You showed me a place of wealth, from which I have taken a great amount, yet there is no limit to your riches. Now give me some vessel that can contain all of your wealth."The ocean handed him a human skull and said, "Place the treasure in here." The king tried filling the skull over and over but was never able to fill it. Exhausted, he launched another assault on the sea. Again, the ocean appeared in human form and asked the king why he was attacking now.

The king answered, "This skull will not fill, and your wealth never ends. What am I to do?" The ocean said, "O King, you have gone mad. This is a human skull; no matter how much wealth you pour into it, it cannot be filled. Only by sprinkling ashes upon it will it be complete."

The king did as instructed—he covered the skull with ashes, and it was finally filled.The moral is that by throwing dust (earth) upon one's mind, greed is dispelled. Even Indra's cravings, driven by pleasure. Neither Indra nor Brahmā found contentment. Goswami Tulsidas Ji says:
"Mōha na aṃdha kīnh kēhi kēhī, kō jaga kāma nachāva na jēhī.
Tṛṣṇā kēhi na kīnh baurāhā, kēhikara hṛday krōdha nahīṃ dāhā.
Kīṭ manōrath dāru śarīrā, jēhi na lāga ghuna kō asa dhīrā…"
*Who has not been blinded by delusion?*
*Who in this world has not been made to dance by desire?*
*Whom has craving not driven mad, whose heart is not scorched by anger?*
*Like a worm feeding on the wood of the body through endless wishes—*
*who is so resolute that it does not consume them?*

Shri Ram thus declared that whether it be the human realm or the heavenly realm, everywhere there are sense-objects; do not crave them. Strive instead for a state in which there is nothing left to want, where one is wholly satisfied—this is moksha**.** The human body exists precisely to attain the bliss of liberation. The saints all agree that heaven is not the abode of liberation. Rather, true liberation is beholding the form of the Supreme. Once you behold it, you become one with that divine form. Goswami Tulsidas Ji writes:
**"**Jānat tumhahīṃ tumha'i hō'i jā'ī."
*Knowing You, one becomes You.*

To achieve this, engage in spiritual practice. You need not journey anywhere outside. Sant Kabir Sahib says:
"Abadhū bhūlē kō ghar lāvai, sō jan hamkō bhāvai.
Ghar mēṃ jōg bhōg ghar hī mēṃ, ghar taji vana na hiṃ jāvai.
Vana kē gayē kalpanā upajai, taba thauṃ kahāṃ samāvai.
Ghar mēṃ jukti mukti ghar hī mēṃ, jō Guru alakh lakhāvai.
Sahaja sunn mēṃ rahai samānā, sahaja samādhi lagāvai.
Unmuni rahai brahma kō cauiṃhai, parama tatt kō dhyāvai.
Surat nirat sōṃ mēlā karikē, anahad nāda bajāvai.
Ghar mēṃ basat vastu bhī ghar hai, ghar hī vastu milāvai.
Kahay Kabīr sunō hō abadhū, jyō kā tyō ṭhaharāvai."

*O seeker, leading one who is lost back home—such a person pleases me.*
*The yoga and its enjoyment are found at home itself; you need not leave your home for the forest.*
*If you venture into the forest, imagination takes root—then where will you find peace?*
*Liberation, along with the method, is found at home itself through the Guru, who reveals the Unseen. Remaining settled in the natural Void, one enters natural samādhi.*
*Stilling the mind, one sees Brahma and contemplates the Supreme.*
*By uniting inner hearing and attention, one resonates with the unstruck Sound.*

*The very treasure you seek is right where you live—join the treasure within your own home.*
*Kabir says, 'Listen, O seeker—remain as you are, in your natural state.*
—Sant Kabir Sahib

What is needed, as Shri Ram said and as recorded by Goswami Tulsidas Ji, is:
"Karandhār sadaguru dṛḍha nāvā, durlabha sāja sulabha kari pāvā."
*The true Guru is the helmsman, the steadfast boat;*
*You have gained this rare vehicle with such ease.*

Your human body is a sturdy boat meant for crossing the ocean of existence…
"If you have a boat and a favorable wind—God's grace—but no boatman, what will become of your boat? Hence, a boatman is needed as well. Who is the boatman? The true Guru. The true Guru is the one who imparts true knowledge, offers sound methods, and inspires you in practice.
Mukti mārag jānate, sādhan karte nitt.
Sādhan karte nitt, sat chiṭ jag meṃ rahate.
Din din adhik virāg, prem satsang soṃ karte.
Dūṛha jñān samujhāy, bodh de kubudhi ko harte.
Saṃśay dūr bahāy, Santamat sthir karte.
"Mehīṃ" ye guṇ dhar joī, guru soī sat chiṭ.
Mukti mārag jānate, sādhan karte nitt.
*Those who know the path to liberation,*
*And practice daily, Practice every day, abiding in Truth-Consciousness even within the world.*
*Day by day, their dispassion grows, and they develop loving devotion in satsang.*
*They offer profound understanding, dispelling wrong thinking,*
*Washing away all doubts, establishing Santmat firmly.*
*'Mehi' says: Whoever possesses these qualities is a true Guru, a being of Truth-Consciousness.*
*They know the way to liberation and engage in daily spiritual practice.*

One who understands true knowledge, abides in it, and urges others to set forth upon it is indeed a True Guru. None should think that God's grace is absent in their life. Without His grace, we could not draw a single breath. God's grace is already with us. If one seeks, one can always find a saintly True Guru in any era. There is no need to leave your home and family—live at home and practice devotion to God.

Worldly happiness is not the real bliss; moksha is genuine bliss. A True Guru is essential, sound methods (sadyukti) are essential, and following good conduct (sadācāra) is essential. Without adhering to good conduct, one will not gain strength in one's devotion to God. One whose mind is absorbed in devotion becomes steadfast in good conduct. Good conduct means abstaining from the five sins: lying, stealing, intoxicants, violence, and adultery. In terms of violence, do not consume fish or meat. Do not take intoxicants. Tobacco, for instance, is an intoxicant—snakes cannot tolerate tobacco; it is that poisonous. Anyone who consumes tobacco is essentially consuming poison. So do not partake of it.

The one giving this instruction does not say: “Refrain from fish, meat, or intoxicants, and then hand over to me (or even half) the money you save.” No—the money you save is for your own benefit; buy fruit, buy milk. Eat and drink them for yourself. Our Guru…

**The Words of Goswami Lakshminath Paramhans Ji Maharaj**

निर्भय पद जौं चहत मना॥ध्रुव॥
तौं तजि काम, क्रोध, मद, लालच, राम नाम करु नित जपना॥

भोग में रोग, शोक है सुख में, सम्पति में है नृप ससना।
दास को स्वामी डर है भारी, कुल को कुलटा नारि जना॥१॥

मान जहाँ अपमान की शंका, गुण में दुर्जन त्रास घना।
देह में डर है यम के निशदिन, जब चाहत तब धरि कसना॥२॥

जेते जीव जहाँन नाम है, कोउ न थीर रहे अपना।
देव, दनुज, नर, नागलोक लौं, सकल जान निशि के सपना॥३॥

आवत, जात, रहत नहिं कोऊ, जेहि देखो तेहि है मरना।
‘लक्ष्मीपति’ हरि नाम अमर पद, भजो सदा नर भव तरना॥४॥

*O mind, if you desire the fearless state,*
*Then abandon lust, anger, arrogance, and greed—always recite the Name of Ram.*
*In enjoyment lies disease, in pleasure lurks sorrow, and in wealth lies the dread of the king.*
*A servant forever fears his master, and a family is undone by a woman of ill repute.*
*Wherever there is honor, the possibility of insult remains; even virtue meets the onslaught of the wicked.*
*In the body abides the constant dread of Yama, who seizes it at any moment he pleases.*
*Countless living beings exist in this vast world—no one abides forever.*
*From the gods and demons, to humans and serpents, all realize it is as fleeting as a dream of the night.*
None remain—everyone who comes must go; whoever you see is marked for death.
“Lakshmipati” says: *Hari’s Name is the immortal state—*
*O mortal, ever worship it to cross beyond the cycle of birth and death.*

# 98. Everyone Must Reap the Fruit of Their Own Actions

*I bow at the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*A mass of immense delusion is dispelled by His words, like countless rays of the sun.*

O dear people devoted to dharma!
All people wish for their own welfare. Therefore, everyone remains constantly engaged in action (karma). Actions are of two types—auspicious (śubha) and inauspicious (aśubha). People keep performing both kinds of actions. Those who engage predominantly in inauspicious actions are called sinful (pāpī), and those who engage predominantly in auspicious actions are called virtuous (puṇyātmā). Yet this does not mean that virtuous people never commit sins; even they can perform sinful deeds—just like King Yudhiṣṭhira.

People do not wish to suffer the result of sin, which is sorrow, but they do desire to enjoy the result of virtue, which is pleasure. Sin and virtue both yield their respective consequences—sorrow and pleasure. However, both sin and virtue are binding actions—one is like an iron chain, the other a golden chain. Some people try to remove sin by giving donations, performing holy deeds, or going on pilgrimages, but it is not so simple.

In the Mahābhārata war, all were greatly distressed by Droṇa's arrow attacks, which no one could stop. Lord Kṛṣṇa then said, "Announce a false rumor that Aśvatthāmā has been killed," because Droṇa would die upon hearing news of his son's death. Arjuna did not heed the Lord's suggestion. Bhīma killed an elephant belonging to the King of Avanti, named Aśvatthāmā, and loudly proclaimed, "Aśvatthāmā is dead!" Droṇa did not believe it. He said, "I will trust this only if King Yudhiṣṭhira confirms it." With everyone's urging—and even Lord Kṛṣṇa's—Yudhiṣṭhira was compelled to lie: "Aśvatthāmā is dead… (whether man or elephant)." He uttered the word "elephant" softly, and spoke "man" loudly. At that moment, people sounded the drums and trumpets, so Droṇa only heard "Aśvatthāmā is dead." Weakened by grief, Droṇa was then slain.

Because of this lie, Yudhiṣṭhira had to endure hell (narak). Later, when the five Pāṇḍavas and Draupadī heard that Lord Śrī Kṛṣṇa had departed this world, they renounced their kingdom. Becoming ascetics, they roamed from one holy place to another, offering charity along the way.

Earlier, Ghaṭotkaca used to carry them through the mountains, but he was slain in the war. Hence, they proceeded on foot. As they continued, Draupadī fell, then Nakula, Sahadeva… and Arjuna also fell. Witnessing this, Bhīma asked Yudhiṣṭhira why they had all fallen. Yudhiṣṭhira replied: "Draupadī was supposed to regard all her husbands equally, yet she showed favoritism toward Arjuna. Sahadeva was conceited about his learning. Nakula was proud of his beauty. Arjuna boasted about his prowess and strength—he would boast of feats he could not actually accomplish. One should never promise more than one can fulfill. Because of that sin, he fell."

Bhīma asked about himself, and Yudhiṣṭhira said, "You never valued anyone else's strength compared to your own."

Yudhiṣṭhira went to heaven with his mortal body, but the celestial messengers led him by a dark and dismal path, where the stench was dreadful. As they turned back, due to a divine illusion, Yudhiṣṭhira heard the voices of Bhīma, Arjuna, Nakula, Sahadeva, Draupadī, and so on. After two muhurta ( about two hours), that darkness vanished.

From this, we learn that one must inevitably suffer the consequences of sin. In heaven, you will undergo the results. Once your merits are used up, you are then reborn, either into a wealthy family or a poor one, according to your deeds, and again face joys and sorrows. A person acts first in the mind, then with both mind and body. Initially, one acts subtly, in thought; then one acts in thought and deed. Therefore, upon coming into the gross world, with a gross body and subtle mind, one undergoes pain and pleasure. Without a seed, there can be no tree. Many types of pottery are made in this world, all from clay. The material out of which this body is formed is called prakṛti**.** It is a blend of guṇas—these three guṇas are rajo-guṇa**,** tamo-guṇa**,** and sattva-guṇa. Rajo-guṇa is generative, sattva-guṇa is sustaining, and tamo-guṇa is destructive. These three are merged in equal measure. What is prakṛti like? The intellect analyzes it, but it cannot truly identify or describe it, because it is beyond the knowledge of the senses.

First, that essential material from which everything is fashioned cannot produce only the gross at the outset. Therefore, what comes first is something that has no shape or form. Then arises something with shape and form, yet subtle. After that, a form comes into being that of gross matter.

Everyone beholds this world, yet one cannot see the subtle realm—heaven—with these physical eyes. People tend to think that living happily in this very world is synonymous with being in heaven, and living in misery is akin to being in hell. Suppose you rob someone and bring back their wealth—what state is your mind in while bringing it home, and how does it feel when you go to plunder someone else? Even while enjoying it, your heart knows no peace; you remain constantly fearful. But a poor person who goes hungry one evening has wealth—if he doesn't commit theft or robbery—can rest at home peacefully. He has no fear of being seized as a thief or bandit.

As for whether donations, virtuous deeds, and pilgrimages can eradicate one's sins: the real test is whether the impulse toward sin ceases in your mind. Only then can you say your sin has ended. As long as sinful tendencies continue to arise, be sure that sin has not been eradicated. Bhīma, Yudhiṣṭhira, and the other five brothers all returned to the very places they had come from. There is no doubt: no one escapes the fruits of karma; everyone must bear them.

"No one bestows happiness or sorrow upon another.
O brother, everyone must reap the results of their own deeds."

No one can evade the results of actions. Even Lord Śrī Rām and Jānakī (Sītā) had to endure the consequences of their deeds, so what need is there to speak of others? Yet in the Dhyanabindu Upaniṣad**,** it is said:

"Even if sin be as vast as a mountain, stretching across many leagues,
It is shattered only by the Yoga of meditation—there is no other way to destroy it."

To be free of sin means that no inclination toward sin arises in you. One who practices meditation (dhyāna-yoga) and devotion to the Lord continually renounces sinful thoughts and centers the mind in meditation. He may still act in the world, but he performs righteous deeds—while remaining unattached. The urge to commit sin does not stay with him. This can be tested: the mind of a person who meditates does not turn toward sin.

There are three kinds of karmas: kriyamāṇa**,** sañcita**,** and prārabdha. The karmas we are performing in the present are called kriyamāṇa. When these accumulate, they become sañcita. From that store, whichever portion we begin to experience is known as prārabdha. The actions of a person devoted to meditation—his kriyamāṇa karma—are pure. Even the fruit of his current actions are pure.

A truly contented person refrains from sinful conduct. When he performs good deeds, he does not yearn for any fruit in return. Prārabdha karma (the portion of past deeds that have begun to bear fruit) must be endured so long as one inhabits this body.

Meditation induces an inward gathering (simaṭāva) of the mind, and in that inward gathering there is an upward ascent (ūrdhvagati). It ascends so high that it surpasses the realm of karma—the very path Gorakhnāth Ji referred to when he said, "Jātā yogī kinahūṃ na pāvā" *No one has ever fully described the yogi's journey*. As long as one remains in the body, one must undergo prārabdha; however, one does so as if intoxicated—oblivious to worldly afflictions. A practitioner of dhyāna-yoga advances to the Supreme Being, comes to recognize Him. And just as the warmth of the sun dispels the winter chill, so too does realization of God annihilate all sins and afflictions. Therefore, everyone should practice meditation.

"Niḍhaṛak baiṭhā nāma binu, ceti na kare pukār.
Yah tana jala kā budbudā, binasata nāhīṃ bār.
Āja kahe maiṃ kālha bharjūngā, kālha kahai phir kāla.
Āja kālha ke karata hī, aūsara jāsī cāla."
*Someone sits there, heedless of chanting the Name, failing to awaken or call out.*
*This body is but a water bubble, and it bursts in no time.*
*Today one says, 'I'll practice tomorrow,' and tomorrow, again, procrastinates until the next day.*
*While you dither day after day, the opportunity slips away.*

Do not behave like that. We undertake farming out of fear—if we do not farm, there will be no grain, and we will go hungry; we will have no clothes. We plow fields on time, sow seeds, weed, and harvest. In the same manner, be fearful that the body can depart at any moment—there is no guarantee of how long it will last. Therefore, be vigilant and devote yourself to God. Do not eat meat or fish, and do not indulge in intoxicants.

Śrī Rāmakṛṣṇa Paramahaṃsa taught:

"Learn to dwell in the world like the maidservant in a rich man's household. With her lips, she may speak of the children, the house, and the home as if they are all hers. But in her heart, she knows that none of it belongs to her; they all belong to her master. In the same way, go about your work outwardly as if everything is yours, yet maintain at heart that nothing truly belongs to you—

it all belongs to the Master. At any command from Him, you must abandon it all. Beyond that, you must fear the master's reproach if ever you falter in your duties."

Live in this world without attachment, and devote yourself to God. Hearing that people here do not smoke beedi or cigarettes greatly delighted my heart. If any shopkeeper sells beedis, he is fined five rupees; if anyone buys them, he is fined two rupees. It also pleases me to learn that many here have given up eating meat and fish. Those who still eat meat and fish should renounce that as well.

Give up meat, fish, and intoxicants. Consume only sattvic food, practice devotion, and refrain from sinful deeds. This is the way to live in peace and happiness.

*This discourse took place in the morning satsang on April 25, 1954, in the village of Taufir Diyara, in Munger District.*

**The Words of Goswami Lakshminath Paramhans Ji Maharaj**

साधो काया करम निसानी॥ ध्रुव॥
कर्त्ता देव, कारण परमेश्वर, भोगी जीव योनि जग खानी॥अन्तरा॥

धरणी, वारि, अग्नि, वायू, नभ, पंच रचित गुण खानी।
प्रकृति पुरुष सुभाव कालवश, प्रकट पिण्ड मनमानी॥१॥

कोई गोर कोई कपिल श्याम तनु, शीतल यश जग दानी।
रोगी, दीन, हीन तन दुर्बल, माँगे मिलत न पानी॥२॥

कोई पंगू, कोई मूक, अन्ध कोई, श्रवण नासिका हानी।
मूरख, चोर, चुगल, कोई दुर्जन, काम, क्रोध, मद, खानी॥३॥

कोई कविता वक्ता पढ़ि पंडित, वेद शास्त्र विज्ञानी।
'लक्ष्मीपति' अपनी करनी फल, सुख-दुःख पावत प्राणी॥४॥

*O seekers, this body is a sign of actions performed.*
*The Creator is divine, the Cause is the Supreme Lord,*
*While the soul—endowed with countless births—becomes the enjoyer.*
*"earth, water, fire, air, and space—five elements brimming with qualities.*
*Prakriti (Nature) and Purusha (Spirit), by the force of time, emerge as bodily forms acting on their own impulses.*
*Some have fair complexions, some coppery or dusky, donating comfort and renown in the world.*
*Others are sickly, poor, feeble, so deprived that they do not even get water when they beg for*

*it.Some are crippled, some mute or blind; some lose the faculties of hearing and smell.*
*Still others are ignorant, thieves, gossips, wicked—and gluttonous for lust, anger, and pride.*
*Some compose poetry, orate with elegance, or become learned scholars, versed in the Vedas and scriptures.*
*Lakshmipati says: By one's own deeds, every creature reaps both joy and sorrow.*
*I bow at the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

# 99 A Woman Should Adhere to the Virtue of Faithfulness

*I bow at the Guru's lotus feet, the ocean of compassion, Hari in human form, whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

Dear people!

One should hear at least some history. The reason is that when we learn of the noble deeds performed by certain individuals, we feel inspired to undertake similar good deeds; and history also contains accounts of those who committed terrible actions—hearing of the suffering that befell them deters us from wrongdoing.

A woman should uphold the virtue of pātivratya-dharma (faithfulness to her husband). By so doing, she gains renown in this world and enjoys happiness in the hereafter. One who acts contrary to it reaps sorrow and hell. Faithfulness to one's husband in itself does not bring liberation (moksha). Liberation is attained through devotion to God. However, a woman who follows the path of pātivratya-dharma finds happiness in both this world and the next.

"I" and "mine" are both aspects of māyā (illusion). There are two forms of māyā—vidyā (knowledge) and avidyā (ignorance). Avidyā-māyā is blind; it cannot even see itself. It is harmful māyā. After that comes vidyā-māyā—giving donations, doing virtuous deeds, attending satsang—these belong to vidyā-māyā. One who does not know himself, does not know Brahma, does not know māyā, is the jīva (individual soul). God is the one who holds māyā in His power and can grant either bondage or liberation to the soul.

What is knowledge (jñāna)? It is to see the one God in everyone. Dispassion (virāga) is to regard even the three powers (Brahma, Vishnu, Mahesh) as insignificant. If one is not attached to them, that person is detached. Through knowledge, one obtains liberation; through yoga, one obtains knowledge; and through dharma, one develops dispassion. Charity and righteous deeds are also part of dharma. By performing such dharma-based actions, one's attachment to wealth diminishes. One's mind becomes inclined toward meditation, for that person already possesses some measure of detachment.

**"**Your body is an ocean. At a glance, it appears three and a half arm-lengths tall and one arm-length wide, yet it is indeed an ocean without visible limits. Saints discover its depths. Only by reaching the end of the body does one become a saint. A dead person's senses become inert in the corpse, and in spiritual practice, when one's senses are likewise stilled, one is as though dead. Only such a 'dead' one can take a dive into this ocean-like body. Kabir Sahib says:

"Main mar-jīvā samundra kā, ḍubkī mārī ek,
Muḍūṭhī lāyā jñān kī, jāmeṃ vastu anek."

*I am one who, though living, has died; I took a single plunge into the ocean.*
*I brought up a fistful of knowledge, containing countless treasures.*

Kabir Sahib further declares:

"Ḍubkī mārī samundra meṃ, nikasā jāya ākāś,
Gagan maṇḍal meṃ ghar kiyā, hīrā pāyā dās."

*Plunging into the ocean of the body, one emerges into the sky.*
*There, within the firmament, I made my home and found the precious diamond, O servant."*

This becomes evident only through devotional practice. The true devotee is someone who knows how to strive for God and actually does so. Whoever practices deep meditation within finds God. Once found, He is never lost—whereas other things, once gained, can be lost; but God is not lost. Therefore, one must engage in daily meditation and satsang, without neglect.

Just as there is a wife's duty of pātivratya (fidelity to her husband), so too should a husband uphold a single-marriage vow. Lord Śrī Ram, an incarnation of Vishnu, was a universal emperor. He could have married however many times he desired, yet Sītā alone was his wife.

# 100. Kabir Says, ‘Reach the True Realm

*“I bow at the Guru’s lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless rays of the sun, dispel the dense darkness of deep delusion.”*

Dear people!

Those who hold a strong inclination for meditative practice (dhyānābhyāsa) will progress all the more. Those whose minds do not settle in meditation, or who do not consistently return the mind to meditation after it wanders, cannot make progress in meditation. One must relinquish all other thoughts of the mind and practice meditation. Because of impressions from countless past lives, the mind roams here and there; it must be repeatedly “rubbed” and turned toward meditation. Do not grow weary. If you remain vigilant and persevere with courage, you will receive the fruit of spiritual practice that the saints have proclaimed.

Whether someone is a long-time satsangi or new to satsang, everyone knows that in meditation, one only takes minimal external support—such as some amount of chanting (japa) and mental visualization (mānas-dhyāna). Yet do not underestimate even this small measure. If you are unable to focus your mind on the gross (outer) level, how will you succeed in focusing on the subtle? Therefore, you must diligently practice mental japa and mental visualization as well.

After that, there is the practice of Drishti Yoga and Śabda Yoga. Drishti Yoga leads you into the inner Light. Afterward, one practices listening to the inner Sound (nāda). This is the true practice of nāma-bhajan (devotion through the Divine Name). Many people are unaware of this sonic form of the Name. Many do not know that the inner nāda (Sound) is the Name of God.

Kabir Sahib has said:

“Surat nirat man pavan ek kar, suno śabd dhun-tān re.
Kahai Kabīr, pahuṃcho sat-lokā, jahāṃ rahaiṃ puruṣ amān re.”
*Merge awareness, devotion, mind, and breath into one, and listen to the melody of the inner Sound.*

Kabir says:

*‘Arrive at the True Realm, where dwells the Supreme Being beyond all illusions.*

“Mukhkar kī mehnat miṭī, satguru karī sahāy.
Ghaṭ meṃ nāma pragaṭ bhayā, bak-bak mare balāy.
Sahje hī dhun hot hai, haradam ghaṭ ke māhiṃ.
Surat śabd melā bhayā, mukh kī hājat nāhiṃ.”
*All my mouth’s toiling ceased, for the True Guru aided me.*
*Within my heart, the Name manifested, and idle chatter vanished.*
*Spontaneously, the inner melody reverberates at every moment inside.*
*My awareness and the Divine Sound are joined; there is no longer any need for speech.*

*“I bow at the Guru’s lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless rays of the sun, dispel the dense darkness of deep delusion.”*

Guru Nanak Dev Ji said:

“Kāsaṭ mahiṃ jiu hai baisantaru, mathi saṃjami kāḍhi kaḍhījai.
Rām nāma hai jyoti savāī, tathu guramati kāḍhi laījai.”
*As fire resides in wood, churn it carefully (with self-restraint) to extract it.*
*Ram’s Name is an even greater flame—bring it forth through the Guru’s counsel.*

Just as fire resides hidden in wood, in the same way, God’s Name is present within everyone. And just as fire is obtained by rubbing pieces of wood together, so too, through the practice of Drishti Yoga one perceives this Name directly. Having learned the method from someone who can teach it, you must practice it and realize the Name within. However, only by diligent, extensive meditation does the work come to completion.

Those who harbor excessive worldly greed will have their minds trapped in it. Whether they sit in a cave or a mountain cavern, if their hearts remain bound by worldly attachments, their minds will keep running outward. Trying to repeatedly pull the mind back (pratyāhāra) will tire them out, and they might someday just give up. But those who engage in pratyāhāra more persistently will gain dhāraṇā (steadiness), and then true meditation (dhyāna) follows. Whoever devotes themselves wholeheartedly to practice does, in fact, attain some measure of result.

Some people ask, “What do you see in meditation?” But this is not a question to be asked. Those who inquire so are not truly intent on meditating. Even if I were to say, “Yes, I saw this or that,” how would you verify the truth of what I claim to have seen? So, leaving aside all such questions, practice meditation yourself and see what appears before you.

*This discourse was delivered on the night of August 5, 1965, during a stay at the Ministerial Officers’ Rest House in Rajgir, in Patna District.*

# 101. The Rāmacaritamānasa Is a Devotional Work Dedicated to Rāma

*I bow at the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless rays of the sun, dispel the dense darkness of great delusion.*

O dear people devoted to dharma!

I have loved the Rāmacaritamānasa ever since my childhood. My boyhood days were in a time when the Devanāgarī script was hardly widespread. Those who studied Sanskrit used that script, but among everyone else it was unfamiliar. The government's education department used to give out Kaithi Hindi books. There was no such thing as a 'Lower Pass' exam in those days.

My father used to recite Śrīrāmāyaṇajī. Sometimes tears would flow from his eyes while he was reading. I wondered, "He's reading—why does he cry?" The thought crossed my mind that I, too, ought to read it. I went to high school—back then it was called "Entrance." Studying Persian made for good penmanship, so my father told me to learn Persian. In obedience to him, I studied Persian. But whenever I was free, I would go read the Rāmayāṇajī. At first, I didn't fully understand it; I merely grasped that it contained stories. I did not yet realize that it also held deep insight into yoga, knowledge, and devotion. As I grew older, I gradually began to comprehend. I noticed that the more I thought about it, the deeper it seemed. My life began to be powerfully drawn toward renouncing studies and devoting myself entirely to bhakti.

Once there was an exam: on the first day, we were tasked with translating something into English. The topic was "Builders." In writing the exam paper I ran out of paper. I approached the proctor and asked to leave for a short while.The proctor agreed and I left for good, never to return. That was in 1904.

Yes, if I start discussing the Rāmacaritamānasa**,** it will take a great deal of time. But I do not have that much time, as I must still go to Bhagalpur. So I will say only a little.

The Rāmacaritamānasa is a devotional text dedicated to Rāma. Within it, knowledge (jñāna), yoga, and devotion (bhakti) all intermingle. It does not confine itself to only superficial teachings. The fullness of devotion is not attained by abandoning knowledge and yoga, nor is the completeness of yoga achieved by forsaking devotion and knowledge. All three—knowledge, yoga, and devotion work together.

Concerning knowledge, the text describes the formless (nirguṇa) nature of the Supreme, as well as discussing māyā (illusion) and the jīva (individual soul). That is the realm of jñāna. Regarding yoga, note that within devotion, we find dama ("control of the senses") and śama ("control of the mind"); without them, devotion remains incomplete. In devotion, both these disciplines are essential.

When Śrī Rāma goes to the forest, Sītājī is abducted. As He searches for Sītā, He visits Śabarī's āśram, where He expounds the ninefold path of devotion (navadhā-bhakti) to her. In that teaching, both śama and dama are present. For example:

Prathama bhagati sattanha kara saṃgā.
Dūsari rati mama kathā prasangā.
Gurupada paṅkaja sevā, tīsari bhagati amāna.
Chauthī bhagati mama guṇa gana, kara'i kapaṭ taji gāna.
Mantra jāpa mama dṛḍha visvāsā, paṃchama bhajana so veda prakāsā."

*The first form of devotion is company with saints.*
*The second is a fondness for My stories and discourses.*
*The third is humble service at the Guru's lotus feet.*
*The fourth is earnestly singing My virtues, abandoning all deceit.*
*The fifth is to chant My mantra with unwavering faith—this form of worship the Vedas declare.*

When we reach the sixth type of devotion, He says:

**"**Chhaṭha dama śīla virati bahu karmā, nirat nirantara sajjana dharmā."

*The sixth is control of the senses, noble conduct, and great detachment;*
*Constantly engaging in righteous deeds.*

Here dama (restraint of the senses) appears. Through numerous actions, one's mind remains free of attachment. By refraining from many actions and following the dharma of the virtuous—namely, to abandon the five sins of lying, stealing, intoxicants, violence, and adultery—one practices the religion of noble souls. If a person commits even one of these five sins, their devotion is diminished. Repeatedly restraining the senses until it becomes natural is called dama. Whoever restrains the senses moves toward God. Sense-restraint is not achieved by thought alone; yoga is also required. With yoga practice, one's states of being undergo transformation.

Yogis dwell in a fourth state, transcending the three ordinary states. Goswami Tulsidas writes:

"Tīna avasthā tajahū, bhajahū bhagavanta,
Mana krama vachana agochara, vyāpaka vyāpya ananta."

*Abandon the three states and adore the Lord,*
*Who is beyond mind, deed, and speech, pervading everywhere, infinite.*

Vinay Patrikā

Renouncing the three states is necessary for devotion. Once the three states are left behind and the fourth state arrives, the senses no longer cling to gross sense-objects. Without yoga, one cannot be freed from these three states.

"Raghupati bhagati karata kaṭhināī.
Kahata sugam, karanī apār, jāna'i so jehi bani āī."
"Jo jehi kalā kuśala tā kaham, so sulab sadā sukhakārī.
Sapharī sanmukh jal pravāha, surasarī bahaḍ gaja bhārī.
Jyõ sarkarā milaḍ sikatā mah, bal teṃ nahīṃ bilagāve.
Ati rasajña sūkṣhma pipīlikā, binu prayās hī pāve.

Sakal dṛśya nija udar melī, sovāḍ nidrā taji jogī.
Soī Hari-pad anubhaḍ parama sukh, atisay dvaita viyogī.
Soka moha bhaya haraṣ divas nisi, deś kāla tahāṃ nāhīṃ.
Tulasidās ehi dasā-hīn, saṃśaya nirmūla na jāhīṃ."
*Engaging in Raghupati's devotion is difficult indeed.*
*It is said to be easy, yet the doing is vast, and only those who persevere come to know this.*
*Wherever one is skilled, it becomes ever-accessible and brings constant comfort.*
*Like a sapharī fish facing the current, of the mighty Ganges bearing a great elephant's weight.*
*As sugar grains mix with sand, inseparable by brute force,*
*But a tiny ant, adept in savoring sweetness, obtains them without effort.*
*Absorbing all appearances into his own being, the yogi abandons drowsy slumber.*
*Thus he experiences the supreme bliss of Hari's abode, entirely free of duality.*
*Where sorrow, delusion, fear, delight—day or night—none exist,*
*Tulsidas says: unless one abides in such a condition, doubts cannot be wholly uprooted*.

Goswami Tulsidas Ji's words are truly astonishing:
"Jo jehi kalā kuśala tā kaham, so sulab sadā sukhakārī.
Sapharī sanmukh jal pravāha, surasarī bahaḍ gaja bhārī.
Na jyõ sarkarā milaḍ sikatā mahṃ, bal teṃ nahīṃ bilagāve.
Ati rasajña sūkṣhma pipīlikā, binu prayās hī pāve."
*Where one is adept in a certain art, it ever remains a simple source of joy.*
*As a little fish faces the flowing water, the Ganges pours on with the weight of an elephant.*
*Just as sugar mixed with sand cannot be separated by force,*
*A tiny, keen-tasting ant obtains it without any effort."*

When we read these lines and interpret them superficially, we arrive at only a basic understanding. However, they actually speak of yoga practice. Hence, he continues:
**"**Sakal dṛśya nija udar melī, sovaḍ nidrā taji jogī,
Soi Hari-pada anubhaḍ parama sukh, atisay dvaita viyogī."
*Whoever becomes like the ant or the sapharī fish is transformed into a yogi"—that is, instead of remaining in a gross state of being, one dwells in a subtle state.*

It is not possible to abide in a subtle state while living outwardly in the world. Anyone who ventures inward comes to dwell in that subtle state, and this is impossible without yoga. Apart from physical sleep, a yogi becomes insensible to outer things, entering into the subtle realm—then the senses are restrained. How and where does this happen? By entering within, one resides in that subtle consciousness, abides in God's light, and—without any external support—receives direct help from the Divine. That support is light**,** the Brahma-jyoti. Upon attaining it, one becomes turned toward God, no longer turned toward the world. In the practice of devotion to God, attaining this light is essential—and for this, yoga practice is needed. To perceive the inner light—Brahma-jyoti—one must carry oneself into that light. Only then does one stop wandering here and there in the outer world, strive to keep the senses under control.

That is why the sixth type of devotion (*bhakti*) mentions dama (sense-restraint), which involves a major effort to reorient oneself toward God. One should not assume that yoga practice is entirely difficult. It can indeed be both difficult and easy. Avoid the difficult path if you like—choose the easy one. This is dhyāna-yoga (the Yoga of meditation). Whether rich or poor, educated or uneducated, male or female—this path is accessible to all.

Through meditation, the mind is restrained. In complete inward withdrawal, there is an upward ascent. Light is attained. One whose disposition continually remains in that light becomes disciplined in dama (self-control). In devotion to God, maintaining dama is of great importance. In Yoga Shastra, along with dama**,** śama (calming of the mind) is also essential. As long as śama has not arisen, the mind roams amid subtle objects, falls under the sway of māyā, and is drawn toward the eight supernatural powers.

Riddhi siddhi anek bahu bhāī, buddhi hi lobh dikhāvaṛ jāī.Ho'ī buddhi jauṃ param sayānī, tinh tana chitava na anahita jānī.

*O brothers, there are many forms of mystical powers, which the intellect views with greed. But if the intellect becomes truly wise, it no longer fixes upon the body and powers, knowing it to be of no real benefit.*

Therefore, to restrain the mind, one must apply the discipline of śama**.** Both dama and śama bring yoga to its completion. Where śama-dama are absent, yoga does not reach its fulfillment. The Lord Śrī Rām taught Śabarī śama as the seventh form of devotion, because without śama, there is no "sam" (equilibrium).

"Sātavaṃ sama mohi maya jag dekha, moteṃ sant adhika kari lekhā.
"Dharma te virati, jog te jñānā; jñān moca-prada veda bakhānā."

Without yoga, one cannot know the nature of the Supreme Being, and without knowledge there is no liberation. What is bhakti**?** It is love.

"Prema binā jo bhakti hai, so nija ḍiṃbha vichār.
Uḍra bharaṇa ke kāraṇe, janama gaṃvāyo sār."
*Devotion without love is nothing but one's own deceitful notion.*
*Living merely to fill the belly, one wastes the essence of this human birth.*
—Kabir Sahib

**"**Joga kujoga jñāna ajñānū, jahāṃ nahīṃ Rāma-prema pradhānū."
*Yoga or non-yoga, knowledge or ignorance—*
*where there is no supreme love for Rama, none of it holds true.*
—Goswami Tulsidas Ji

Love greatly gathers the mind in and fixes it in that direction. Just as one's mind is attached to worldly objects, so too it becomes attached to God through divine love. Then, whether you follow yoga or pursue devotion, it is proper. In devotion to God, love holds the highest place—not superficial sentiment, but genuine love. The discussion of śama and dama is the discussion of yoga. Wherever Goswami Tulsidas Ji sets forth the name *Rāmcharitmanas***,** he also says:
'Asa Mānasa Mānasa chakhū chāhī, bhaḍ kavi buddhi vimal avagāhī.'

For this 'Mānasa,' one needs the eye of the mind; one must be a poet of lofty intellect, able to dive in with a pure understanding.

Originally, Lord Shiva composed the Rāmcharitmanas in his own mind, then at the proper time, he recited it to Pārvatī:

'Rachi Mahesa nija mānasa rākha, pāi susamaya Sivā sana bhākhā.'

*Mahesh (Shiva) composed and held it in his own mind;*
*finding the perfect moment, he spoke of it to Pārvatī.*

Śrī Rāmcharitmanas

But to perceive this, one needs the vision of the mind. The mind has two currents. One is the mind's central current; the other is the outward flow of the mind's stream. The mind's outward flow, directed toward the world, is known as the tan-man ("body-mind"), whereas the mind that is gathered and turned inward is the nij-man ("one's own mind," or the mind directed toward the Self), oriented toward Brahman. For the eye of the mind (*mānas-chakshu*), both the body-mind and the Self-directed mind are necessary. Then you will see:

"Kautuk dēkhahiṃ sēla bana, bhūtala bhūri nidhāna."

*Marvels are beheld in mountain and forest, upon this earth bearing limitless treasures.*

This is expressed in the Vinay Patrikā as follows:

**"**Sakal dṛśya nija udar melī, sovaḍ nidrā taji jogī.
Soi Hari-pada anubhaḍ parama sukh, atisay dvaita viyogī.
Sōka mōha bhaya haraṣ divasa nisi, dēś kāla tahāṃ nāhīṃ.
Tulasidās ehi dasā-hīn, saṃśaya nirmūla na jāhīṃ**."**

*Gathering all appearances into his own being, the yogi rests, forsaking worldly slumber.*
*He experiences the supreme bliss of Hari's feet, completely beyond duality.*
*There, sorrow and delusion, fear and joy, day and night, country and time—none exist.*
*Tulsidas says: Without entering this state, one cannot uproot all doubts.*

Here, yoga, knowledge, and devotion are all present. In the Rāmcharitmanas, the narrative of saguṇa Brahma is compared to the clarity of water:

Raghupati mahimā aguna abādhā, varanava soi var bāri agādhā."

*The glory of Raghupati is the fathomless water, free of attributes.*

That is, the greatness of the nirguṇa Brahma is likened to the water's depth. Mere clarity (of water) without depth is insufficient; clarity together with depth is what truly matters. Tulsidas goes on to say:

"Nirguṇa rūpa sulabha ati, saguṇa jān nahīṃ kōya,
Sugama agam nānā carita, suni muni mana bhrama hōya.
Jō māyā saba jagahiṃ nachāvā, jāsu carita lakhi kāhū na pāvā."

*The formless aspect is so easily accessible, yet none comprehend His manifest form.*
*Countless marvels, both simple and unfathomable—hearing them, sages become perplexed.*
*That very māyā, which compels the entire world to dance, displays His pastimes, which none can fully grasp.*

"So prabhu bhū bilāsa khagarājā, nācha naṭī iva sahita samājā.
Soi sachchidānanda ghan Rāmā, aj vijñāna rūpa bala dhāmā.
Vyāpaka vyāpya akhaṇḍa anantā, akhila amogha śakti bhagvantā.
Ayun adarśa girā gotītā, saba darasī anavadya ajītā.
Nirmala nirākāra nimohā, nitya niranjana sukh saṃdohā.
Prakṛti pāra prabhu saba urabāsī, brahma nirīha biraja abināsī.
Ihāṃ mōha kara kārana nāhīṃ, ravi sanmukha tama kabahūṃ ki jāhīṃ."
*That same Lord enacts his earthly pastimes, O King of birds, dancing like a performer in the company of her troupe. He is that embodiment of Existence-Consciousness-Bliss—Rām, unborn, knowledge incarnate, the reservoir of power.*
*Pervader and pervaded, undivided and infinite, the Lord of unfailing power.*
*Formless, unseen, beyond speech and mind, beholder of all, flawless and unconquerable.*
*Pure, formless, free of delusion, eternally stainless, an abode of boundless bliss.*
*Beyond nature, He dwells in every heart, the unchanging, desireless Brahma—imperishable.*
*There is no cause for delusion here; just as darkness can never remain before the sun.*

In this way, Goswami Tulsidas Ji powerfully establishes the nirguṇa principle. Then he also says:
"Bhagata hetu bhagavān prabhu, Rāma dhare'u tanu bhūpa.
Kiye carita pāvana param, prākṛta nara anurūpa.
Yathā anekana veṣa dhari, nṛtya karai naṭa koi.
Soi soi bhāva dekhāvai, āpu na hoi na soi."
*For the sake of His devotees, the Lord Himself—Rāma—assumed a royal body.*
*He performed supremely purifying deeds, appearing as an ordinary mortal.*
*Just as an actor adopts numerous roles while dancing, displaying each emotion in turn—yet he is not those roles, So too does the Supreme appear in various forms but is never bound by them.*

We must also seek out ourselves as well as That in which we exist. The "encompassed" (the manifest) is saguṇa, while That which encompasses is nirguṇa. In the worship of God, one generally begins with saguṇa devotion, later moving toward nirguṇa**.** Some people insist that saints such as Kabir Sahib or Guru Nanak Sahib did not accept worship of any saguṇa form. One should understand that not only Daśarathi Rām qualifies as saguṇa, but Kṛṣṇa, Devī, Śiva, the Guru-form—all these are likewise saguṇa manifestations.
"Acar cara rūpa Hari sarvagata sarvadā, basata iti vāsanā dhūpa dīje."
*The Lord, in both moving and unmoving forms, pervades all places, ever abiding;*
*Knowing this, worship Him (with offerings) as if He indeed resides there.*

One must also recognize that the all-pervasive form requires understanding. Whichever chosen deity (iṣṭa-dev) one venerates—even at the saguṇa level—one should also comprehend the One who is all-pervasive.
"Hiy nirguṇa nayananha saguṇa, rasnā Rāma sunāma,
Manahuṃ puraṭ saṃpuṭ lasata, Tulsi lalita lalāma."

*In the heart, He is formless; to the eyes, He is manifest; on the tongue, He is 'Rām, Rām.'*
*In Tulsidas's mind, He gleams like a jewel set in pure gold.*

This is the way of devotion to Rām: recognize both [the manifest and the unmanifest].Regarding the Rāmcharitmanas, it is also said:

'Nava rasajapa tapa joga virāgā, te saba jalachara cāru taḍāgā.'
*Ninefold rasa, japa, austerity, yoga, and detachment—all of them dwell like aquatic creatures in a lovely pond.'*

What is this text?

'Sadguru jñāna virāga joga ke, bibudha baid bhav bhīma roga ke.'
*It contains the knowledge, detachment, and yoga of the True Guru, like a divine physician for the fierce disease of worldliness.*

It comprises knowledge (jñāna), detachment (virāga), and yoga. I have briefly indicated how it provides a broader direction. Scholars understand all forms of devotion described in the Rāmcharitmanas, both gross and subtle. Those who have not progressed in knowledge see only the gross aspects. But it should not be so. One must know both the gross and the subtle.

Goswami Ji instructs us to restrain both the mind and the senses. Sense-restraint (indriya-nigraha) cannot be achieved solely by reasoning; together with reflection, one must also practice meditative yoga. One must gather and focus the mind's outward flow (which runs through the senses) back into the center from which it diverges. Kabir Sahib says in a verse:

'Na jogī jog se dhyāvai, na tapsī deh jarāvai,
Sahaj meṃ dhyān se pāvai, suratī kā khel jehi āvai.'
*The yogi does not first practice harsh disciplines, nor does the ascetic burn the body in austerities. In natural ease, through meditation, he attains realization—such a one understands the play of inner awareness.*

Yogis who practice aṣṭāṅga-yoga work with the gross body through prāṇāyāma and then proceed to pratyāhāra, dhāraṇā, and finally dhyāna. Skipping prāṇāyāma and beginning from pratyāhāra to enter meditation is the simpler method. Kabir Sahib advocates, "Just meditate." It is not some new idea but a very old teaching.

In the sixth chapter of the Śrīmad Bhagavad Gītā, what does Lord Śrī Kṛṣṇa say? On level ground—neither too high nor too low—spread a pure seat. Then, aligning the body, head, and neck, remain steady, not gazing in any direction, focusing instead at the tip of the nose. Here, Lord Śrī Kṛṣṇa does not even mention prāṇāyāma. And the result He describes: in the course of many births, that practitioner, obtaining perfection, ultimately attains the highest state, i.e., liberation (moksha).

Someone asked Śrī Kṛṣṇa, "How should I meditate on You?" In response, Lord Śrī Kṛṣṇa said, "First, focus on my entire body; then concentrate on my smiling face; and after letting that go as well, meditate on the void." This is the Vihangam-mārga, the *simple yoga*. Many people know of it—some practice it in a systematic way, and some unsystematically. For this reason, Goswami Ji said, "Binu guru ho'i ki jñāna**"** ("Without a Guru, how can there be knowledge?").

Therefore, one should learn from a Guru who is thoroughly knowledgeable and then practice dhyāna-yoga. Without meditation, the work is not complete. There is no question here of narrow-minded sectarianism. My point is: do not discard saguṇa nor nirguṇa; do not abandon the gross nor the subtle; let go of neither yoga nor knowledge, nor indeed devotion.

*This discourse was delivered on December 16, 1968, as the inaugural address at the Fourth Annual Convention organized by the local branch of the All-India "Mānas Prachār Samiti" (Ramcharitmanas Promotion Committee) in Jamalpur, in the state of Bihar*.

# 102. Where You Are Not, Grant Me a Place to Stay

*I bow at the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless sunrays, dispel the dense darkness of deep delusion.*

Dear people!
You have just heard:
"Pāta pāta kai sīñchavo, barī barī ke lōna.
Tulasī khōṭe caturapana, kali ḍahakē kahu kō na."

If you want to plant a tree, you could water each and every leaf. Or if you're making fritters or dumplings (barī) from chickpea flour and try to add salt grain by grain to each one, you'll be deceived. In this way, everyone gets tricked. However, if you pour water at the **root** of the tree, every single leaf receives moisture. And if instead of adding salt separately to each fritter, you mix salt directly into the chickpea flour, then no matter how large or small you make the fritters, the salt will be distributed evenly among all of them.

The point is that God (Paramātmā) is the root of all. Worship the One Lord, and thereby all receive worship. If anyone grows displeased when you worship this One God, that person does not truly know God. Lord Śrī Kṛṣṇa said: "Those who worship the gods (devatās) go to the gods, those who worship the ancestors (pitars) go to the ancestors, those who worship the spirits (bhūtas) go to the spirits, but My devotees reach only Me."

Only those who remain single-minded in their devotion, worshiping God, attain Him. Those who do not worship the One do not escape the cycle of birth and death. Only those devoted to the One God are liberated from rebirth. The people beheld Daśarathi Rām in a certain form, but He was not limited to that form. Śrī Rām once asked sage Vālmīki about the fourteen…

"For fourteen years of exile in the forest, tell me where we should live," Śrī Rām asked Vālmīki. Vālmīki replied:
"Pū̃chēhu mōhi ki rahaũ kāhũ, maĩ pūchata sakucā̃ja.
Jahā̃ na hōhu tahā̃ dēhu kahi, tumhahĩ dēkhāvaraṃ ṭhāũ."
*They ask me: 'Where shall I stay?' and I feel shy to question in return.*
*Show me a place where You are not present, that I might see a spot without You.*Śrī Rāmcharitmanas, Ayodhyākāṇḍ

This means that You are present everywhere. Those who worship Rām understand that Lord Śrī Rām is not only in bodily form but also in the form of the Self. It would be wonderful to know both forms. The form visible before us is very beautiful—begin your worship there, yet without knowing the true inner Self, there is no liberation. Therefore, do not abandon that aspect either.

Concerning the Rāmcharitmanas, Goswami Tulsidas Ji has said:

**"**Asa Mānasa Mānasa chakhū chāhī, bhaṭṭ kavi buddhi vimal avagāhī**."**
*Such a 'Mānasa' requires the mind's eye;*
*one must be a poet of lofty intellect who dives in with pure understanding.*
The glory of the saguṇa (embodied) aspect is like the clarity of water. Yet:
**"**Raghupati mahimā aguna abādhā, baranava soi bara vāri agādhā."
*Raghupati's greatness is nirguṇa, deep and unfathomable—*
*describing it is like describing the ocean's profound depths.*

Raghupati's glory is nirguṇa—vast and profound. Consider: if water is clear but shallow, it may not suffice; but if it is both clear and deep, it is truly useful. Hence, Goswami Tulsidas Ji described both aspects—saguṇa and nirguṇa:
**"**Jaya Rāma rūpa anūpa nirguṇa, saguṇa guna preraka sahī,
Dasa sīsa bāhu pracaṇḍa khaṇḍana, chaṇḍa sara maṇḍana mahī."
*Victory to Rām—the matchless form, who, though nirguṇa, also inspires virtues in saguṇa form,*
*Destroyer of the ten-headed one with mighty arms, upholder of the earth by fierce arrows.*
Therefore, one should make use of both nirguṇa and saguṇa. Still:
**"**Sakala sumaṅgala mūla jaga, gurupada paṅkaja rēnu."
*The root of all blessings in the world lies in the dust of the Guru's lotus feet.*

Receiving from the Guru knowledge of God and practicing the discipline required to attain His true nature leads to the direct realization of God. Merely hearing and reflecting do not grant direct vision—then the mind protests that no direct vision has appeared.

Go to temples for darśan. Afterward, the mind will still say, "I did not behold Him directly." Santmat does not instruct you to abandon the nirguṇa aspect, nor the saguṇa. Embrace both nirguṇa and saguṇa. Yet how to hold on or let go—learn that method from the Guru.

*This discourse took place on October 29, 1978, in the late-afternoon satsang at the Shri Santmat Satsang Temple in Karmāṭāṛ village, Godda District, Jharkhand.*

**The Words of Goswami Lakshminath Paramhans Ji Maharaj**

कहो जी पूजा का की करौं॥ ध्रुव॥
निर्गुण के आवाहन कैसे, यहि संशय में परौं॥

पूरण ब्रह्मा आधार सबनि के, आसन कहाँ धरौं॥१॥
जल में जाके महल बने हैं, कहँ में नीर भरौं।
रूप विहीन सुमन प्रति डोले, माला कहाँ बरौं॥२॥

फल में रस में भोज्य शालि में, तब हवि कौन धरौं।
अलख अशेष नैवेद्य देउँ केहि, खोजत खोजि मरौं॥३॥

पाँच तत्त्व लै आप प्रकाशित, तब क्यों दीप धरौं।

'लक्ष्मीपति' नहिं दोसर कोऊ, काके पाँव परौं॥४॥

*"Tell me, O friend, whom shall I worship?*
*I am caught in doubt—how does one invoke the formless?"*
*"The all-encompassing Brahma is the support of all—where shall I set an altar?*
*Mansions stand in the water; into which shall I pour this water?*
*He is without form—how might I place a flower upon Him, and where shall I hang a garland?"*
*"In fruit, in juice, in the rice we eat—then which of these shall I offer to the sacred fire?*
*To the Unseen, the Infinite—what offering shall I present? Searching and searching, I waste away."*
*"He took the five elements and illuminated them by His own power—so why should I light a lamp?*
*Says 'Lakshmipati,' there is no other—before whose feet then shall I bow?"*

# 103. Unable to Impart Instruction

*"I bow at the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless rays of the sun, dispel the dense darkness of deep delusion."*

Dear people!

Just as in the outer world, whether there is darkness or light, there is always sound everywhere—so too within oneself, in both darkness and light, sound is ever-present. In the saints' spiritual practice, light and sound hold immense importance. In inner (antassādhana) practice, after mental japa (mānas-japa) and mental meditation (mānas-dhyān), one performs the vision-based discipline (dṛṣṭi-sādhan); subsequently comes the union of awareness and sound (surat-śabda-yoga). When you remain in the inner light, you will still find sound—meaning a resonance—there. Maintaining contact with that resonance, you progress deeper and deeper within, ultimately grasping the essential Sound (sār-śabda). Only then will you experience:

"Sovat jāgat ūṭhat baiṭhat, ṭuk vihīn nahīṃ tārā,
Chhin chhin jaṃtar niśidin bājai, jam jālim pachihārā."
*Sleeping, waking, rising, sitting—never for even a moment is it absent.*
*Night and day, the music resounds each instant, routing the fierce messenger of death.*

When you have practiced sufficiently, it will be so. You can practice this whether seated or lying down. Some people, upon awakening from deep sleep, realize how profound their slumber was. But who is it that knows "we slept very deeply"? This vital force—the stream of consciousness—never truly sleeps; it remains awake. It alone perceives. This is called prāṇa-puruṣa ("the vital person").

"Prāṇa puruṣ āge cale soī karata bakhānā ho."
*The living being who moves ahead is the one giving this account.*
—Tulsī Sahab

There was one Tulsīdās Ji (Goswami Tulsīdās), and another known as Tulsī Sahab. Tulsī Sahab has said:

"Sahas kamal dal pār meṃ mana buddhi hirānā ho**."**
*Beyond the thousand-petaled lotus, the mind and intellect become lost.*

And so he says who is it?—"Prāṇa puruṣ āge cale soī karata bakhānā ho**.**" The prāṇa-puruṣ moves ahead and is the one who speaks, who describes.

Practice leads to this. We ourselves are not complete; we come to know these things from the Guru's words, from the saints' words. Yes, we practice a little, and it is not the work of a few days. It is the work of many lifetimes. Once someone takes hold of it, they will continue on this path until they attain liberation. Advancing step by step, they will finally reach nirvāṇa or the supreme state.

For this, people should pursue learning from childhood. Beginning in childhood, they should learn a little about gathering the mind in one place. Children study—when the teacher or Guruji says, "Pay attention," they mean to focus the mind; do not study halfheartedly. Listen, listen with your mind—this is about concentrating the mind. Focusing the mind is vitally important.

Two things are needed—learning (śikṣā) and the one who imparts that learning (the teacher). There must be education, and there must be a teacher. The student must have faith, a faith that is unwavering. In genuine faith, there is no argument or counter-argument. If the teacher says, "Call this letter 'a'," there is no debate. The student learns: "Yes, Guruji, this is 'a.'" He learns all the letters, all the words—at the root of it was faith. Without faith, nothing is accomplished. For this reason, Lord Śrī Kṛṣṇa too has said: "One who has faith obtains knowledge, and one without faith courts destruction." Hence, you must place your faith in the Guru.

Youth arrives in life. Youth is a period of great difficulty. Only one who endures that challenging time truly understands it. Whether someone is a great saint, a lesser saint, or no saint at all, everyone experiences youth. Everyone knows childhood, and everyone knows youth. That youthful stage is a time of real struggle. Take utmost care of yourself during this difficult phase. In order to safeguard yourself, you must gather the streams of your senses at the point where you dwell. In truth, your presence—everyone's presence—is between the two eyes, in the middle. Collect yourself there. But learn this indication from a Guru. Without a Guru, there can be no knowledge. Once you have learned the indication from the Guru, practice it; by continually practicing, you will at some point become complete. Just as every day of life goes by, bringing death ever nearer—one year passes, then two, life stretches on, and death advances—so it is with this practice. Keep practicing, and your practice deepens; that designated spot of liberation or nirvana draws closer. Eventually—after many births—you will attain that supreme state.

That is all I have to say. We merely promote our own satsang, which continues uninterrupted. This is our satsang: reading the words of saints and aligning them with the Guru's teachings. The words of the saints and the Guru's teaching are one. We also venerate the venerable Ādi Śaṅkarācārya, saying, "All saints are supremely worthy of homage." For this reason, we have composed a hymn that includes:

"Dhani rishi santanh dhanya Buddha ji,
Shankar Ramananda dhanya aghari.
Dhanya hain Sahib sant Kabir ji,
Dhani Nanak guru mahima bhari."

*Blessed are the seers and saints, and blessed is Lord Buddha;*
*blessed are Shankar and Ramananda, who are free from pollution.*
*Blessed is the revered Saint Kabir,*
*and blessed is Nanak, whose Guru's glory is profound.*

They were without sin—foes of wrongdoing. Had Nanak and Kabir not come into the world—and in the south, Rāmdās and the one called Tukārām Ji, who performed kīrtan—then people would have known nothing in their own languages. Whether you speak English, Persian,

or any other tongue, you understand in your own language; you can convey it in your own language. Even Maharaj (the Śaṅkarācārya of Badrikāśram) spoke in his own language. They know a great deal of Sanskrit, too—but one must also know one's mother tongue. If you are weak in your own language, how will you understand anything? In the modern language of the day, you must learn. Perhaps there was once a time when everyone in our land spoke only Sanskrit. "That may be possible, but we do not see it nowadays. Now, one learns Sanskrit only if one studies it formally. Śrī Rām had two sons—Lav and Kuś. Vālmīki taught them, and thus they would sing the Vālmīki Rāmāyaṇa. Today, whichever language you know, gain a firm grasp of it in that language. The main point is that from childhood, one should receive an education that enables one to move toward liberation and spiritual welfare, while also learning how to earn a living in this world. Without knowing how to make a living, how can one get by? If someone is a mendicant or a great saint who does not earn, then he must rely on alms. If he is a truly good saint taking alms, he gives instruction to the world in return. His work is fused with yoga, and he imparts knowledge to the world. How can it be that he is able to receive alms but unable to teach?

"I have spoken only a little on this. Gather all the streams of your consciousness back to the point from which they have scattered—this requires practice. I am never a 'Maharshi.' The very title 'Maharshi' unnerves me. If anyone calls me a 'Maharshi,' I feel embarrassed within myself. Maharshi—this revered title—truly belongs to him." (He points toward Maharshi Mahesh Yogi.) "Live in joy, remain happy—that is all I wanted to say."

*On April 5, 1977, in honor of Hanumān Jayantī, Maharshi Mahesh Yogi Mahārāj, the founder of Śaṅkarācārya Nagar in the sacred pilgrimage site of Ṛishikesh, organized the consecration of the Vedas. In connection with that event, the venerable Sadguru Mahārāj was also respectfully invited. This discourse was delivered on that occasion in Ṛiṣikesh.*

# 104. Practice These Three Daily

*I bow at the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless rays of the sun, dispel the dense darkness of deep delusion.*

Dear people!

Repeated births are sorrowful. Hence, saints have earnestly advised: worship God to free yourself from this cycle of birth and death. Just as a kind-hearted person, moved by someone's misery, teaches them how to gain relief and assists them, so do the saints, seeing people suffer in this world, instruct them to devote themselves to God.

In the worship of God, only three things are required: stuti**,** prārthanā, and upāsanā**.** Stuti means singing praises—extolling the virtues of our benefactor. From the period in the mother's womb itself, God has protected everyone. Even before birth, He provides the mother with a store of milk—this is God's mercy. At every moment, in every place, at all times, we find ourselves indebted to God. To fail to praise such a supremely gracious Lord is ingratitude.

Prārthanā means asking or petitioning. What should we ask of God? We should ask for God Himself. Once God is attained, nothing else remains to be asked for. Therefore, offer your prayers to God. Practicing devotion to approach God is upāsanā.

In line with the saints' teachings, Gurudev imparted to us all three forms of instruction. He told us to observe the thrice-daily sandhyā—in the brāhma-muhūrta (early morning), after bathing during the day, and in the evening. During these three times, engage in uninterrupted worship. Any deed that hinders devotion is sinful; hence, the saints have said: do not lie, do not steal, do not commit adultery, do not indulge in intoxicants, and do not commit violence—that is, do not consume fish or meat.

Just as people train elephants or horses so they can ride them, you should likewise train and restrain yourself. If you remain disciplined, you will ride upon yourself and reach God. In devotion, two things matter above all: japa and dhyāna**.**

There are three types of japa (chanting): vācika (vocal), upāṃśu (whispered), and mānasa (mental). Reciting aloud is vācika-japa. More excellent is upāṃśu-japa, in which only the lips move, and only you yourself can hear it. Mānasa-japa—the king of all japa—is done solely within the mind. It is a thousand times superior to both vācika and upāṃśu. In a sense, mānasa-japa is a form of meditation. Among the three, mānasa-japa holds particular significance, surpassing every other kind of japa. After that comes meditating on the Guru's form.

Sant Kabir Sahib says:

"Mūl dhyān guru rūp hai, mūl pūjā guru pāṃw,
Mūl nām guru vachan hai, mūl satya satabhāw."

*The fundamental meditation is on the Guru's form,*
*the fundamental worship is at the Guru's feet,*

*the fundamental Name is the Guru's word,*
*and the fundamental truth is a pure heart.*

After gross meditation, proceed to subtle meditation. Concerning subtle meditation, Kabir Sahib has said:

"Gagan maṇḍal ke bīch meṃ, tahvẽ jhalke nūr,
Nigurā mahal na pāvī, pahũchegā guru pūr.
Nainõ kī kari kōṭharī, putlī palaṃg bichāy,
Palakõ kī chik ḍāri ke, pīya ko liyā rijhāy.
Kabīr kamal prakāsiyā, ūgā nirmal sūr,
Rain aṃdherī miṭi gaī, bāje anahad tūr."

*He who has no Guru cannot reach that palace—only the perfect Guru can lead him there."*
*Making a chamber of the eyes, laying a bed in the pupil,*
*and drawing the curtain of the eyelids, I have delighted my Beloved."*
*Kabir says: The lotus has blossomed, the spotless sun has risen.*
*The dark night is dispelled, and the unstruck music resounds.*

Likewise, Baba Nanak has declared:

"Tārā chaṛiā laṃmā kiõ nadar nihāliā Rām,
Sevak pūr karaṃmā, satigur sabad dikhāliā Rām.
Guru sabad dikhāliā sacu samāliā ahinisi dēkhi vicāriā.
Dhāvatu pañc rahē gharu jāṇiā, kāmu krōdha viṣu māriā.
Aṃtari jōti bhaī guru sākhī, chīnē Rām karaṃmā.
Nānak haumai māri patīṇē, tārā chaṛiā laṃmā."

*brings the wandering five senses to rest within his home,*
*destroying the poison of lust and anger."*
*Within shines the Light by the Guru's testimony;*
*he recognizes the workings of Ram."*
*Nanak says: By subduing the ego and pleasing the Lord,*
*one ascends that lofty tower.*

In harmony with the Śrīmad Bhagavad Gītā**,** that which is aṇor aṇīyān (subtler than the subtlest) becomes directly perceived. In the Upaniṣads, this aṇor aṇīyān is referred to as the supreme bindu**.**

"Bījākṣaraṃ param binduṃ nādaṃ tasyopari sthitam.
Saśabdaṃ cākṣare kṣīṇe niḥśabdaṃ paramaṃ padam."

*The seed-syllable is the supreme point, and the sound (nāda) is established above it.*
*When the imperishable (akṣara) wanes in the realm of sound, beyond sound lies the supreme state.*

—Dhyānabindūpaniṣad

Meaning: The supreme point (bindu) is the seed-syllable; above it is the nāda (Sound). When the nāda becomes absorbed in the imperishable (anāśa-brahma), there remains the soundless supreme state.

By grasping this bindu, taking hold of the nāda, reach God. Nāda, or śabda, is of three kinds—linked with prāṇa, linked with the senses, and linked with the mind. The prāṇamaya śabda is a sonic vibration that appears in subtle meditation. Uttering words with the mouth and hearing them with the ear are indriyamaya śabda (sense-based sounds). For which sound to chant, learn from the Guru. Next, reciting it mentally is manomaya śabda (mind-based sound).

Listen daily to teachings about this subject. By listening, you gain motivation in that direction—hence, practice satsang daily. Through satsang alone do people engage in devotion to God. No benefit surpasses that which comes from satsang.

It is wrong to deem one particular style of worship or one sect superior, and another inferior. Whatever sect a person belongs to, let him practice the worship taught therein. Calling one group low and another high was, in the eyes of our Guru Mahārāj (Bābā Devī Sāhab of Morādābād), a sin. Never quarrel with any sect. Live in harmony, worship God. All saints have instructed to maintain righteous conduct, to engage in meditation, and to hold satsang. Practice these three daily.

*This discourse took place on August 26, 1954, during the morning satsang at the Shri Santmat Satsang Temple in Katihar, Bihar.*

# 105. People Are Not Satisfied by Dry Knowledge Alone

*I bow at the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless sunrays, dispel the deep darkness of immense delusion.*

Dear people!

We who follow Santmat hold satsang for a reason: that we may raise ourselves to the highest spiritual plane, and likewise guide our listeners toward that path, which would be a supremely virtuous deed. A large, wide pavilion like this has precisely that purpose—otherwise, to accommodate so many people, we would need numerous tents. Satsang is held here every week. Constructing it has cost money, and expenses continue, so that it can hold many people.

Why is satsang beneficial? Goswami Tulsidas Ji says:

"Mati kīrti gati bhūti bhalaī, jab jehiṃ jatan jahāṃ jehiṃ pāī.
So jānab satsanga prabhāū, lokahūṃ beda na āna upāū."

*Whenever and however one attains good intellect, fame, progress, and prosperity,*
*know it to be the power of holy company. In this world or in the Vedas, there is no other way.*

Have sound judgment (sadbuddhi), gain renown (kīrti), find a path to liberation (mukti), and attain that liberation; also possess prosperity (aiśvarya). How can people manage in the world without some measure of wealth? So let there be prosperity, and let there also be virtue (śīlatā). Acting truthfully with humility is called śīlatā. If we attain these five things, there is nothing else left to acquire; we can live contentedly in both this world and the next.

Why did Tulsidas Ji say this? People with good judgment speak words steeped in truth. Such people are well liked. They are honored in this world. If they attain liberation, there is nothing more to say—the pain and pleasure of worldly life vanish altogether. And if one also has wealth, one can use it to help oneself and benefit others. Living in the world with truthfulness and humility will make everyone cherish you. That is why we hold satsang—for our own welfare and for the benefit of those who attend satsang as well. That is why one must certainly engage in satsang.

Just as juice is hidden within sugarcane, the essence of satsang is devotion to God. People are not satisfied by mere dry knowledge devoid of devotion, nor can they fully understand it. If knowledge is combined with devotion—meaning if devotion is blended into it—then the knowledge referred to as Brahma-jñāna or ātma-jñāna becomes sweet. For this reason, the saints' knowledge is knowledge integrated with devotion. When there is only knowledge-talk, with no restraint of the mind's tendencies—no concentration of the mind or stable meditation—there is no benefit for oneself, nor does it profit those who hear such talk. The saints' teaching is intended so that people may develop proper discernment (subuddhi) and learn the path to liberation. For living

in the world, an excellent quality is humility. Dwelling in sincerity and modesty brings great joy. The saints advise: "Enjoy whatever happiness there is to be found in this world, but spend your life worshiping God. One day or another, life will inevitably end—do not depart this world as a person lacking honor or wisdom."

The devotional-knowledgeable impressions (saṃskāras) that take hold of the mind endure forever. In an ordinary death, only the gross body is shed, not the mind. If the mind retains impressions, they will benefit one again in the next birth. Proceeding in this way—from one birth to the next, then another—in multiple births, one eventually attains liberation. This is the benefit satsang should provide. It is for that benefit that people hold satsang, organize satsang, and spend money for it—this must be understood. And if the listeners only hear it, do not reflect upon it, and do not remember it, they will not receive the benefit they should. Therefore, the audience should remember this, recognize the gain from satsang, and participate properly.

Those who practice the path of bhakti-yoga, who listen to this teaching in satsang and then follow the method of that practice, those who have found it (this path) should practice it as much as possible; and those who have not discovered it should learn from someone knowledgeable, in whom they have faith. If one does not perform the actions required by this knowledge, one cannot gain the experience. Therefore, one must definitely engage in the practice of devotion. Merely hearing about it does not bring benefit.

*This discourse took place on July 5, 1979, during the weekly satsang in the satsang-hall of Kuppaghat Ashram, located on the banks of the Ganges in Bhagalpur, Bihar.*

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**The Words of Goswami Lakshminath Paramhans Ji Maharaj**

Hai to svāmī sabke sāthe, mūrakh dūri durāyā hai. (Refrain)

Kāma, krodha, lālacha ke māte, mamatā moh bhulāyā hai.
Pacharaṅga mahal bīcha meṃ baiṭhe, nakha śikha ātama chhāyā hai. (1)

Māyā mōṭ oṭ kari bāndhe, tāte nāhiṃ lakhāyā hai.
Tīratha-tīratha bhaṭakata mūrakh, mūratī jal darasāyā hai. (2)

Nāhaka kāyā ko kalapābat, kari upāsa duḥkha pāyā hai.
Tīratharāja Kāśī hai sāthe, Viśvanātha ghara chhāyā hai. (3)

Tāke darasa chhāḍi ke pāmara, mṛga tṛṣṇā lalchāyā hai.
'Lakṣmipati' soi santa jagata meṃ, jo āpahi apanāyā hai. (4)

*He is indeed the Master present with all, but the fool keeps Him far away.*

*Drunk on lust, anger, and greed—lost in possessiveness and delusion—*
*He (the Lord) sits within the five-colored palace, pervading from head to toe."*
*Māyā has erected a thick barrier, so He remains unseen.*
*The ignorant wander through pilgrimage sites, finding only idols and water to gaze upon.*
*In vain they trouble the body with rigorous worship, reaping only suffering.*
*Yet Kāśī, the king of all holy places, is with them—Lord Viśvanāth dwells in their very home.*
*Abandoning His direct vision, O fool, you chase the mirage like a deer.*
*Says 'Lakshmipati': in this world, one who recognizes his own Self is the true saint.*

# 106. Devotion to God Is Supreme for One's Auspicious Progress

*I bow at the Guru's lotus feet, the ocean of compassion, Hari in human form,*
*Whose words, like numerous rays of the sun, dispel the dense darkness of profound delusion.*

Dear people!

Where we live is called the world—samsāra. This world is vast, so immense that even standing upright, one cannot behold it in its entirety. Whether high above or deep below, the world never ends when we look at it; it appears as an ocean. In this huge creation of the cosmos, here we are, immersed. We have come into a body, which resides in the world. Dwelling in this body, we experience childhood, then a somewhat older youth, then adulthood, middle age, and old age, and ultimately one day we abandon the body—then we remain in the world of subtle existence. There we undergo its enjoyments (or sufferings) and then return once more to this world. How many times we have come and gone, no one can tell. Some kind of distress always arises in this samsāra; suffering never fully leaves one. Indeed, even in the afterlife, suffering does not cease; in the next birth, too, one faces sorrow. Therefore, all the good people who have come here have spoken in a single voice: become entirely free of this world. As long as you come into this samsāra bearing a body, you will inevitably experience misery. That is why every great soul has urged us to cross this ocean of existence.

By worshiping God, one must cross the ocean of the world. Devotion to God alone is such a support that, relying upon it, one can overcome all afflictions. Then one no longer experiences suffering. There is no other way. Lord Śrī Rām Himself understood this. He was a king and ruled over his people, and it is said that in His time, everyone was quite happy. Yet the natural sorrows of the world still come. He, too, faced such natural sorrow and had to endure it. One form of bodily torment—sufferings related to the body—arose for Him as well diseases arise in the body—these are daihik tāpa. Natural accidents, such as falling from a tree or slipping and breaking a bone, are daivik tāpa. Afflictions from living beings—like the sting of a scorpion or the bite of a snake—are bhāutik tāpa**.** These three forms of suffering remain.

Once, someone spoke words showing contempt for Sītā. Goswami Tulsidas Ji writes in the Rāmāyaṇa:

"Siy nindaka agh ogh nasāye, lok bisok banāi basāye."

*The sins of Sītā's slanderer were wiped away; he was given a sorrow-free abode in this world.*

Yet Lord Rām felt aggrieved that His people were displeased with Sītā. He sent her away—Sītā left for the forest. This was daivik-tāpa for her. The saints exhort us to find a way out of these sufferings. Without devotion to God, one cannot be freed from these threefold sorrows.

Understanding this, Lord Śrī Rām observed that while the people were receiving all that would make them happy, they would need deeper guidance so that even after leaving the body, they might remain in bliss. He gathered all and gave them this teaching:

*"*Baḍe bhāga mānuṣa tanu pāvā, sura durlabha saba granthanha gāvā.
Sādhan dhāma moccha kara dvārā, pāi na jehiṃ paraloka saṃbārā.
So paratra duḥkha pāvai, sir dhuni dhuni pachitāī.
Kālahiṃ karmahiṃ īśvarahiṃ, mithyā doṣ lagāī.
Ehi tana kara phala viṣaya na bhāī, svargahu svalpa anta duḥkha-dāī.
Nar tanu pāi viṣayeṃ mana dehīṃ, palaṭi sudhā te saṭha viṣa lehīṃ.
Tāhi kabhu͠ṃ bhala kahahiṃ na kōī, guñjā graha parasamani khōī.
Ākara cāri laccha caurāsī, jonī bhramata yaha jiva avināsī.
Phirata sadā māyā kara prerā, kāla karma subhāva guṇa gherā.
Kabhu͠ka kari karuṇā nara dehī, deta īsa binu hetu sanehī.
Nara tanu bhava bāridhi kahu͠ṃ bēro, sanmukha maruta anugraha mēro.
Karandhāra sadaguru dṛḍha nāvā, durlabha sāja sulabha kari pāvā.
Jo na tarai bhava sāgara, nara samāja asa pāī,
So kṛta nindaka maṃda mati, ātama hana gati jāī."

*By great fortune, you have attained a human body, which all the scriptures say even the gods find hard to obtain.*
*This body is the dwelling place for spiritual practice, the gateway to liberation; whoever fails to secure the hereafter wastes it.*
*That person suffers later, lamenting, 'Alas!' and blaming Time, Karma, and God without cause.*
*O brother, sensory pleasures are not the purpose of this human form; even heaven is meager and ends in sorrow.*
*Having obtained a human birth, you let your mind run after sense objects—like a fool who discards nectar and chooses poison.*
*No one calls that wise—like throwing away the philosopher's stone to pick up a worthless seed.*
*The immortal soul wanders in 8.4 million wombs—its nature eternally driven by illusion, hemmed in by fate, karma, and inherent tendencies.*
*Yet sometimes, out of compassion, God bestows this human body—an unconditional gift.*
*The human form is like a boat for crossing the sea of existence, with the wind of My grace blowing favorably.*
*The True Guru is the helmsman, and this sturdy boat—rare though it is—has been made readily available.*
*Whoever fails to sail across the ocean of worldly existence, even after receiving the company of such men,*
*Is a slanderer, foolish of mind, forfeiting his own soul's welfare.* Thus spoke Lord Rām.

Whichever caste or station a body might belong to, there is no question of high or low. Lord Śrī Rām went to Shabarī's hut, though many great ascetics lived nearby—yet He did not visit

them. Sage Vasiṣṭha embraced a Niṣāda (boatman). It is well known that Lord Śrī Rām ate berries tasted first by Shabarī. Lord Śrī Kṛṣṇa visited Vidura's home when Vidura was not there, and Vidura's wife, out of deep love, offered bananas to the Lord—this, too, is widely known.

Śivājī's Guru was Samartha Rāmadās. Among Rāmadās's disciples was one who was deeply devoted to his Guru. After meals, Samartha Rāmadās would chew betel leaves (pān), but having no teeth, he could not chew for himself. For this reason, that disciple would crush the betel leaves for him. At one time, the vessel used for crushing the leaves was hidden by other disciples. When the moment came to prepare the betel leaves, the vessel could not be found, so—acting quickly—the disciple chewed the betel in his own mouth and fed it to Samartha Rāmadās. Opponents reported this to Śivājī, who took offense. He arrived at mealtime and asked, "Where is the vessel you normally use for crushing the betel? Bring it forth." Upon hearing this, the disciple who had chewed the leaves tore out his own jaw and placed it before his Guru. Everyone was astonished. Such was his devotion that Samartha Rāmadās was willing to accept even the leaves chewed by him.

It is in the human body that one practices devotion to God. This human form is such that even if, at the final hour, a person remembers God and dies with thoughts of Him, it greatly benefits him. But how is that possible? Only one who has striven for this throughout life can have that awareness at death. Whoever realizes that this body can no longer serve any worldly end, and who yearns, "May I find God—may I serve Him fittingly," and then dies holding that thought—his next birth will be very noble. From childhood in his next life, he will begin to practice devotion. The Upaniṣads say that at the time of death, whatever impressions occupy the mind, precisely a person becomes whatever he remembers at the final moment; such remembrance forms the cause of his next birth. In the Śrīmad Bhagavad Gītā**,** it is stated:

"Yaṃ yaṃ vāpi smaran bhāvaṃ tyajatyante kalevaram,
Taṃ tamevaiti kaunteya sadā tad-bhāva-bhāvitaḥ."

*O Son of Kunti, in whatever state of mind one remembers (Me) while giving up the body, one invariably attains that very state, being ever absorbed in its thought.*

Those whose bodies can no longer engage in worldly tasks should not occupy themselves with idle thoughts of mundane objects, for such worries serve no purpose. Rather, they should silently repeat God's Name within their mind. Whatever divine name pleases them—be it Rām, Śiva, Kṛṣṇa, or any name pointing to the Supreme—let them chant it. This is the means of guiding oneself to a fortunate destiny. Ultimately, one must lead oneself onward to that auspicious state.

If, after one's passing, others perform certain rites on their behalf for higher upliftment, that is not being dismissed here. But how much better, if along with benefiting from the actions of others, one also acts oneself to rise higher. For achieving an auspicious destiny, devotion to God is paramount. One who could not complete their devotion in this life but, at the time of death, becomes aware that their devotion remains unfinished will, in the next birth, be impelled by that very urge toward God and will devote themselves. The body dies, while the mind continues in the subtle body. Hence, in the next birth, that very mind will assist in resuming their devotion.

Everyone should worship God—even while farming, studying, or engaging in other work. Practice at least a little devotion each day. "*Tan kām meṃ, man Rām meṃ*"—"Though the body is at work, keep the mind fixed on God." Whatever you do, remember God. Lord Śrī Kṛṣṇa in the Gītā taught that we should renounce the desire for the fruits of our actions. Perform your work and dedicate it to God. Kabir Sahib has said:

"Whatever was done, You did it; I did nothing.
Sometimes one says, 'I did it,' yet You were in me all along."

Here, the sense of ego is renounced. Yet if you strike someone with a stick and declare, "God! You did it," that is not correct. All the good deeds that make one a saint are accompanied by: "Whatever was done, You did it; I did nothing."

If there arises the ego of "I am the one who worships God," then God, within that very act of devotion, causes one to stumble. Cultivate devotion to God within your mind so that even when you are on the brink of leaving your body, you still recall Him. No matter how ill or elderly a person might be, if their mind turns to God and they leave their body while chanting His Name, they will achieve a higher destiny than any śrāddha or ritual can bring. Hence, everyone should worship God.

That is why Lord Śrī Ram has said, "This body is obtained through great fortune." In short, Lord Śrī Ram taught that this body is not meant for indulging in sense pleasures. Even heavenly joys are only slight, and, in the end, they bring sorrow. This human body is a boat, God's grace is the favorable wind, and the Guru is the helmsman. We already possess a human body; we already enjoy God's grace. What remains is the True Guru. Upon searching, one can also find the True Guru. Yet, even after finding the True Guru, if one does not follow his guidance, the boat cannot cross over. Therefore, three elements are required to cross the ocean of worldly existence, and these three are the easiest way across. First, do japa (chanting). An elderly person may be unable to perform prāṇāyāma, so let them recite God's Name, or focus on whichever divine form they revere. If they cannot do dṛṣṭi-sādhan (the yoga of vision), then they should practice śabda-sādhan (the yoga of Sound). For the very old, these three practices suffice. Practicing even one of them at life's end is best.

*This discourse took place on May 8, 1966, in the village of Khajuri (District Purniya, Bihar) during the annual satsang convention.*

# 107.Water on Each Leaf

*"I bow at the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless rays of the sun, dispel the deep darkness of immense delusion."*

Dear people!

Did we employ any logic as children, back when we first went to school? None whatsoever! When Guruji said, "Call this letter 'a,' call this 'ā,'" we simply did so—no argument. Later, as we advanced in our studies, we realized that indeed it was correct. Logic and faith—at first we had both. Then we began reasoning: "Is it the bowl in the ghee, or the ghee in the bowl?" In the end, we concluded that the ghee is in the bowl, not the bowl in the ghee. What I mean is:

"Pāta pāta kai sīñchavo, barī barī ke lōna.
Tulasī khōṭe caturapan, kali ḍahakē kahu kō na."
*Sprinkle each leaf again and again with lumps of water.*
*Tulsī says: cunning is worthless—when Kali's fire blazes, it spares no one.*
—Goswami Tulsidas

Placing your trust in many gods and worshipping them all, one can hardly manage. If you want to grow a tree, giving water to every single leaf will not help the tree thrive. If you want to enjoy fritters (barī), and you put salt right into the chickpea flour (besan), then each dumpling will have the right amount of salt.

Hence, worshipping many deities or clinging only to argument is not right. Yet, when intellect matures, knowledge cannot remain without logic—but it should be limited to a point. Logic may be set aside, but devotion to God must remain. Concerning this, Goswami Tulsidas Ji has also said:

**"**Pāta pāta kai sīñchavo, barī barī ke lōna."

If you wish to grow a tree, pour water at its root, not leaf by leaf. If you want fritters, add salt to the flour, and they will all have it evenly. Without following this method, people get entangled in their cleverness—unable to proceed on God's path…

Some people remain stuck, neither abiding by God's way nor following the Guru's instructions. My point is that if you want salt in every fritter, just add it to the chickpea flour, and if you want to grow a tree, why pour water on each leaf? Simply pour water at the root—every leaf will then flourish.

Neither multi-deity worship nor excessive argument is desirable. Logic should serve only until one knows where God stands. This holy spot, Tīrtharāja Prayāg (Allahabad), is a place where Bhardwāja Muni dwelled, and by coming here, spiritual insight can arise. We need both reasoning and faith together. In this way, knowledge of God will remain, and logic will remain too. That is the proper approach.

Pouring water at the root brings the tree to life. Pouring water leaf by leaf may cause it to wither. Whoever trusts in God finds favor with all gods, and logic is not abandoned.

In other words, once understanding increases, maintain both faith and reasoning while living in this world. From a Guru, learn how to cross the ocean of worldly existence and practice accordingly. Then there will be no doubt about gaining freedom from the cycle of rebirth.

*This discourse was delivered on February 28, 1981, in the late-afternoon session of the 73rd Annual Convention of the All-India Santmat Satsang, at Triveni Sangam on the bank of Prayāg, the king of holy places.*

# 108. There Is No Other Land Like India

*"I bow to the Guru's lotus feet, the ocean of mercy, Hari in human form,*
*Whose words, like countless rays of the sun, dispel the dense darkness of deep delusion."*

Dear people!

Undoubtedly, this body is a cage, yet there is also a method of emerging from it. Through which side might one exit—right or left? The right side is the piṅgalā**,** the left is the iḍā**,** and between them is the suṣumnā**.** On the right is piṅgalā—like the Gaṅgā River; on the left is iḍā—like the Yamunā River; and in the middle is suṣumnā—like the Sarasvatī. Take a dip in susumna. This cannot be done by plunging outwardly.

I once went to Ilāhābād, where the Gaṅgā and Yamunā meet, yet the Sarasvatī is not visible—people say it flows hidden beneath. By plunging into that inner Sarasvatī—the suṣumnā—you reach the ultimate inner gateway:

"Avigata anta anta antara-paṭ, agam agādha agoī.
Sunnī sunn sunn ke pārā, aguṇa saguṇa nahīṃ doī."
*Unmanifest and endless is the inner veil, unfathomable and immeasurable, unseen.*
*Beyond the void of voids upon void—there is neither the attributeless nor the attributed.*

Sant Dādū Dayāl Jī speaks of three gates; whoever passes through these three gates transcends both body and cosmos. There are countless universes—once you exit one, you effectively exit them all. The path lies through suṣumnā. Mīrā Bāī said:

"Sēja sukha-maṇā̃ Mīrā̃ sovai, śubha hai āja ghaḍī."
*Mīrā sleeps on the suṣumnā couch; this moment is auspicious.*

Her practice—method—is expressed thus:

"Dou nain bīcho bīch sanmukh ek-ṭak dēkhat raho,
Āp kī vah bindu jhalakai, paṭ girā nirakhat raho."
*Between the two eyes, keep your gaze fixed steadily.*
*That point of your own essence will shine forth; the veil falls away as you observe.*

Without the True Guru, this does not happen. And without satsang, one cannot recognize the True Guru. Through continual satsang, one gradually realizes what a Guru should be like:

"Muktī mārag jānatē, sādhana kartē nitt.
Sādhana kartē nitt, sat-chit jag mēṃ rahtē.
Din-din adhik virāg, prēm satsang sōṃ kartē."
*They know the path to liberation and practice regularly.*
*By practicing daily, they remain in awareness of truth and consciousness within the world.*
*With each passing day, their detachment deepens,*
*as they pursue loving devotion in the company of the wise.*

“Dūṛha jñāna samujhāy, bōdha dē ku-budhi kō hartē,
Saṃśaya dūr bahāy, Santmat sthira kartē,
‘Mehīṃ’ yē guṇa dhar jōī, guru sōī sat-chitta,
Muktī mārag jānate, sādhana kartē nitt.”
*They establish firm knowledge and impart true understanding, removing mistaken intelligence.*
*They dispel doubts and make the teachings of the saints steadfast.*
*He in whom these virtues dwell—‘Mehī’ says—that **i**s the true, conscious Guru.*
*They know the path to liberation and practice (their discipline) daily.*

Such Gurus possess these qualities. To enter the suṣumnā, Mīrā Bāī has spoken. When someone falls into a deep sleep, they lose all awareness of the outside world; in the same way, whoever enters the suṣumnā has no awareness of the outer world. In that sleep, there is no further awakening—meaning there is no return to worldly existence.

In ordinary sleep, people awaken and reengage with the world, but one who enters that inner realm does not emerge in the same manner. Ṛiṣhis, munis, and saints have shown this path. This is what we practice. We do not claim to have completed the journey—indeed, the road is very long. Much remains to be done. Sant Kabīr Sahib says:
“Laṃbā mārag dūrī ghar, vikaṭ pantha bahu-māra.
Kahō santo kyūṃ pāīyē, durlabha Hari dīdāra.
Ḍubkī mārī samuṃdra meṃ, nikasā jāya ākāś,
Gagana maṇḍala meṃ ghar kiyā, hīrā pāyā dāsa.”
*The path is long, the home is far, and the way is difficult with many obstacles.*
*Tell me, O saints, how can one attain the rare vision of Hari?”*
*“Diving into the ocean, one emerges in the sky;*
*in the vault of heaven he makes his home, and the servant finds the precious jewel.*

Lord Śrī Kṛṣṇa said that whoever finds this path:
“Nehābhikramanāśōsti pratyavāyō na vidyatē,
Svalpamapyasya dharmasya trāyatē mahatō bhayāt.”
*(Gītā, Chapter 2, Verse 40)*
*Once you begin (the yoga path), the seed is not destroyed; neither is there any adverse result.*
*Even the slightest practice saves one from the greatest fear*.
“Prāpya puṇyakṛtāṃ lōkān uṣitvā śāśvatīḥ samāḥ,
Śucīnāṃ śrīmatāṃ gēhē yōga-bhraṣṭō’bhijāyatē.”
*(Gītā, Chapter 6, Verse 41)*
*That person, who has fallen away from yoga, after dwelling for many years in the splendid realms of the righteous, takes birth in the home of pure-living and honorable individuals. By continuing to strive in this way, the yogi becomes fully purified of sin and finally attains the supreme state:*
“Prayatnād yatamānas tu yogī saṃśuddha kilbiṣaḥ,
Aneka janma saṃsiddhis tato yāti parāṃ gatim.”
*(Gītā, Chapter 6, Verse 45)*

*Through the practice of this Yoga, the yogi ultimately arrives at the highest goal. Perfected by the purification of the heart over many births, and by making great effort in practice, the yogi—fully cleansed of every sin—attains the supreme state through the influence of that discipline*.

Sant Kabir Sahib likewise says:

"Bhakti-bīja palṭai nahīṃ, jo yug jāya ananta,
Ūñcha nīcha ghar janma lai, tauṃ santa ko santa.
Bhakti-bīja vinasai nahīṃ, āya paṛe jo chol,
aṃcana jauṃ viṣṭhā paṛe, ghaṭe na tāko mol."
*The seed of devotion never changes, even if countless ages pass.*
*Whether born into high or low lineage, still he who holds it remains a true saint.*
*The seed of devotion is never destroyed, even if it takes on various coverings.*
*Just as gold, even when dropped in filth, does not lose*

Those whose practice was left incomplete—after leaving the body, wherever they take birth, they will continue on in accord with the teachings of the saints and Avatār-like great souls, progressing further, whatever land it may be.

There is no other land like India. Nepal borders India to the north. Formerly, India's domain stretched from Gujarat to the Bay of Bengal, and from Nepal to Kanyakumari. This is our native place. God has shown us immense grace. If we had not been born here, the character and knowledge we develop in this land could not be found in America, England, or any other country.It is a great fortune to be born in this land. People search for solitude in the Kailāsa region—truly, it is a great blessing to be born in Bhāratavarṣa. I have visited Nepal many times.

Resham Dās Ji was an excellent satsang devotee here; people called him "Bado Dās." God's grace is abundant that we have been born in India. Otherwise, where we feel shame, people in other countries would not. I will explain how we must leave this prison-like world—

आओ वीरो मर्द बनो अब, जेल तुम्हें तजना होगा।
मन-निग्रह के समर क्षेत्र में, सन्मुख थिर डटना होगा॥१॥

गुरु-पद धरकर ध्यान से शूरो, दृष्टि अड़ा दो सुषमन में।
मन की चंचलताई से, बल कर-करके बचना होगा॥२॥

वक्त नहीं है ऐ वीरो अब, गाफिल होकर सोने का।
विन्दु राह से निकल बहादुर, तम मण्डल टपना होगा॥३॥

दामिनि दमकै चन्दा चमके, सूर्य तपे जोती मण्डल।
इस मण्डल से आगे वीरो, और तुम्हें बढ़ना होगा॥४॥

शब्द मण्डल में सार शब्द ध्वनि, गुरु गम होकर धर लेना।
जगत-जेल को इसी युक्ति से, सुन 'मेहीं' तजना होगा॥५॥

"*Come now, O warriors—be resolute men,*
*You must abandon this prison.*
*In the battlefield of mind-restraint,*
*Stand firm, facing straight ahead."*
*Plant your feet at the Guru's feet, O heroes, fix your gaze upon the suṣumnā.*
*You must vigorously shield yourself*
*From the mind's restless wanderings.*
*O brave ones, there is no time*
*To lie about in careless slumber.*
*Stride forth along the path of the bindu,*
*And pass beyond the domain of darkness.*
*Lightning flashes, the moon glows,*
*And the sun blazes in the realm of light.*
*Beyond this realm, O warriors,*
*You must press onward.*
*In the realm of Sound is the essential resonance—*
*Seize it, guided by the Guru.*
*According to 'Mehi,' only by this means*
*Will you abandon this prison-like world.*

*This discourse was delivered on March 24, 1977, in the village of Sijua in Morang District, within the nation of Nepal, on the occasion of the first annual convention of the Morang District Santmat Satsang.*

**The Words of Goswami Lakshminath Paramhans Ji Maharaj**

अपनी बनाइ, बनाइ बनत नहिं, जाको राम न देत बनाई॥ध्रुव॥

अपने बनावन कारण रावण, सीता लै गई चुराई।
आप मरे, मरि गये सकल कुल, राज विभीषण पाईं॥१॥

अपने बनावन कारण कौरव, द्रौपदी चीर छिनाई।
हारि मरे पछताई बन्धु मिलि, भारत में दुख पाई॥२॥

अपने बनावन कारण दानव, भस्मासुर वर पाई।

जरि गये माथ, हाथ निज छूवत, महादेव सुख पाई॥३॥

अपने बनावन कारण केते, कोटिन कियो उपाई।
'लक्ष्मीपति' नहिं बने काहु से, झूठे करत बड़ाई॥४॥

*In one's own contriving, nothing truly takes shape*
*If Rām does not bestow His touch.*
*Because of his own contriving, Rāvaṇa abducted Sītā.*
*He perished, and with him his entire lineage perished—*
*Vibhīṣaṇa took over the kingdom.*
*Due to their contriving, the Kauravas disrobed Draupadī of her garment.*
*Defeated, they died lamenting;*
*Their kinsmen, together, suffered grief in Bhārat.*
*Because of their contriving, the demon Bhṛṣmāsur received a boon—*
*He scorched his own head by his own hand's touch,*
*While Mahādev remained secure in His joy.*
*So many have schemed in their own ways, making countless attempts,*
*But 'Lakshmipati' says, 'None have succeeded—*
*They merely brag in vain.*

# Sant Kabir Sahib's Verses

**Poem 1**

**Refrain**

"Between Nārada and the saint there is no difference;
Whoever stays apart from the saint surely goes to hell."

"If the saint stays awake, I, too, stay awake; if the saint goes to sleep, then so do I.
Whoever inflicts pain upon my saint—him I uproot completely."

"Wherever the saint sings my praises, there I make my home.
When the saint moves on, I run before him—my hope lies in the saint alone."

"Māyā is half my being, and she is the servant of devotees.
All sixty-eight holy places lie at the saint's feet, surpassing even countless Gayā and Kāshī."

"Those who do inner meditation on the Name—truly worshiping it—are the ones who attain.
Kabir says: Such is the saint's greatness that Hari Himself extols it with His own lips."

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**Poem 2**

"Use these brief days for devotion—why waste them in drunken pride of illusion?"

"Chariots, horses, pleasure-seats, palanquins, elephants, and various mounts—
All your grand display is but a wooden screen, destined to be carried to the cremation ground."

"Palatial rooms, silken robes, brocades of gold—
These serve your needs as long as you are alive to relish them."

"Prepare for your expenses—your journey ahead is long;
No familiar town lies on that path, no outpost, no marketplace or stall."

"Conquer your life while still alive—here and now is your battlefield.
Kabir says, listen well, O seekers: in this age there is no other means to cross."

**Sant Kabir Sahib's Verses**

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**Poem 3**

"Sādho, this is the village of the dead."

"Pīr has died, paigambar (prophet) , those living yogis have also died.
Kings have died, subjects have died, physicians and patients too have died."

"The moon will die, the sun will die, earth and sky will also perish.
Even the lords of the fourteen realms will die—what hope can any of them have?"

"Those of the nine, the ten, and the countless eighty-four—indeed all have died.
Thirty-three crores of gods have perished, snared by the noose of Time."

"But the Name without name is ever-enduring (everlasting)—no second principle can stand beside It.
Kabir says: Listen, O seekers, do not wander in confusion and die in vain."

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**Poem 4**

"O avadhū (ascetic), māyā cannot be cast aside."

"You leave your house, wrapping yourself in a pilgrim's cloth—then abandon that cloth for yet another.
You forsake your child and turn him into a disciple, yet even there māyā surrounds you."

"Like a bull caught in a thicket, stuck there in brambles,
He cannot free himself, however hard he tries—no escape from those barbs."

"You give up lust, but anger remains; give up anger, then greed appears.
Discard greed, but ego remains—pride and self-importance still prevail."

"Let the mind embrace true detachment, letting the inner awareness merge with the Sound.
Kabir says: Listen, O seekers—few indeed fathom this secret."

**Poem 5**

"O True Guru, correct my mistakes.
I am weak and lowly of mind—do not cast me away from Your feet."

"My mind is stubborn, obeying nothing I say; many times have I failed to subdue it."

"All things come only through You, O Guru—please soon set them right."

"Grant me now the company of the True Guru; only through it can I find deliverance."

**Sant Kabir Sahib's Verses (continued)**

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**Poem 6**

"Au̱r sakal saṃgī sab bisarai, hoḍ tum ēk piyārō.
*When all companions are forgotten, You alone remain dear.*

Kar dēkhyō hita sārē jag sē, kōī na milyō puni bhārō.
*I have sought help throughout the world, but found no one to shoulder the burden.*

Kahē Kabīr sunō prabhu mērē, bhav-sāgar sē tāro.
*Kabir says: Listen, O my Lord—carry me across this ocean of existence.*

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**Poem 7**

"Ko sikhvē adhaman kō jñānā—
*Who will teach knowledge to one so lowly?*

“Sādh kī saṅgat kabhūn na kīnhī, raṭat raṭat jag janam sirānā.
*Never did I seek the saints’ company; babbling on and on, a whole lifetime in the world has passed.*

“Dayā dharm kabhūn nahīṃ chīnhā, nahīṃ guru śabd samānā.
*Never did I recognize mercy or righteousness, nor did I absorb the Guru’s Word.*

“Karjā kari ke bēśyā rākhē, sādh āy tō nahīṃ ghar dānā.
*I borrowed money to keep a courtesan, yet when a saint arrived, there was not a grain of food in the house.*

“Kahē Kabīr jab jam pur jaihaiṃ, mārahī māra uṭhē ghamsānā.
*Kabir says: When you go to the abode of Death, you’ll be beaten relentlessly with no escape.*

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**Poem 8**

“Hamārē man kaba bhajihō guru nām—
*O mind of mine, when will you recite the Guru’s Name?”*

Bālapan janamata hī khōyō, jawānī mēṃ vyāpā kām.
*From the moment of birth, I lost my childhood; in youth, lust overcame me.*

“Būḍhē bha’ē tan thākan lāgē, laṭakan lāgē chām.
*Old age arrived, making the body weary, and skin began to sag.*

“Kānan bahir nain nahīṃ sūjhai, bha’ē dāṃt bēkām.
*Ears, nose, eyes—none function well; teeth are useless now.*

“Ghar kī triyā bimukh hō’ baiṭhī, putra kiyō kalakān.
*The wife of the house has turned away; even the son laments in exasperation.*

“Khaṭiyā sē bhu’iyāṃ kar dīnhīṃ, jam kā gaḍā nisān.
*They’ve lowered me from the bed onto the floor—the mark of Death is stamped upon me.*

“Kahat ‘Kabīr’ sunō bhā’ī sādho, duvidhā mēṃ nikasata prāṇ.
*Kabir declares: Listen, O seekers—my life-breath departs in tormenting confusion.*

# Dharmadās Ji's Verses

**Poem Intro**

"Kahō kētē dina jiyabau hō, kā karata gumān—
*Tell me how long you will live; what pride do you hold?*
"Kacchē bāsana kā piṃjarā hō, jā mēṃ pavan samān.
*Your body is a fragile clay vessel, containing but a puff of air.*
"Paṃchī kā kaun bharōsā hō, chhin mēṃ uṛi jān.
*What reliance is there on a bird? In a moment, it may fly away.*
"Kacchī māṭī kē ghaḍuā hō, rasa būndan sān.
*A pot made of raw clay, with only a few drops of fluid.*
"Pānī bīch batāsā hō, chhin mēṃ gali jān.
*Like a sugar-candy bubble in water—dissolving in an instant.*
"Kāgaz kī na'iyā banī, ḍōrī sāhēb hāth.
*A paper boat is made; the Lord holds the string in His hand.*
"Jaunē nāca nacaihaiṃ hō, nācab vōhī nāch.
*Whatever dance He bids me perform—that alone will I dance.*
"'Dharmadās' ēk baniyā hō, karai jhūṭhī bazār.
*Dharmadās is but a tradesman in this illusory marketplace.*
"Sāhēb Kabīr banjārā hō, karēṃ sat bai-pār.
*The Master, Kabir, is a merchant dealing only in truth.*

**Sant Malūk Dās's Verses**

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**Poem 1**

"Tar hai chitai lāj karu jan kī, ḍāru hāth kī phānsī.
Jan tē tērō jōr na lahihai, rachchhapāl avināśī."
*"You stand at the shore, mindful of your servant's honor—cut away the noose from my hand.*
*Your servant cannot summon the strength on his own—O undying Preserver, deliver me.*
"Kahai Malūkā chup karu ṭhagani, auguṇ rākhu durāī.
Jo jan ubarai Rām nām kahi, tāte kachhu na basāī."
*"Malūk says: 'Be silent, you deceiver—hide your faults away.*
*If a devotee is saved by chanting Rām's Name, you have no power to stop him.*

**Poem 2**

"Sōtē sōtē janam gaṃvāyā—
*While asleep, one has wasted life.*
"Māyā mōh mēṃ sani paḍō sō, Rām nām nahīṃ pāyā."
*So immersed in worldly illusion, you never obtained Rām's Name.*

"Mīṭhī nīnd sōyē sukh apnē, kabhūn nahīṃ alasānē.
Gāfil hōkē mahal mēṃ sōyē, phir pāchē paḍachitaānē."
*You slumbered sweetly in self-indulgence, never once rousing yourself.*
*Heedless, you slept in your palace—only afterwards did regret set in.*
"Ajahūṃ uṭhō kahā̃ tum baiṭhē, binatī sunō hamārī.
Chahūṃ ōra maiṃ āhaṭ pāyā, bahut bha'ī bhū'ī bhārī."
*Even now, rise—why do you linger? Listen to my entreaty.*
*I sense the signs from every side—the weight of the earth has grown heavy.*
"Bandīchhōra rahata ghaṭ bhītara, khabar na kāhū pāyī.
Kahat Malūk Rām kē paharā, jāgō mērē bhā'ī."
*The Liberator dwells within the heart, yet no one notices.*
*Malūk says: Rām stands guard—awake, O my brothers.*

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**Poem 3**

"Ab tērī śaraṇa āyō Rām."
*Now I have come to Your refuge, O Rām.*
"Jabē suniyā sādh kē mukh, patit-pāvan nām."
*When I heard from the saints' lips saying the Name that saves the fallen*
"Yahī jān pukār kīnhī, ati satāyō kām."
*Recognizing this, I cried out, tormented by worldly desires.*
"Viṣaya sētī bhayō ājiz, kaha Malūk gulām."
*Exhausted by sense-pleasures, says Malūk, Your slave.*

**Poem 4**

"Bābā man kā hai sir talē—
*O father, the mind rests beneath the head.*
"Māyā kē abhimān bhūlē, garva hī mēṃ galē."
*"Lost in illusions of pride, you languish in conceit.*
"Jibhyā kāraṇ khūn kiyē, bāndhi jampur chalē."
*On account of the tongue, you have committed murders—bound, you proceed to the land of Death.*
"Rāmajī sōṃ bhayē bēmukh, agini apnī jalē."
*Turning your face from Lord Rām, you burn in your own fire.*
"Hari bhajē sē bhayē nirbhay, ṭārahūṃ nahīṃ ṭarē."
*Those who worship Hari become fearless; they do not waver in their resolve.*
"Kaha Malūkā jahā̃ garībī, tē'ī saba sē bhalē."
*Malūk says: Where there is humility, those people prove the best among all.*

# Sant Paltū Sāhab's Verses,

**Poem 1**

"Mitau dehlā nā jagāy, nindiya bairin bhailī—
*O friend, the sleeper cannot be roused; sleep has become the enemy.*
"Ki to jāgai rogī-bhogī, ki chākar ki chōr.
Ki to jāgai sant birahiyā, bhajan guru kē hōy."
*Sometimes the ailing awake, sometimes the indulgent,*
*Sometimes the servant or the thief.*
*Yet it is the saint—pining for union—who truly awakes,*
*Engaged in the Guru's devotion.*
"Swārath lāy sabhai mili jāgai, bin swārath kā kōy.
Paraswārath kō wah nar jāgai, jāpē kirpā guru kī hōy."
*All come together to awake for selfish gain—*
*Who would do so without self-interest?*
*Only that person awakes for another's good,*
*Blessed by the Guru's grace.*
"Jāgē sē parlok banatu hai, sōyē baḍ dukh hōy.
Jñān kharag liye Paltū jāgē, hōnī hōy sō hōy."
*By awakening, one prepares for the next world;*
*Sleeping on brings great sorrow.*
*Armed with the sword of wisdom, Paltū stays awake—*
*Whatever is to happen will happen.*

**Poem 2**
**Refrain**
"Pānī bīch batāśā, sādho tan kā yahī tamāśā hai—
*Like sugar in a bubble in water, O seekers, such is this body's spectacle.*
"Muṭṭhī bāndhē āyā bandā, hāth pasārē jātā hai.
Nā kuchh lāyā nā lē jāygā, nāhak kyũṃ pachitātā hai."
*The man arrives with clenched fists*
*And departs with hands outstretched.*
*He brings nothing and takes nothing—*
*Why regret so pointlessly?*

“Joru kaun khasam hai kiskā, kaisā tērā nātā hai.
Paḍā bēhōs hōs kar bandē, viṣay lahar mēṃ mātā hai.”
*Who truly belongs to whom—wife or husband?*
*What tie do you claim?*
*O man, your senses lie unconscious,*
*Intoxicated in the waves of desire.*

“Jyō jyō bandē tērī palak parat hai, tyō tyō din nagichātā hai.
Nēkī badī tērē saṅg chalēgī, auṛ sab jhūṭhī bātā hai.”
*With every blink, O man, your days draw closer to an end.*
*Only your good and bad deeds go with you—*
*All else is a hollow tale.*

“Prāṇ tumhārē pāhun bandē, kyō ris kiyē kuhātā hai.
Paltūdās bandagī chūkē, bandā ṭhōkar khātā hai.”
*Your very breath is a guest, O man—*
*Why lash out in anger?*
*Paltū Dās says: Neglecting devotion,*
*You stumble on, receiving blow after blow.*

**Poem 3**

“Ab tērī śaraṇ āyō Rām.”
*Now I have taken refuge in You, O Rām.*

“Jabē suniyā sādh kē mukh, patit-pāvan nām.”
*When I heard from the saints’ lips the name that redeems sinners…*

“Yahī jān pukār kīnhī, ati satāyō kām.”
*Knowing this, I cried out, greatly afflicted by worldly desire.*

“Viṣay sētī bhayō ājiz, kah Malūk gulām.”
*Weary of sense pursuits, says Malūk, I am Your servant.*

**Poem 4**

“Bābā man kā hai sir talē—
*O father, the mind lies beneath the head.*

“Māyā kē abhimān bhūlē, garva hī mēṃ galē.”
*In pride’s illusion, you remain deluded,*
*Sinking into arrogance.*

“Jibhyā kāraṇ khūn kiyē, bāndhī jampur chalē.”
*For the sake of your tongue, you have shed blood—*
*Bound, you head toward Death’s domain.*

"Rāmajī sōṃ bhayē bēmukh, agini apnī jalē."
*Turning away from Lord Rām,*
*You burn in your own fire.*
"Hari bhajē sē bhayē nirbhay, ṭārahūṃ nahīṃ ṭarē."
*They who worship Hari become fearless,*
*Unwavering in their stand.*
"Kah Malūkā jahāṃ garībī, tē'ī saba sē bhalē."
*Malūk says: Where there is humility,*
*Those indeed are the best of all.*

**Poem 5**

"Bātan setī nahīṃ ho'i rājā, nahīṃ bātan gaḍh chhūṭe.
Muluk māhai tab amal ho'igā, tīr tupak jab chhūṭe."
*With mere talk, no one becomes king; with talk alone, no fortress is released.*
*Action in the realm truly takes place only when arrows or guns are fired.*
"Bātan se pakwān banāvai, pēṭ bharai nahīṃ kōī.
'Palṭūdās' karai sō'ī kahanā, kahē setī kyā hō'ī."
*No one can fill their stomach with talk of cooking dishes.*
*'Paltū Dās' says only actions matter—what comes of mere words?*

**Poem 6**

"Dhan jananī jin jāyā hai, sut saṃt sakhī rī."
*She is the blessed mother who has borne a saint-like son, dear companion.*
"Tan man dhan uṇpē laī dīje, sattnām jin pāyā hai."
*To such a son who has realized the True Name, offer your body, mind, and wealth.*
"Māyā jā'kē nikaṭ na āvai, tiriguṇ dūr bhayā hai."
*In his presence, illusion does not approach; the three guṇas are cast far away.*
"Kañchan kA̐ch aura śatru mitra kō, bhēda nahīṃ bilgāyā hai."
*For him, gold and glass, foe and friend, bear no difference.*
"Sahaja samādhi akhaṇḍita jākī, jagu mithyā ṭhaharāyā hai."
*He abides in effortless, unbroken meditation, deeming the world to be unreal.*
"'Palṭū-dās' so'ī sutwaṃtī, saṃta kō gōda khilāyā hai."
*'Paltū Dās' calls that mother truly fortunate, who raised a saint upon her lap.*

**Sant Gulāl Sāhab's Verses**

**Poem 3**

"Prabhu kō tan man dhan saba dīje."
*"Offer your body, mind, and wealth entirely to the Lord."*
"Rain diwas chit anat na jāvai, nām padāratha pīje."
*Night and day, let your thoughts not stray—drink deep of the treasure of the Name.*

“Jab teṃ prīti lagī charanan sōṃ, jag saṅgata nahīṃ kīje.
Dīna-dayāl-kṛpāl-dayānidhi, jaũ āpana kari līje.”
*Once love for His feet has arisen, do not mingle with worldly ways.*
*If the compassionate Lord of mercy claims you as His own…*

“Ḍhũḍhat phirat jahã̃ tahã̃ jag mēṃ, kāhū bōdha na kīje.
Prabhu kai kṛpā au saṃta vachan lē, hirdē mēṃ likha līje.”
*Wandering everywhere in this world, you gain no true insight.*
*Take the Lord’s grace and the saints’ words—inscribe them upon your heart.*

“Kahã varanōṃ varanata nahīṃ āvai, dil charbī na pasījai.
Kaha Gulāl yāhī var māngaũ, saṃta charana mōhi dīje.”
*No speech can depict it, nor does a hardened heart melt.*
*Gulāl says: this is the boon I beg—grant me the saints’ feet.*

# The Words of Goswami Lakshminath Paramhans Ji Maharaj

**Poem intro**

"Harī binu janma akāratha bītī—
*Life without Hari passes in vain.*
"Kin'hōṃ vēś anēka vividha vidhi, pēṭ bharana kī rītī.
Nakh-sikh rōma baṛhā'i phirata jag, kari kari karma anītī."
*You adopt numerous disguises, in various ways, just to fill your belly.*
*From head to toe, your hair has grown, roaming the world doing unrighteous acts.*
"Kōpīna aura galē bich kaṇṭhī, racchi śira tilaka saphētī.
*Yet wearing only a loincloth, a rosary round your neck, and daubing your forehead in white tilak.*

**Poem 1**

"Thagi-thagi ṭhaura-ṭhaura te bhāge, yantra mantra likhi ketī—
*They roamed place to place, tricking with many charms and incantations.*
"Chaṭaka dikhāi gosa̐i kahāyē, phiri-phiri ghar-ghar sētī—
*Displaying some quick illusion, they called themselves 'holy men,'*
*Going from house to house.*
"Kahī̐ jhūṭha kahī sa̐cha bolike, dhan lēnē kī rītī—
*Sometimes lying, sometimes feigning truth, they found ways to take people's money.*
"Bāndhīṃ akhārā kiyo mahantī, karaṇa lagē taba khētī—
*They erected an arena, declared themselves abbots,*
*And then turned to farming."*
"Nahiṃ yōgī nahiṃ bhayē virāgī, paḍē mōha kī rētī—
*They became neither yogis nor detached renunciants, mired in the sands of delusion.*
*'Lakṣmipatī' says: Without meditating on Hari's Name, these so-called fakirs are but swindlers.*

**Poem 2**

"Man anuśāsana mānat nāhīṃ—
*The mind refuses discipline.*
"Karat anīti krōdha kē māte, kāma lōbha sē sūjhat nāhīṃ—
*Acting unjustly, maddened by anger, they see nothing through lust and greed."*
"Jō anhita sō hita kari mānat, mōha magan hita durahi dūrahī—
*They regard harm as benefit, intoxicated by delusion, and push real good far away.*

Drōha karat durajana kē nishi-din, darad na mānat jīva sadā hī—
*Day and night they plot wrongdoing with villains, never feeling any remorse.*
"Ḍarat na tanik pāpa kē ḍara sē, dvija nindā sē rahat lagāhī—
*They fear sin not at all; they scorn even the learned.*
Nirat rahat nārī kē pīchē, puṇya piyārō lagat nāhīṃ—
*They linger ceaselessly behind women, holding no affection for virtue.*
"Sadā vair sādhun sē rākhata, para dhan dēkhi śōka ura māhīṃ—
*Always bearing enmity toward saints, they crave another's wealth, bringing grief to their hearts.*
Vēda vimukha chala kapaṭ sādhū sē, sapanaṃhũ śuci tīrath nahiṃ jāhīṃ—
*Turned from the Vedas, deceitful toward the true ascetic, not even in dreams do they visit holy places.*
"Rāma amiya rasa bhāvat nāhīṃ, mamatā garala mōla lai khāhīṃ—
*They find no delight in Rām's nectar, instead buying and swallowing the poison of selfish attachment.*
'Lakṣmipatī' pāhana kē pīchē, nāhaka hīrā janma gamāhīṃ—
*'Lakshmipati' says: Chasing a mere stone, they squander a diamond of a life in vain.*

**Poem 3**

"Jō jana Rāma bhajana nahiṃ jāne, sō janamē kāhē kō rē—
*He who does not know how to worship Rām, why was he even born?*
"Tāke mātu pitā dhika jīvana, jākē kula avatārē rē—
*Shame on the life of such parents, disgrace on the birth in that lineage.*
"Vaṃśa kuṭhāra bhayē sō pāmar, garbhahiṃ kāhē na marē rē—
*He becomes the axe to his family tree—why did he not die in the womb?*
"Caraṇa pāī kinhōṃ nahiṃ tīratha, para hita nāhiṃ sarē rē—
*Never did he walk to any holy place; never did he serve the welfare of others.*
"Kara tē nāhiṃ kiyō kachhū dānana, sō kara kāṭha karē rē—
*He never gave anything in charity; his hands remain wooden, lifeless.*
"Jō mukha Rāma nāma nahiṃ āvat, sō mukha rākh bharē rē—
*That mouth which never utters Rām's Name might as well be stuffed with refuse.*
"Nāsā swāsa lēt nishi-vāsara, jaisē bhāthi varē rē—
*Day and night he draws breath through his nostrils, as though stoking a furnace.*
"Sundara nayan hērat nahiṃ Hari pada, sō dṛga dhūli paḍē rē—
*Those beautiful eyes that never behold the Lord's feet might as well fall in the dust.*
Sunata na kathā kabahūṃ Mādhava kē, sundara suyasha bharē rē—
*Never does he listen to Mādhav's stories, full of wondrous glory.*
"'Lakṣmipatī' ahi bhavana bakhānata, nāhaka bhāra dharē rē—
*'Lakshmipati' says: Speaking only of the serpent's abode, he carries a worthless burden.*

**Poem 4**

"Rām nāma kahi jāgu baṭohī, Rām nāma kahi jāgu re—
*Chant 'Rām's Name' and awake, O traveler; chant 'Rām's Name' and awaken.*
"Kaun kahā̃ se āye bhūle, jald yahā̃ se bhāg re—
Kete ṭhage gaye yahi pur meṃ, pardēśī kari vāsa re.
Māyā ṭhagini māri tōhi ḍāre, ḍāri galē bich phā̃s re."
*"From what place have you arrived, so lost? Hurry, flee this realm!*
*Countless have been deceived in this city, dwelling here as strangers.*
*Illusion, the swindler, has struck you down, slipping a noose about your neck.*
"Kāhū kē mātu bahin kāhū kē, kāhū kē nāri kahāi re—
Lōbha kē laḍḍū chakhāi cāri din, mamatā mōha bhulāi re."
*One is called someone's mother or sister; another, someone's wife.*
*All it takes are a few sweets of greed over four days, and you're lost in attachment and delusion.*
"Kāhū kē pitā putra kāhū kē, kō kāhū kē bhāi re—
Din daś rahē prāṇa lai chhāḍē, kāhū kē saṅga na jāi re."
*One is a father to one, a son to another, or brother to yet another.*
*When your allotted days are done, life departs—no one accompanies you.*
"Jō kōi gahē Rāma pada paṅkaja, sōi ubarī ghara jāi re—
'Lakṣmipati' mati dēra karahu ab, Rāma caraṇa gahu dhāi re."
*"Whoever holds on to Rām's lotus feet is saved and returns home.*
*'Lakshmipati' says: tarry no longer; hasten to grasp Rām's feet!*

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**Poem 5**

"Āsarō nā kāhū kē kariyē—
*Rely on no one for support.*
"Āśā sama duḥkha dōsara nāhīṃ, sukh nirāś bhai rahiye—
Āśā sā̃pina phirat jagat mahā̃, tāse khūbē ḍariyē."
*"There is no sorrow worse than expectation; peace lies in being free of hope.*
*Hope slithers through the world like a she-snake—tremble with dread before it.*
"Jākō ḍasata bachat nahīṃ kō'ū, kōṭi yatan kari mariyē—
Āśā nāma piśācī māyā, chhipē chhupāye rahiye.
*"Whomever it bites, none can save, though he struggle by all means and perish in the attempt.*
*This hope is a demonic illusion—keep yourself hidden from it.*
"Mile śōka samudāya divasa niśi, vichuṛē ānanda lahīye—
Gaṇikā ēk janakapur vāsī, vāke paṭṭara kariyē."
*Meeting it brings only sorrow day and night, separating from it yields joy.*
*There was once a courtesan in Janakpur—learn from her example.*
"Āśā phā̃s kāṭi kē sōī, taba ānanda pada gahīye—
Kari āśā hariṇā ik pālē, bharata marā tapa variyē."

*"Sever the noose of hope—only then grasp the state of bliss.*
*Because of fostering hope, King Bharat died in the forest, though ascetic he was.*
'Lakṣmipati' dhari dēha mṛgā kē, Rāma caraṇa ura dhariyē—
*'Lakshmipati' says: taking birth in a deer's body, keep Rām's feet close to your heart.*

**Poem 6**

"Prabhu ho! kōṭina dōṣ hamārō—
*O Lord, I harbor countless faults."*
"Kahā̃ chhipā'ū̃ chhipata nahīṃ tumasē, ravi śaśi nayan tihārō—
Jala thala anala ākāś pavan mili, pā̃chō hai rakhavārō."
*"Where might I conceal them, for none are hidden from You, whose eyes are sun and moon?*
*Water, earth, fire, sky, air—these five guard all corners."*
"Pal pal hērat rahat nishi-vāsara, tihuṁpur sā̃jha sakārō—
*Moment by moment, I behold Him—day and night,*
*in all the three worlds, at every dusk and dawn.*

**Poem 7**

Sovat jāgat ūṭhat baiṭhat, karat phirat vyavahāro.
Rahat sadā saṃga sātha na chhāḍat, kāla puruṣ baryāro."
*"Whether sleeping, waking, rising, or sitting—carrying out one's affairs—*
*Mighty Lord Time remains forever by your side, never letting you go.*
"Bāhara bhītara baiṭhi rahō hai, ghaṭ ghaṭ bōlanhāro.
Sukh duḥkha puṇya pāpa kē mālika, nija jana jāni uvāro."
*He resides within and without; He is the One speaking in every heart.*
*Master of joy and sorrow, of merit and sin—knowing you as His own, may He deliver you.*
"Kahā lāj kari nāri nāha sōṃ, jina dēkhā tana sārō.
'Lakṣmipati' kē svāmī Kēśav, bhava-nidhi pāra utārō."
*Why be embarrassed before your Husband—the One who knows your body's true essence?*
'Lakshmipati' calls on Lord Keshav: carry us across the ocean of this world.

**Poem 8**

"Prabhu maiṃ saba vidhi bāta bigārī—
*O Lord, I have ruined everything in every way.*
"Rāma bhajana kīnhōṃ nahīṃ kabahūṃ, guru anuśāsana ṭārī.
Tulasī kāṭi babūr lagāyē, sādhu vipra kō mārī."
*"Never have I devoted myself to Rām's worship; I shrugged off my Guru's commands.*
Uprooting basil, I planted the babūr-thorn; I struck down the saint and the priest.

"Chugal khōra sē prītī ghanērī, Hari lāyō para nārī.
Jahāṃ Hari kathā tahāṃ nahīṃ kabahūṃ, jū'ā sadā khelāī."
*I made deep friendship with slanderers and took someone else's wife.*
*Wherever there was Hari's story, I never set foot; I was always busy with gambling.*
"Santa satāya gaṇikā prati pālē, kētē kalah lagāī.
Kētē jīva satāya lāya dhana, jhūṭhē bāta banāī."
*I tormented saints while keeping a courtesan, inciting countless quarrels.*
*Oppressing many souls, I seized their wealth with deceitful tales.*
"Krōdhī kapaṭ kāma mada māte, ēhi vidhi janma gamāī.
Dagdādāra hūṃ namaka-harāmī, kasarudār hūṃ bhārī.
'Lakṣmipati' kē avaguṇa chhamiyē, taba jānaūṃ saradārī."
*Inflamed by anger, deceit, lust, and pride—thus have I wasted my life.*
*I am ungrateful and guilty in the extreme;*
*'Lakshmipati,' forgive my faults, so I may at last recognize Your lordship.*

**Poem 9**

"Hai to svāmī sabkē bhītara, lēkin lakhā na hotā hai—
*He is indeed the Lord within all, yet none perceive Him.*
"Jaisē raṅga rahē mēhadī mēṃ, vaisē mālūma hotā hai.
*Like color hidden within the henna leaf, so He is present, unnoticed.*
"Jaisē makṛā jāla jagat mēṃ, taraha-taraha kē chhātā hai.
Dhari kē dēkhō us kē bhītara, tanika sūt nahīṃ milatā hai."
*"Like a spider's web spread across the world in so many patterns—*
*Hold it in your hand and see; you'll find scarcely a strand of thread.*
"Indrajāla kē ajaba tamāśā, putalī tāla lagātā hai.
Hai kō'ī bhītara dusarā baiṭhā, nānā nā̃ch nachātā hai."
*"In this magical net, a wondrous show unfolds, puppets dancing in rhythm.*
*Some hidden Being within directs a myriad of dances.*
"Jaisē bud-bud jala sē hotā, jalahī māhiṃ samātā hai.
'Lakṣmipati' jhūṭhī yaha māyā, 'brahma' satya mana bhātā hai."
*"Like bubbles forming from water, dissolving again into water's expanse—*
*'Lakshmipati' says: This illusion is false, while Brahma alone is the mind's true delight.*

**Poem 10**

**Refrain (Dhruv)**

"Kyā sōtā bēhōś baṭōhī, cēt karō rē bhā'ī—
*O traveler, why do you sleep in oblivion? Awaken, O brother!*
"Jānā dūr dēr kyōṃ karnā, āgē cahal khēvāī,
Baitaraṇī kē tīr bhīra mēṃ, kaīsē kē tari jā'ī."

*"You have a long journey; why delay? A crossing awaits you ahead.*
*On the crowded shore of the Vaitaraṇī River, how will you get across?*
"Kēvaṭ kaṭhin kaṭhōr bēdardā, dhakkā dēt durā'ī,
Kāl samān svān dui dāruṇ, pāpī dēkhi risā'ī."
*"The ferryman is harsh and cruel, pushing you away;*
*Two fierce dogs, like Death itself, snarl upon seeing a sinner.*
"Yama kiṃkara karuṇā nahīṃ mānē, ūrdh mūk laṭkā'ī,
Tāpar yama kī camkī bhārī, bāndhi-bāndhi bariyā'ī."
*"The minions of Yama show no mercy, hanging you upside down;*
*Then Yama's whip crackles sharply, binding and hauling you away.*
"Dharm ātmā tarē jagat mēṃ, kharca khēva cukā'ī,
'Lakṣmipati' tēhi rōk-ṭōk nahīṃ, jā par Rām sahā'ī."
*Only the righteous soul crosses this worldly sea, paying the fare for passage.*
*'Lakshmipati' says: there is no hindrance for one whom Rām assists.*

**Poem 11**

"Tum bin kaun harē mōra pīr—
*Without You, who will dispel my pain?*
"Nārāyaṇ narasiṃh narōttam, narak nivāraṇ dhīr,
Namō nirañjana, hō duḥkha bhañjana, jan rañjana raṇadhīr."
*"O Nārāyaṇ, Narasiṃha, Supreme of men, steadfast remover of hell's torment,*
*Salutations to the stainless One—He who crushes sorrows, delights His devotees, and is valiant in battle.*
"Gōpī pati gōpāl gōsā'ī̃, giradhārī gambhīr,
Garūḍāsana gaṃgā gati dāyak, guṇa gāvat gahi dhīr."
*"Consort of the gopīs, Lord of cows, Governor of all, uplifter of hills, profoundly deep,*
*He who rides Garuḍa, granting the grace of the Ganges—sing His virtues with resolute mind.*
"Tumahī mātu pitā kul parijan, kāraṇa sakala śarīr,
Vidyā, dhan, bal, bandhu sahōdar, tumahī gati yaduvīr."
*You alone are mother, father, family, and kin—You are the cause of this entire body.*
*Knowledge, wealth, strength, friends, siblings—You are the refuge, O descendant of Yadu.*
"Kāma krōdha mada lōbha mōha ari, lēkar dhanuśā tīr,
Māraṇa cāhat sā̃jha sakārō, yadyapi 'lachana' phakīr."
*Lust, anger, pride, greed, and attachment are enemies, armed with bow and arrow,*
*Seeking to slay me at dusk—even though I, 'Lachana,' am but a mendicant.*

# The Words of Goswami Tulsidas Ji

**Poem 1**

"Mōha janita mala lāga vividh vidhi, kōṭihu jatan na jā'ī,
Janma janma abhyāsa nirata chit, adhik adhik lapaṭā'ī."
*The filth born of delusion clings in many ways, not removed even by countless efforts.*
*Life after life, the mind remains steeped in its habits, ever more firmly entangled.*

"Nayana malin para-nārī nirakhi, mana malin viṣaya saṃga lāgē,
Hṛdaya malin vāsanā-māna-mada, jīva sahaja sukh tyāgē."
*The eyes grow impure at the sight of another's wife, the mind becomes tainted by sense-objects,*
*The heart is defiled by ego, pride, and craving, and the soul abandons its innate bliss.*

"Para nindā suni śravaṇa malin bhe, vacana dōṣ para gāye,
Sab prakāra mala bhāra lāga nija, nātha caraṇa bisarāye."
*"Listening to others' slander sullies the ears, speaking ill of others corrupts one's speech.*
*All manner of filth accrues within oneself, and one forgets the Lord's feet.*

"Tulasīdāsa vrata-dāna jñāna-tapa, śuddhi hētu śruti gāwe,
Rāma-caraṇa anurāga-nīr binu, mala ati nāśa na pāwe."
*"Tulsidas says: For purification, the scriptures praise vows, charity, knowledge, and austerity.*
*Yet without the cleansing water of devotion to Rām's feet, such deep impurities cannot be destroyed.*

**Poem 2**

"Hari! tum bahuta anugraha kīnhō—
*O Hari, You have bestowed immense grace!*

"Sādhan-dhāma vibudha durlabha tanu, mōhi kṛpā karē dīnhō."
*"You granted me this human body, so precious the gods themselves find it hard to obtain.*

"Kōṭihu̐ mukha kahi jāta na prabhu kē, ēka-ēka upakāra,
Tadapi nātha kachhū aura māṅghihō, dījе param-udāra."
*"Even if I had ten million tongues, I could not list each of Your favors, O Lord.*
*Yet, O my Master, might I still beg one more boon from Your boundless generosity?*

"Viṣaya-vāri mana-mīna bhinna nahīṃ, hōta kabahu̐ṃ pala ēka,
Tāte sahōṃ vipati ati dāruṇa, janmata yōni anēka."
*The mind, like a fish in worldly waters, never parts from them for even a moment;*
*Because of that, I endure terrible afflictions, ceaselessly reborn in countless wombs.*

"Kṛpā-ḍōri vaṃśī pada aṅkuśa, param prēma-mūd chāro,
Ēhi vidhi bēdhi harahu mēro duḥkha, kautako Rāma tihāro."

*"By the rope of mercy, the flute, and the goad of Your lotus feet, softened with supreme love,*
*Pierce me in this way, O Rām, and remove my suffering—this wonder is Yours alone.*

"Hai śruti-vidita upāya sakala sur, kēhi-kēhi dīna nihōrē,
Tulasīdāsa yēhi jīva mōha-rajū, jēhi bāndhyō sōi chhōrē."
*"The Vedas proclaim many remedies known to all the gods, and countless petitions have been made.*
*Tulsidas says: Only He who bound this soul with the rope of illusion can untie it.*

**Poem 3**

"Mādhava! asa tumhāri yaha māyā—
*O Mādhav, such is Your māyā!*

"Kari upāya paci mariya tarīya nahīṃ, jab lagi karahu na dāyā."
*"No matter the schemes one attempts, one only withers away, unable to cross—unless You show mercy.*

"Suniya guniya samujhiya samujhā'īya, dasā hṛdaya nahīṃ āvē,
Jēhi anubhav bina mōha janita bhava, dāruṇa vipati satāvē."
*"Though one hears and contemplates, trying to grasp and explain, this realization does not enter the heart;*
*Without that direct experience, the existence born of delusion inflicts harsh misery"*

"Brahma-piyūṣa madhura śītala jō, pai mana sō rasa pāvē,
Tō katha mṛga-jala-rūpa viṣaya, kāraṇa nishi vāsara dhāvē."
*If the mind could taste the sweet, cooling nectar of Brahma,*
*Why would it chase mirage-like worldly pleasures day and night?*

"Jēhi kē bhavana vimala cintāmaṇi, sō katha kāncha bayṍ,
Sapane paravas parē jāgi, dēkhat kēhi jā'ī nihōrai."
*He whose dwelling overflows with the pure wish-fulfilling gem—why should he value mere glass?*
*Like one powerless in dreams, he awakens; whom can he beg to change what he sees?*

"Jñāna-bhakati sādhan anēka, saba satya jhūṭha kachhū nāhīṃ,
Tulasīdāsa Hari-kṛpā miṭai bhrama, yaha bharōsa mana māhīṃ."
*Knowledge, devotion, and many other practices—each is true; none is false.*
*Tulsidas says: By Hari's grace alone is delusion banished—this is the conviction I hold in my heart.*

**Poem 4**

"Aiso kō udāra jag māhīṃ—
Binu sēvā jō dravai dīna par, Rām sarisa kōḍa nāhīṃ."
*There is none so generous in this world—*
*As Rām, who shows compassion to the lowly, unasked and without conditions.*

"Jō gati jōg virāga jatan kari nahīṃ pāvat muni gyānī,
Sō gati dēt gīdha Sabari kahã, Prabhu na bahu tihi jānī."

*That state which yogīs and sages cannot attain by long practice or ascetic detachment—*
*That very state the Lord granted to Jatāyu the vulture and to Shabarī, with little questioning.*

"Jō saṃpati dasasīsa arapa kari, Rāvaṇa Śiva pahã līnhī,
Sō saṃpadā Vibhīṣaṇa kahã ati sakuc-sahita Hari dīnhī."
*The treasure Rāvaṇa obtained by offering his ten heads to Śiva—*
*That wealth was freely bestowed, with utmost courtesy, upon Vibhīṣaṇa by Hari.*

"Tulasidāsa saba bhẽti sakala sukh jō cāhasi mana mēro,
Ta'u bhaju Rāma kāma saba pūraṇa karēṃ kripānidhi tērō."
*Tulsidas says: O my mind, if you seek all manner of joys,*
*Then worship Rām—He, the treasury of grace, shall fulfill every wish.*

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**Poem 5**

"Jāke priya na Rāma-Vaidehī—
Tajiye tāhi kōṭi vairī sama, yadyapi param sanēhī."
*Whoever holds no love for Rām and Sītā—*
*Abandon him as though he were the worst of enemies, however dear he may seem.*

"Tajyō pitā Prahlāda Vibhīṣaṇa, bandhu Bharata mahatārī,
Bali guru tajyō kaṃta Braja-vanitã, bhayē muda-maṃgala-kārī."
"Prahlād forsook his father, Vibhīṣaṇa his brother, Bharata his mother,
*Bali abandoned his guru, and the women of Braj abandoned their husbands—bringing forth joy and auspiciousness.*

"Nāte nēha Rāma kē maniyata, suhada susēvya jahã lauṃ,
Aṃjana kahẽ ãkhi jēhi phūṭai, bahutaka kahẽ kahẽ lauṃ."
*Ties and affections belong only to Rām, recognized wherever they serve good and friendship.*
*What use is collyrium for the eye that is blind? Why speak of this at length?*

"Tulasidāsa sō saba bhẽti param hita, pūjya prāṇatē pyārō—
Jāsõṃ hōya sanēha Rāma-pada, ēto matõ hamārō."
*Tulsidas proclaims: Whoever fosters love for Rām's feet—*
*He is supremely beneficial, worthy of reverence, dear to my very life. This is my counsel.*

**Poem 6**

"Mērō mana Harijū! haṭha na tajē—
Nishi-din nātha dēṭha sikh bahu vidhi, karata subhāva nijai."
*O my mind, it refuses to give up its obstinacy, O Lord!*
*Night and day, O Master, I give it manifold instruction, yet it clings to its own ways.*

**"**Jyōṃ yuvatī anubhavati praśava ati, dāruṇa duḥkha upajē,
Hai anukūla bisāri śūla saṭha, puni khal patiṃhi bhajē."
*As a young wife in childbirth endures excruciating pain,*

*Yet once delivered and relieved, the foolish one forgets her torment and returns to her wicked husband.*

"Lōlupa bhramata gṛha paśu jyōṃ jahã tahã, sir padatrāṇa bajē,
Tadapi adham vicharata tēhi mārag, kabhūṃ na mūṛha lajē."
*Greedy, he roams from house to house like a beast, shoes clattering on the road,*
*And still this wretch wanders that same path, never feeling shame for his folly.*

"Ha'ūṃ hāryō kari jatana vividha vidhi, atisai pravala ajai,
Tulasidāsa bas hō'ī tabahiṃ saba, jab prērak Prabhu barjē."
*I am defeated, despite varied efforts, by this exceedingly stubborn mind.*
*Tulsidas says: The mind will yield only when the Lord who moves it commands it to desist.*

*Goswami Tulsidas Ji's Verses*

Poem 9

"Jāũ kahã̃ taji charaṇa tihāre—
Kāko nāma patit-pāvan jag, kehi ati dīn piyāre."
"Where shall I go, forsaking Your feet?
Whose name in this world is the purifier of sinners, and so dearly loves the lowly?"

"Kaune dēva baṛā'i virada-hita, haṭhi haṭhi adham udhārē—
Khaga, mṛga, vyādha, pāṣāṇa, viṭapa jaḍa, yavana, kavan sur tārē."
"What god is so exalted, famed for redeeming the wretched through sheer resolve?
Birds, beasts, hunters, stones, insensate trees, foreigners—He has delivered them all; which other deity has done so?"

"Dēva, danuja, muni, nāga, manuja saba, māyā vivasa vichārē—
Tinke hātha dāsa Tulasī Prabhu, kahā apunapau hārē**."**
"Gods, demons, sages, serpents, humans—all are found pondering, bound by illusion.
How, O Lord, could Your servant Tulsī, a mere mortal, find any way out except in Your hands?"

**Poem 7**

"Man pachitaihã avasara bītē—
Durlabha dēha pāi haripada bhaju, karama kī aru hī tē."
*The mind will regret when the time has passed.*
*You have gained this rare human body—worship Hari's feet with all your strength and deeds.*

"Sahasabāhu dasavadana ādi nṛpa, bachē na kāla balī tē—
Ham-ham kari dhana-dhāma sãvārē, anta chalē uṭhi rītē."
*Ten-thousand-armed Arjuna, ten-headed Rāvaṇa, and other mighty kings—none could escape Time's power.*
*Claiming everything as their own, they embellished their wealth and mansions, yet departed in the end with empty hands.*

"Sut-banita ādi jāni svāratha-rata, na karu nēha sabhī tē—
Antahũ tōhi tajēṅgē pāmar, tū na tajē abahī tē."
*Regarding your children and wife, all are concerned with self-interest—do not place your affection in them all.*
*In the end, they will abandon you, O fool; why not detach yourself from them even now?*
"Ab nāthahĩ anurāgu, jāgu jaḍa, tyāgu durāsā jī tē—
Bujhē na kāma agini Tulasī kahũ, viṣaya-bhōga bahu ghī tē."
*Now kindle your love for the Lord, awaken from your stupor, renounce fruitless hopes.*
*Tulsī says: The fire of lust is never quenched, not even by pouring the ghee of indulgence upon it.*

Sant Tulsī Sāhab's Verses

Poem 1 ("Maṅgal")

"Sataguru mārag chīnh, dīna dil lāi ke—
Bujhē agam kī rāha, pāi pada jāi ke."
*Identify the path of the True Guru, bringing a humble heart.*
*Perceive the inaccessible route, reaching the supreme state.*
"Dṛg para chauka pān, jāni jab pāi'yē—
Nariyar śīś sāvāri, sār samajhāi'yē."
*When you discover how to prepare the courtyard of your vision,*
*Then, as one trims a coconut's husk, discern the essence with care.*
"Tat mata guṇa haĩ tīn, sō tinukā tōriyā—
Surata nirata nija nain, sō nariyar mōriyā."
*There are three virtues in the essential doctrines—break all three.*
*Through your own inner sight and hearing, you carve out the coconut of the mind.*
"Surati chaṛhē asamān, pairḥi khuta ḍōri hai—
Dīnhā dīna-dayāla, kāla sira phōri hai."
*Let awareness rise to the sky, climbing by means of a secure rope.*
*By His compassion for the lowly, the merciful Lord shatters Death's very head.*
"Indrī vāsan pa̐c, vāsanā jāiyā.
Aṭha mēvā hai bāṭ, surat tab pāiyā."
Five sense cravings recede, their desire disappears.
Eight delicacies lie on the path—only then is awareness attained.
"Kāyā maddh pūr, kapūr jawāiyā.
Pa̐c tatt tan agini, jōti darasāiyā."
*"The body is permeated within; camphor-like essence is consumed.*
*From the five elements arises the body's fire, revealing the inner light."*
"Hōt jōt ujiyār, pāra khruta sē lakho.
Sāraśabd sat dvār, lār srut sē pakho."
*Light shines forth—discern it beyond the chaff.*
*The True Sound leads to the Real Door—nourish it with your inner hearing.*

“Man baiṭhak hai vās, svā̃s sunn sē bha’ī.
Pān supārī sēt, sōī chauka kahī.”
*The mind’s seat is the dwelling; the breath becomes void.*
*Betel leaves and areca nut—this alone is called the ‘courtyard.*
“Gagan chaṛhe asamān, chadarwā tāniyā.
Set mā̃hi hai syām, pān sōi āniyā.”
*Ascending to the sky’s vastness, a canopy is spread.*
*In the midst of whiteness, there is the dark One—He brings the betel.*
“Nautam dvār lipāy, sōī nau dvār hai.
Aṣṭ kaṃval dal phūl, mūl sōī sār hai.”
*The nine gates are newly plastered—those are the nine openings.*
*The eight-petaled lotus has blossomed—its root is the essence.*
“Aura chauka jag rīti, chitt nahīṃ rākhiyā.
Ehi vidh chauka chār, sār sōi bhākhiyā.”
*The world’s way is another courtyard—your mind remains unsteady.*
*But by fashioning the fourfold courtyard in this manner, the essence is revealed.*
Ehi vidh chauka cāh, shāh jab pāiyā.
Agam chaṛhe sōi sant, paṃth darasāiyā.”
*In this way, you prepare the courtyard and find the Supreme Master.*
*He who ascends to the Unreachable is the true saint, revealing the path.*
“Dharmadās dhari dhyān, surati samjhaiyā.
Surati phōṛi asamān, śabd jab pāiyā.”
*Dharmadās, hold firmly to meditation, let your inner awareness be understood.*
*Shattering outward space with that awareness, the Sound is then attained.*
“Aṭala bayālīs baṃś, rāj asa gāiyā.
Yāko bhākhu̇̃ bhēda, bhāva darasāiyā.”
*The unshakable line of forty-two is thus proclaimed as a kingdom.*
*I describe its mystery, revealing the inner meaning.*
“Chālīs sēr man phēr, iktālīs sruti bha’ī.
Bidhī bayālīs śabd, aṭala aisē kahī.”
*Forty seers revolve in the mind, becoming the forty-onefold hearing.*
*In forty-two expressions, the Word stands firm—so it is called ‘immovable.*
“Jō kōi mili haī saṃt, bhēda as bhākhiyā.
Mana chaṛhi surati sāwāri, śabd mēṃ rākhiyā.”
*Whoever meets a saint hears such a secret.*
*Elevate the mind through awareness and keep it fixed on the Sound.*
“Surati śabd man mēl, sail samjhaiyā.
Aṭala bayālīs baṃś, rāj asa gāiyā.”

*Merge your awareness with the Sound, thus instructing the mountain of the mind.*
*The unshakable line of forty-two is thus sung as a regal domain.*

"Tulsi bhākhā bhēda, bhāva darasāiyā.
Chaukā kīnh Kabīr, haṃsa muktāiyā."
*Tulsī has spoken of the mystery, unfolding its deeper sense.*
*Kabīr arranged the courtyard—thus the soul is set free.*

Sant Tulsī Sahab's Verses
(Rekhtā Nasīhat)

"Tulsī tavak jānā nahīṃ, bēhōś gāfil hō rahā—
*Tulsī, you have never come to know yourself; heedless, you lie oblivious.*

"Jisnē yahā̃ paida kiya, us yār kō jānā nahīṃ—
*You have not recognized the Friend who caused you to be born here.*

"Nāhak adam dam khōvatā, murshidi pakaṛ nahī̃ ḍūbahīṃ—
*In vain you waste your breath and do not cling to a guide—surely you will drown.*

"Tulsī khalak kul kẖyāl hai, āśiq muḥabbat kar sahī—
*O Tulsī, the entire world is mere fancy; be a true lover and abide in love.*

"Khōjau Muḥammad Mustafā, jis ism sē ālam hu'ā—
*Seek Muḥammad the Chosen One, by whose name the universe came into being.*

"Tulsī nabī nirakhē nahī̃, jabtak musallam hai nahī̃—
*Tulsī cannot behold the Prophet until he is wholly submitted (in faith).*

"Rab rūh mēharam nā hu'ā, ravi dēkhī andar hai sahī—
*God has not become intimate with your soul; though you see the sun within, it is true.*

"Tulsī takī būjhā nahī̃, jag mẽ̃ jiyā tō kyā hu'ā—
*Tulsī, you have not fathomed yourself; then what value is your life in this world?*

"Gaṃdā avis kyõ hu'ā, is tavak mẽ̃ rahnā nahī̃—
*Why rot in filth, when you are not to remain in this body forever?*

"arē ai takī talāś kar, ēk din fanā hō jāygā—
*Ah, O seeker, search well, for one day you shall vanish.*

"chashm bātin khōlikar, dēkhō ẓulm kyā hō rahā—
*Open your inward eye and see what oppression is taking place.*

"jānā nahī̃ jabrail kō, kyõ̃ kar patā pāta nahī̃—
*You have not come to know Gabriel—how then can you find the way?*

# Fakīr Mansūr's Verses

"Khōl dēkhō rē kitābẽ̃ āda avval kaun thā mi'ã̃—
*Open and look in the scriptures—who existed at the very beginning, sir?"*
"Nahī̃ jamī asamān khalakat, tab kahã̃ thā kẖud kẖudā—
*There was neither earth nor sky nor creation—where was the Lord of Himself then?*
"Kufal khōlō rē kurānā, mūl myān bhēd kā—
Unseal the hidden meaning of the Qur'ān, the scabbard of the essential mystery.
"Jab kalam syāhī na kāgad, aur ādam bhī na thā—
*When there was no pen, no ink, nor paper—and no Adam either*
"Nahī̃ Muḥammad rab rē, jab nahī̃ paigambar pīr thē—
*Nor was there Muḥammad, nor Lord, nor prophet or saint at that time.*
"Nahī̃ nabī kā nām nikhat, bahiśt dōzakh kuchh na thā—
*No mention of any prophet's name, no heaven or hell existed then.*
"Kāzī mullā rē bēhōshō, kyõ̃ na khōjō yār kō—
*O heedless qāzīs and mullās, why do you not seek the Beloved?*
"Man mu'ā Mansūr jab sē, chashm āśiq yār kā—
*When Mansūr's ego died, he beheld the Friend with the lover's eye.*

Lines Attributed to Mansūr (Continued)
"Yē khudā na hai rē kuḍrat, khud khudā kō'ī auṛ hai—
Jisnē hamkō takht bakhshā, yē batā'o kaun hai."
*This is not truly God, O creation; the Real God is someone else.*
*Tell me, who granted us this throne?*
"Dil diyā aur rūḥ rāushan, hai ḥasan tan ḥusn kō—
Jab tavak chaudah diyē haĩ, kyõ na jākar jāniyē."
*He gave us a heart and lit our soul; it's beauty upon a lovely form.*
*When these fourteen gifts have been bestowed, why not go and discover the truth?*
"Kul jahān ālam hai kun sē, paṭ avar Allā sē hai—
Yē har ēk kō'ī na kisī pai, bhēd ḥaq milnē kā hai."
*The entire universe arose from 'Kun' (the divine 'Be'); the veil beyond is from Allah.*
*No one belongs to another—finding the secret of union with the Truth is the task.*
"Dil lagā Mansūr us sē, jō hai 'wē chũ̃ wē namũ̃'—
Kuchh kitāvon mẽ̃ na hai yē, khud khudā isrār hai."
*Mansūr set his heart upon Him—the One who is beyond expression.*
*This is found in no scriptures; the real Lord is an ineffable mystery.*

# Sant Dūlan Dās's Verses

Poem 1

"Piyā milan kab ho'i rē, andēsavā lāgī rahī—
*When, O when will I meet my Beloved? I live in constant longing.*
"Jab lag tēl diyā mēṃ bātī, sūjh paṛē sab kō'ī.
Jarigā tēl nipaṭi ga'ī bātī, laī chalū laī chalū hō'ī."
*As long as the lamp's wick is drenched in oil, everything remains visible.*
*When the oil is used up and the wick burns out, you hear them say, 'Take him away, take him away.*
"Bin guru mārag kaun batāvē, kariyē kaun upāy.
Binā guru kē mālā phērā, janama akāratha jāy."
*Without the Guru, who will show the path? What recourse do we have?*
Counting beads without the Guru, life is squandered in vain.
"Sab saṃtana mili ik mata kījai, caliyē piy kē dēs.
Piyā milaiṃ tō baḍē bhāga sē, nahīṃ tō kaṭhina kalēś."
*All saints agree on one counsel: Go to the Beloved's land.*
*If you meet your Beloved, it is by great fortune; otherwise, sorrow awaits.*
"Yā jaga dhūḍhữ, vā jaga dhūḍhữ, pā'ữ apnē pās.
Sab saṃtana kē charaṇa vaṃdagī, gāvē Dūlan Dās."
*I search here and there in the world, and find at last that He is within me.*
*Dūlan Dās bows at the feet of all saints, singing their praise.*

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**Poem 2**

"Bhajana karnā hai karrā kām—
*Devotion is a hard task.*
"Mōhī bhūlē mōha kē bas mēṃ, krōdhī bhūlē paṛi haṃkār.
Kāmī bhūlē kāma agini mēṃ, lōbhī bhūlē jōrat dām."
*The one under illusion forgets in the grip of attachment; the angry one forgets, seized by pride.*
*The lustful one forgets, consumed by passion's fire; the greedy one forgets, amassing wealth.*

**Poem 3**

"Jōgī bhūlē jōg jugat mēṃ, paṇḍit bhūlē paḍhat purāṇ."
*The yogi forgets the art of yoga, the scholar forgets even while reading the Purāṇas.*
"Dūlan dās ōhī jan tarigē, āṭha pahar jin sumirā nām."
*"Dūlan Dās says: only those who remember the Name eight times a day (constantly) will cross over.*

**Poem 4**

"Jōgī jōg jugat nahīṃ jānā—
*The yogi knows not the method of yoga.*
"Gēru ghōri raṅg kaprā jōgī, man na raṅgē guru jñānā.
*He dyes his cloth a deep ochre, calling himself a yogi,*
*Yet fails to color his mind with the Guru's wisdom.*
"Paḍhēhu na satt nām du'ī achchar, sīkhahu sō sakal sayānā.
*He never studies the two-letter True Name, though he considers himself fully learned.*
"Sācī prīt hṛday binu upajē, kahũ rījhat bhagwānā.
*Without genuine love arising in the heart, how can the Lord ever be pleased?*
"Dūlan Dās kē sā̃'ī jag jīvan, mō man daras divānā.
*To Dūlan Dās, the Lord is the life of this world—my mind is mad for His vision.*

**Poem 5**

"Bhaktan nām charaṇ dhuni lā'ī—
*Devotees hold firm to the Name and the Lord's feet.*
"Cārihu jug gohāri prabhu lāgē, jab dāsan goharā'ī.
*In all four ages, the Lord comes running when His servants call.*
"Hiraṇākuś Rāvan abhimānī, chhin mā̃h khāk milā'ī.
*Proud Hiraṇyakaśipu and Rāvaṇa were turned to dust in an instant.*
"Avichal bhakti nām kī mahimā, kō'ū na sakat miṭā'ī.
*Unshakable is the glory of devotion to the Name—no one can destroy it.*
"Kōḍ upavās na ēkau mānahu, din din kī dīnatā'ī.
*Observe neither torturous penance nor prolonged fasts; day by day, humbly serve.*
"'Dūlan Dās' kē sā̃'ī jag jīvan, hai satt nām duhā'ī.
*Says Dūlan Dās: The Lord is life of the world—His True Name is our sole plea.*

**Nārāyaṇ Svāmī's Verse**

"Bēdardī tōhi darad na āvai—
*O unfeeling one, do You not feel my pain?*
"Citavan mēṃ cit bas kari mērō, ab kāhē kō ā̃kh churāvai.
*If You have set my mind within Your glance, then why do You now avert Your eyes?*
"Kabasōṃ parī dvār pē tērē, bin dēkhē jiyarā ghabarāvai.
*I have long been at Your door; without beholding You, my heart trembles in anxiety.*
"Nārāyaṇ mahbūb sā̃v'rē, ghāyal kari phir gail batāvai.
*Nārāyaṇ calls You, beloved Dark One—having wounded me, now show me the way.*

# Param-Bhaktin Mīrābāī's Verse

"Sakhī mērī nind nasānī hō—
*O friend, my sleep has vanished.*
"Piyā kō panth nihārtē, sab rain bihānī hō—
*Watching for my Beloved's path, the entire night has turned to dawn.*
"Sakhiyan mil kē sīkh da'ī, man ēk na mānī hō—
*My companions gathered to advise me, but my mind would not accept it.*
"Bin dēkhē kal nā parē, jiya aisī ṭhānī hō—
*Without seeing Him, I cannot endure an instant—such is the resolve in my heart.*
"Aṅg chhīn kākal bha'ī, mukh piyā piyā vāṇī hō—
*My body withers, locks of hair droop; from my lips come only "Beloved, Beloved.*
"Aṃtar bēdan birah kī, vah pīr na jānī hō—
*An inward pain of separation torments me, a suffering none comprehend.*

**Poem 1**

"Jyõ chātak ghan kō raṭē, machharī jimi pānī hō—
Mīrā vyākul birahanī, sudh budh bisrānī hō."
*Just as the chatak bird ever cries for the raincloud, and the fish for water,*
*So Mīrā is distraught in her longing, forgetting all sense and awareness."*

**Poem 2**

"Mērō man Rāmahi Rāma raṭai rē—
Rāma nāma japa lījai prāṇī, kōṭika pāpa karai rē."
*My mind keeps repeating 'Rām, Rām.'*
*O mortal, chant the Name of Rām—even if you have committed countless sins.*
"Janama janama kē khata ju purānē, nāmahiṃ lēt phaṭē rē—
Kanaka kaṭōrē imrata bhariyō, pīvat kaun naṭē rē."
*The old accounts of many lifetimes are torn apart simply by uttering His Name.*
*Who would not drink nectar served in a golden bowl?*
*"Mīrā kahē prabhu Hari avināśī, tana mana tāhi paṭē rē—*
*Mīrā says: O my Lord Hari, immortal One, in body and mind I commit myself to Him.*

**Poem 3**

"Pāyō jī maiṃ tō Rāma ratan dhana pāyō—
*Vastu amōlak dī mhārē sataguru, kṛpā kari apnā'ō."*
"I have attained it—truly, I have found the priceless gem of Rām.
*My True Guru, in His mercy, has given me this inestimable treasure.*
"Janama-janama kī pũjī pā'ī, jag mẽ sabē khōvāyō—
Kharcha'i nahīṃ kō'ī cōra na lēvai, din-din baḍhat savāyō."

*“I have regained the wealth of countless births, while all else in the world was lost.*
*None can steal it, nor does it diminish with use—each day, it grows more and more.*

"Sata kī nāva khēvaṭiyā sataguru, bhava sāgara tari āyō—
Mīrā kē prabhu Giradhar Nāgara, harak-harak jasa gāyō.”
*On truth’s boat, with the True Guru as helmsman, I have crossed the ocean of becoming.*
*Mīrā’s Lord is Giradhar Nāgar—exulting, I sing His praises.*

Poem 4

"Kōi kahiyō rē prabhu āvan kī, āvan kī man bhāvan kī—
*Tell me if my Lord is coming, that thought alone fills my mind with joy.*

"Āp na āvai likh nahīṃ bhējai, vāṇ paḍī lalacāvan kī—
*He does not come Himself, nor sends a message. Yet His words from before leave me longing.*

"Yē dō’u nain kahyō nahīṃ mānai, nadiyā bahē jaisē sāvan kī—
*My two eyes refuse all restraint, overflowing like monsoon-swollen rivers.*

"Kahā karū̃ kachhū basa nahīṃ mērō, pānkh nahīṃ uṛ jāvan kī—
*What can I do? I have no power of my own; I have no wings to fly to Him.*

"Mīrā kahē prabhu Giradhar Nāgar, chērī bha’ī hū̃ tērē dāman kī—
*Mīrā says: O Lord Giradhar Nāgar, I am become Your handmaid, clinging to Your hem.*

"Darasa bin dūkhan lāgē nain—
*My eyes ache without a glimpse of You.*

"Jab tē tum bichhuḍē mērē prabhu jī, kabahū̃ na pāyō chain—
*“Since we parted, O my Master, I have never again found peace.*

"Sabad sunat mērī chhatiyāṃ kaupē, mīṭhē lāgē bain—
Ēka ṭakaṭakī paṃtha nihārū̃, bha’ī chhamāsī rain.”
*Hearing the Sound, my heart trembles; Your words are so sweet.*
*With steadfast gaze, I await Your arrival—half a year’s nights have passed.*

"Biraha bithā kāsō kaʿhū̃ sajani, bah gaʿī karavat ain—
Mīrā kē prabhu kab rē milōgē, dukh mēṭana sukh dēn.”
*To whom shall I speak of this torment of separation, my friend? My tears have flooded all boundaries.*
*O Lord of Mīrā, when will You come? Relieve this pain, and grant me bliss.*

Sant Yārī Sāhab’s Verses

“Rasnā Rām kahat taiṃ thākō. (1)
Pānī kahē kahūṃ pyās bujhat hai, pyās bujhe nahīṃ bhākhō. (2)”
*The tongue grows tired from saying ‘Ram, Ram.*
*Simply saying “water, water” will never quench your thirst.*

“Puruṣ nām nārī jyũṃ jānai, jāni būjhī nahīṃ bhākhō. (3)
Dṛṣṭī sē muṣṭī nahīṃ āvē, nāma niranjan vākō. (4)”
*Just as naming a man ‘woman’ does not change his reality, mere clever talk reveals nothing.*
*A closed fist cannot be seen through sight alone, and the Name of the Unstained One remains hidden.*

“Guru pratāp sādhu kī saṅgati, ulaṭi dṛṣṭi jab tākō. (5)
‘Yārī’ kahai sunō bhāī saṃtō, var bēdhi kiyo nākō. (6)”
*By the Guru’s grace and in saints’ company, you learn to reverse your gaze.*
*Yārī says: Listen, O seekers—only by piercing through the veil do you find the treasure.*

# Sant Sūr Dās Ji's Verses

**Poem 1**

"Nisi-din baraṣata nain hamārē—
Sadā rahat pāvas ritu ham par, jab tē Syām sidhārē."
*Day and night, my eyes keep raining tears;*
*For me, monsoon season reigns forever since Śyām departed.*

"Añjana thir na rahat akhiyan mēṃ, kar kapōl bhayē kārē.
Kaṃcuki paṭ sūkhat nahīṃ kabahu̐, ura bich bahat panārē."
*Kohl cannot remain on my eyes; my cheeks turn dark from wiping them.*
*My bodice and cloth never fully dry, for tears flow ceaselessly against my chest.*

"Ā̃sū salil bhayē pag thākē, bahē jāt sita tārē.
'Sūr-dās' ab ḍūbat hai Braj, kāhē na lēt ubārē."
*My tears form streams so deep my feet slip; even the bright stars in the sky seem washed away.*
*Surdas laments: Braj is drowning now—why do You not rescue me?*

**Poem 2**

"Bharōsō dṛṛha in caraṇan kērō—
Śrī Vallabh-nakha candra chhaṭā binu, sab jag mā̃hi andhērō."
*"Hold fast your faith in these holy feet;*
*Without the moonbeam radiance of Śrī Vallabha's nails, all the world is in darkness."*

"Sādhana aura nāhī̃ yā kali mē̃, jāsōṃ hōya nibērō.
'Sūr-dās' Prabhu dvividh ā̃dhērō, binā mōl kō chērō."
*"In this Kali Age, there is no other practice by which we can settle our account.*
*Surdas proclaims: We are doubly blind before the Lord, mere servants without any cost."*

**Poem 3**

"Prīti kari kāhū sukh na lahyō—
Prīti patanga kari dīpaka sōṃ, āpē prāṇa dahyō."
*No one has found solace through such worldly attachments.*
*The moth loves the lamp and, by that very act, incinerates itself.*

"Ali-sut prīti kari jala-sut sōṃ, kari mukh mā̃hi gahyō.
Sāraṅg prīti kari jō nāda sōṃ, sanmukh bāṇa sahyō."
*The wasp's offspring loves the watery realm (lotus) and clings to it with its mouth.*
*The deer loves music (the hunter's call) and suffers the arrow head-on.*

"Ham jō prīta kari Mādhava sōṃ, calata na kachhū kahyō.
'Sūr-dās' Prabhu binu duḥkha dūnō, nainanī nīra bahyō."
*But I have loved Mādhav, and cannot say a word of farewell as He departs.*
*Surdas laments: Without my Lord, twofold sorrow besets me, and tears stream from my eyes.*

# Maharsi Mehi Paramhans Ji Maharaj's Verses

**(Sadguru-Stuti)**

"Namāmī amit jñān, rūpaṃ kṛpālaṃ,
Agam bodha dātā, subuddhi nidhi viśālaṃ."
*I bow to the boundless knowledge, the gracious form—*
*The giver of unfathomable wisdom, an immense treasury of right understanding.*

"Kṣamā-śīla ati dhīra, gambhīra jñānaṃ,
Dharama kīla dṛḍha thīra, sama dhīra dhyānaṃ."
*Exceedingly forgiving and resolute, profound in knowledge;*
*A steadfast pillar of dharma, calmly poised in even-minded meditation.*

"Jagat-trāṇa-kārī, aghārī, udāraṃ,
Bhagata prāṇa rūpaṃ, dayā guṇa apāraṃ."
*Savior of the world, destroyer of sin, ever benevolent—*
*Essence of the devotee's very life, whose compassion is boundless.*

"Namo sat-guruṃ, jñāna dātā su-swāmī,
Namāmī namāmī, namāmī namāmī."
*Salutations to the True Guru, giver of knowledge, gracious master—*
*I bow, I bow, I bow, I bow.*

Haraṇa bharma bhūlaṃ, dalana pāpa mūlaṃ,
Karaṇa dharama pūlaṃ, haraṇa sarva śūlaṃ."
*He removes delusive errors, uproots the source of sin,*
*Establishes the flowering of righteousness, dispelling all afflictions.*

"Jalana bhava vināśana,hanana karma pāśan,
Tanana āśa nāśan, gahana jñāna bhāṣaṇ."
*He extinguishes the fire of worldly existence, shatters the bonds of karma,*
*Wipes out every hope and fear, expounding profound knowledge.*

"Yugala ratna puruṣārtha paramārtha dātā,
Dayā guṇa su-mātā, amar rasa pilātā."
*Bestower of the twin gems of worldly effort and ultimate truth,*
*A loving mother of compassion, who offers the nectar of immortality.*

"Namo sat-guruṃ sarva pūjya akāmi,
Namāmī namāmī, namāmī namāmī."
*Salutations to the True Guru, revered by all, desireless—*
*I bow, I bow, I bow, I bow.*

"Saraba siddhi dātā, anāthana ko nāthā,
Suguna budhi vidhātā, kathaka jñāna gāthā."
*He grants all attainments, is the master of the forlorn,*
*The bestower of noble virtues and discernment, proclaiming the song of knowledge.*

"Parama śānti-dāyaka, supūjyan ko nāyaka,
Parama sat-sahāyaka, adhara kara gahāyaka."
*Bringer of highest peace, the revered leader,*
*Foremost helper in truth, who takes us by the hand when we are adrift.*

"Mahā-dhīra yogī, viṣaya-rasa-viyogī,
Hṛdaya ati arogī, parama śānti-bhogī."
*A supremely steadfast yogi, detached from sensory pleasures,*
*Dwelling in a heart free of all afflictions, enjoying the highest peace.*

"Namo sadguruṃ sār, pārasa su-swāmī,
Namāmī namāmī, namāmī namāmī." *"I bow to the True Guru, who is the very essence—like a philosopher's stone and the gracious Master.*
*I bow, I bow, I bow, I bow.*

"Mahā-ghora kāmādi dōṣa vināśan,
Mahā jōra makaranda mana bala harāśan."
*He annihilates the dreadful vices—lust and others.*
*He is like potent nectar, draining the mind's unruly strength.*

"Mahā-vēga jala-dhāra, tṛṣṇā sukhāyaka,
Mahā-sukha bhāṇḍāra, santoṣa dāyaka."
*He pours forth a mighty stream to quench all thirst.*
*He is a great reservoir of bliss, bestowing contentment.*

"Mahā-śānti-dāyaka, sakala guṇa kō dātā,
Mahā mōha-trāsan, dalana dhara su-gātā."
*He grants supreme peace, the giver of all virtues.*
*He subdues the terrible illusions of delusion, bearing the power to dispel them.*

"Namo sadguruṃ, satya-dharma sudhāmī,
Namāmī namāmī, namāmī namāmī."
*Salutations to the True Guru, fount of truth and dharma's pure nectar.*
*I bow, I bow, I bow, I bow.*

"Jō duṣṭēndrin nāg-gaṇa viṣ apārī,
Hai sadguru su-gāruḍi, sakala viṣ saṃghārī."
*The wicked senses are like hordes of serpents bearing endless venom.*
*But the True Guru is as Garuḍa, destroyer of every poison.*

"Mahā mōha ghan-ghōra, rajani niviḍa-tama,
Hai sadguru vacana divya sūraja kiraṇa sam."
*"In the thick night of dense, dreadful delusion,*
*The True Guru's words shine like the divine rays of the sun."*

"Mahārāja sadguru hai, rājana kō rājā,
Hai jinkī kṛpā sē, sarai sarva kājā."

*The great True Guru is King of kings;*
*By His grace alone, all tasks are completed.*
"Bhanē 'Mehī' sō'ī, parama guru namāmī,
Namāmī namāmī, namāmī namāmī."
*So declares 'Mehi': He is the Supreme Guru, to whom I bow.*
*I bow, I bow, I bow, I bow.*

Goswami Lakshminath Paramhans Ji Maharaj's Verses
(Guru-Kīrtan)
"Bhaju man satguru satguru satguru jī—
*O mind, worship the True Guru—honor the True Guru!*
Jīv chetāvan haṃsa ubāran, bhav bhay ṭāran satguru jī. Bhaju…
He awakens the soul, rescues the swan-like spirit;
*He banishes the dread of worldly existence, O True Guru—worship Him, O mind!*
Bhrama tam nāśan, jñān prakāśan, hṛday vigāsan satguru jī. Bhaju…
*He dispels the darkness of delusion, radiating knowledge,*
*He makes the heart blossom—O True Guru—worship Him, O mind!*
Ātma anātm vicār bujhāvan, param suhāvan satguru jī. Bhaju…
*He instructs on self and non-self, supremely pleasing—O True Guru—worship Him, O mind!*
Saguṇ aguṇahiṃ anātm batāvan, pāra ātm kahēṃ satguru jī. Bhaju…
*He shows how both the manifest and unmanifest are not the true self,*
*Revealing the transcendent soul, O True Guru—worship Him, O mind!*
Mal anātm tē surata chhoṛāvan, dvait miṭāvan satguru jī. Bhaju…
*He frees the inner awareness from impure, false identification,*
*Erasing all duality—O True Guru—worship Him, O mind!*
Piṇḍ brahmāṇḍ kē bhēd batāvan, surata chhoṛāvan satguru jī. Bhaju…
*He discloses the secrets of the microcosm and macrocosm,*
*Elevating the inner consciousness—O True Guru—worship Him, O mind!*
Guru sēvā satsang dṛḍhāvan, pāp niṣedhan satguru jī. Bhaju…
*He strengthens devotion to the Guru and satsang,*
*Restraining sin—O True Guru—worship Him, O mind!*
Surata śabda mārag darasāvan, saṅkaṭ ṭāran satguru jī. Bhaju…
*He reveals the pathway of inner hearing and Sound,*
*Delivering us from distress—O True Guru—worship Him, O mind!*
Jñān virāg vivēk kē dātā, anahad rātā satguru jī. Bhaju…
*He grants knowledge, detachment, and discernment,*
*Ever immersed in the unstruck melody—O True Guru—worship Him, O mind!*

Aviral bhakti viśuddh kē dānī, param vijñānī satguru jī. Bhaju…
*He bestows ceaseless, pure devotion,*
*The supreme knower—O True Guru—worship Him, O mind!*
Prēm dān dō prēm kē dātā, pada rātā rahēṃ satguru jī. Bhaju…
*Giver of love, bestow Your gift of love—*
*Remain absorbed in that exalted state, O True Guru—worship Him, O mind!*
Nirmala yuga kara jōṛi ke vinavau, ghaṭ-paṭ khōliyē satguru jī. Bhaju…
*Folding my stainless hands, I beseech You:*
*Open the veil of my inner being—O True Guru—worship Him, O mind!*
Ārati *(composed by Sant Tulsī Sāhab, customarily sung at the end of daily prayer)*
Ārati saṅg satguru ke kīje,
Antar jot hot lakh līje.
*Perform the ārati alongside the True Guru—*
*Behold the inner light that manifests.*
P̃ãc tatt tan agni jarā'ī,
Dīpak chās prakāś karīje.
*Burn away the body of five elements in the sacred fire,*
*Ignite the lamp so that light radiates forth.*
Gagan thāl ravi śaśi phal phūlā,
Mūl kapūr kalaś dhar dīje.
*Make the sky itself your platter, with sun and moon as fruits and blossoms,*
*Set the camphor of essence within the vessel*
Acchata nabh tāre muktā-hala,
Pauhap māl hiy hār guhīje.
*Take the stars in the sky as unbroken grains, pearls of the firmament,*
*Conceal in your heart a garland of flowers.*
Set pān miṣṭānna miṭhā'ī,
Candana dhūp dīp sab cīje.
*Offer white betel leaves, sweetmeats, confections,*
*All sandalwood, incense, and lamps.*
Jhalak jhāñjh man mīn mañjīrā,
Madhur-madhur dhuni mṛdaṅga sunīje.
*Let your mind's fish-like cymbals softly ring,*
*Hear the gentle, melodious drumbeat resounding.*
Sarva sugandh uṛi calī ākāśā,
Madhukar kamal keli dhuni dhīje.
*All fragrances ascend into the sky;*
*In the lotus garden, let the bee's playful hum resound.*

Nirmal jot jarat ghaṭ māhī̃,
Dēkhat dṛṣṭi dōṣ sab chhīje.
*A pure flame burns within the vessel of your being;*
*Seeing through that vision dispels all blemishes.*
Adhar dhār amṛta bahi āvē,
Satamat dvār amar ras bhīje.
*Ambrosial streams flow from the upper threshold;*
*At the door of Santmat, the immortal nectar saturates.*
Pī-pī hoy surata matawālī,
Chaṛhi chaṛhi umagi amīras rījhē.
*By drinking again and again, the awareness grows intoxicated;*
*Rising higher and higher, it delights in that nectar of bliss.*
Koṭi bhān chhavi tēj ujālī,
Alakh pār lakhi lāga lagīje.
*A brilliance as if from ten million suns radiates;*
*Perceive the Invisible beyond and become absorbed.*
Chhina-chhina surata adhar par rākhē,
Guru-prasād agam ras pīje.
*Moment by moment, rest your inner awareness at the upper gate;*
*By the Guru's grace, imbibe that unfathomable essence.*
Damakata kaṛak-kaṛak guru dhāmā,
Ulaṭi alal 'Tulsī' tan tījē.
*The Guru's abode flashes with thunderous brilliance;*
*Reverse yourself—detached—says 'Tulsī,' and be free within this body.*

**Ārati**

*(Composed by Sadguru Maharsi Mehi Paramhans Ji Maharaj)*

"Ārati tan-mandir meṃ kīje—
*Perform the ritual of ārati in the temple of the body.*
"Dṛṣṭi yugal kar sanmukh dīje—
*Bring both eyes face to face (turned inward).*
"Chamke bindu sūkṣma ati ujjvala—
*A subtle, exceedingly radiant point flashes forth.*
"Brahma-jyoti anupama lakh līje—
*Behold the incomparable Brahma-light.*
"Jagamag jagamag rūpa brahmaṇḍā—
*The universe gleams in dazzling brilliance.*
"Nirakhi nirakhi jotī taj dīje—
*Gaze upon that light and relinquish all else.*

“Śabda surata abhyāsa sarala-tara—
*Practice the simpler union of awareness with the Sound.*
“Kari-kari sāra śabda gahi līje—
*Grasp ever more firmly the essential Sound.*
“Aisī jugati kāyā gaḍha tyāgī—
*By this technique, forsake the fortress of the body.*
“Bhava-śrama-bhed sakala mala chhīje—
*All worldly toil and impurities are destroyed.*
“Bhava-khaṇḍana ārati yaha nirmala—
*This pure ārati cuts away bondage to existence.*
“Kari ‘Mehī’ amṛta rasa pīje—
*Following this, says “Mehi,” drink the nectar of immortality.*

# Maharshi Mehi Chālīsā

*(Composed in praise of Maharshi Mehi Paramhans Ji Maharaj)*

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**Dohā**

"Jaya Mēhī̃ bhava-duḥkha haraṇa, karana-bōdha ujyāra.
Sukha-nidhāna kalyāṇamaya, namaskāra bahu-bāra."
*Victory to Mehi, who dispels worldly sorrows and brings illuminating insight,*
*The treasure-house of bliss, the embodiment of welfare—I offer countless salutations.*

"Jñāna-hīna nija mānikai, dharōṃ śīśa pada-kañja.
Karuṇākar hē santa-var, dayāvanta sukha-puñja."
*Deeming myself devoid of wisdom, I bow my head at Your lotus feet.*
*O font of compassion, supreme among saints, bountiful in mercy and joy!*

Chaupāī

"Jaya Mēhī̃ bhava-sindhu sukhāyaka,
kāma kōha mada mōha naśāyaka.
Prathamahiṃ Dariyā pantha pathārē,
guru bhē Rāmānanda achāre."
*Hail Mehi, who brings comfort across the ocean of existence,*
*Eradicating lust, anger, pride, and delusion.*
*At first, you followed Dariya's path;*
*You found a Guru in the lineage of Rāmānanda."*

.

"Dēvī-nandana trāsa vibh̃anjana,
trividh tāpa aru pāpa nikandana.
Dūjō mah̃ santa-namata bhāyō,
satguru Dēvī Dāsa kahāyō."
*You shattered the fears of Devi Nandan,*
*And uprooted threefold sufferings and sins.*
*In your second birth, you were drawn to the saints' tradition,*
*Becoming known as Sadguru Devīdās.*

"Kīrati amit jagata mah̃ chhāyō,
carita punīta sujana mana bhāyō.
Guhā grāma mah̃ liye banāyē,
praviśi tāhi mah̃ dhyāna lagāyē."
*Your boundless renown spread throughout the world;*

*Your pure life-story delighted the hearts of the virtuous.*
*In the village named Guhā, you set up residence,*
*Entering there, you immersed yourself in meditation.*

.

"Babujana Lāla Dāsa pitu nīkā,
kula kāyastha su-nirmala jī kā.
Aru kētē thala sādhan kīnhā,
anta Gaṅgaṭṭa kaṃdara chīnhā."
*Your worthy father, Babu Lāl Dās, was of the pure and noble Kāyastha clan.*
*In numerous places, you undertook spiritual practices,*
*And at last, you recognized the cave by the Ganges shore.*

"Janakavatī tu'a mātu kahāyē,
majhuā ṭōlā janma su-hāyē.
Ihā̃ baiṭhi tap kīnh apārā,
brahma-jyōti nija ghaṭ mē̃ bārā."
*Your mother was called Janakavatī,*
*And you were born in the delightful hamlet of Majhuā.*
*There, you performed tremendous austerities,*
*Kindling within your heart the effulgence of Brahma's light.*

"Śubhragāta anupama guṇa-rāśī,
jñāna-sindhu antar mala nāśī.
Anupama acaraja jōti lakhāyō,
sūrata amṛta-nāda cakhāyō."
*Spotless of body, unparalleled in virtues,*
*You eradicated inner impurities with an ocean of wisdom.*
*Revealing a wondrous, matchless radiance,*
*You offered the soul a taste of the deathless inner Sound.*

"Brahma-dūta suṃdara sukhadhāmā,
parama-dhīra 'Mēhī̃' śubha-nāmā.
Anahada śabda kiyō jhaṇkārā,
rōma-rōma dhun rārāṃkārā."
*A messenger of the Absolute, abode of beauty and bliss,*
*Sublimely steadfast, named 'Mehi' for auspiciousness.*
*You stirred the unstruck melody to resound,*
*Each pore of your being echoing that vibrating tone.*

“Bālacarita kīnhōṃ kachhū kālā,
līnhōṃ tapsī vēṣ viśālā.
Ēka Om dhun surata samāyē,
paramātma lakhi jagat bhulāyō.”
*In childhood, you performed certain tasks briefly;*
*Then adopting the broad robe of a renunciant,*
*Merging your awareness into the One Om vibration,*
*You perceived the Supreme and forgot the transient world.*

“Sadā virāga rāga nahīṃ jag sōṃ,
vilaga hō’ī nahīṃ śruti kē mag sōṃ.
Avicala pada maha̐ līnh basērā,
dēha-gēha sōṃ bhayē nibērā.”
*Forever detached, you kept no worldly attachment;*
*Yet you did not abandon the essential path of the scriptures.*
*You established yourself in the immovable state,*
*Thus freed yourself from body and home.*

“Kīnhōṃ bhramaṇa jagata hita lāgī,
dīn’hōṃ jñāna parama virahāgī.
Nirmala nāma jagata maha̐ chhāyō,
sakala dēva mili guṇa gana gāyō.”
*You wandered the earth for the good of all,*
*Bestowing loftiest wisdom in supreme detachment.*
*The pure Name spread throughout the world,*
*All the gods joined in praising Your virtues.*

“Ubhaya prabodh sudhāmaya bachanā, jhūṭha kapaṭ matsar mada gehā.
Kīnho amit grantha kī rachnā (21), uddhāre prabhu sahit snehā (31).”
*By your dual enlightenment and nectar-like words, falsehood, deceit, envy, and pride all* depart.
*You composed countless holy writings—through loving kinship with the Lord, you deliver souls.*

“Kīnhē charita sujana mana hārī, jē jan sunē su-kīrata nītā.
Dīnhēṃ bhaktanhaṃ bhakti piyārī (22), tē nahīṃ hōya kāla bhayabhītā (32).”
*You performed deeds that enchanted the hearts of noble souls; whoever listens to your virtuous praise is uplifted.*
*Bestowing dear devotion upon devotees, they become unafraid of Death.*

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“Kētē jan nija rūpa lakhāyō, jē kara sahaja dhyāna nita nēmā.

Aru kētē ghaṭ sudhā chakhāyō (23), tinh kara hoḍ sadā śubha kṣēmā (33)."
*To many people, you revealed their true nature—those who practice constant, effortless meditation.*
*And to many hearts you gave the taste of ambrosia; for them, goodness and wellbeing always* abide.

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"Kētē dīnh bhakti kē dānā, saṅkaṭ kaṭē japē śubha nāmā.
Hari līn'hōṃ kētē abhimānā (24), Mēhīvar suṃdar sukhadhāmā (34)."
*To many you granted seeds of devotion, releasing them from troubles through chanting the holy Name.*
*You led numerous souls to forsake their pride—O Mehi, resplendent abode of joy.*

"Jāi vidēś daras dē āyē, jō jan kara tu'ā yāda sadā'ī.
Satyācharaṇa sujana mana bhāyē (25), tinh kē sakala pāpa jala jā'ī (35)."
*You traveled even to faraway lands to grant your vision, coming to those who always remember You.*
*Their truthful conduct delights good hearts; all their sins are washed away.*

"Yati kai vēśa dēha para sōhē, pālē jō inha kē upadēśā.
Lakhata rūpa sajjana mana mōhē (26), tinha kē miṭē janma-kṛta klēśā (36)."
*Wearing the attire of an ascetic suits your body, and those who follow your teaching*
*See your form and are charmed—thus, their life's accumulated afflictions are removed.*

"Raghupati mahimā sunēṃ sadā'ī, jaya jaya jaya amarāpura vāsī.
Santa vacana sōṃ prīti mahā'ī (27), karō kṛpā santata sukh-rāśī (37)."
*Hearing always of Lord Raghupati's glory, Victory, victory, O dweller in the immortal realm!*
*With deep love for the saints' words, bestow mercy, O ceaseless store of bliss.*

"Dēvēṃ jan upadēśa nirantara, bhava-bandhana sōṃ dāsa chhuṛāvahu.
Kṛpā dṛṣṭi hara mala abhi-antara (28), vandī-chhōṛ virada saṃbhārahu (38)."
*You ceaselessly impart teaching to people—please free your servant from worldly bondage.*
*With your merciful glance, remove the inner stain—remember your pledge as the Liberator of captives.*

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"Kaunhēṃ jag upakāra ghanērē, hō'i manōrath siddha sadā'ī.
Jñāna hīn ura bhayō ujērē (29), jē Mēhĩ chālīsā gā'ī (39)."
*For whomever you bestow abundant kindness in this world, all their hopes are ever fulfilled.*
*Those with ignorant hearts are enlightened by it—whoever recites this Mehi Chālīsā.*

“Kētē adham manda-mati kāmī, paḍhē nārī nara ati mana lā’ī.
Tārē tinh kahēṃ antara-yāmī (30), ‘Vyāsa’ hoḍ Jagadīś sahā’ī (40).”
*Many are base, weak-minded, and lustful—but men and women who read it with sincere hearts*
*Are carried across by the Indwelling Knower, while Vyāsa stands with the Lord of the world as their helper.*

Dohā

“Jaya Mẽhĩ bhava-ruja dalana, karuṇākar sukh-mūla,
Vimala jñāna vairāgya nidhi, harē trividh bhava-śūla. (3)”
*Victory to Mehi, who cures the disease of worldly existence, O fountain of compassion and root of joy.*
*Your pure wisdom and treasury of detachment drive away the triple torment of worldly life.*

“Patita udhāran dēva tū, dēvē nita sat-jñāna,
Shaṭ ripu nāś karana Hari, pāvē jan mana trāṇa. (4)”
*You, the God who saves the fallen, ceaselessly grant true knowledge.*
*O Hari, who destroys the six inner foes, thus delivering the devotee’s heart.*

**End of the Chālīsā**